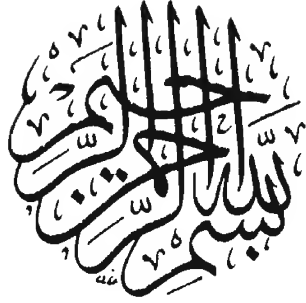


A
WORD FOR WORD
MEANING OF
THE QUR'ÂN

Vol. I

By
MUHAMMAD MOHAR ALI

AL-MAJMA' AL-SUNNAH



A WORD FOR WORD MEANING OF THE QUR'ÂN

Vol. I

A WORD FOR WORD
MEANING OF THE QUR'ÂN

WITH EXPLANATORY NOTES, WORD MEANINGS WITH CROSS REFERENCES
AND GRAMMATICAL HINTS

VOL. I
Sûrahs 1 (*al-Fâtîḥah*) to 11 (*Hûd*)

By
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IPSWICH
JAM'ITYAT 'IḤYAA' MINHAAJ AL-SUNNAH
2003

A WORD FOR WORD MEANING OF THE QUR'ÂN (*Sûrahs al-Fâtiḥah to Hûd*)

PUBLISHED BY JAM'ĪAT 'IḤYĀA' MINḤAAJ AL-SUNNAH

P.O. Box 24, Ipswich, Suffolk IP3 8ED

Tel. & Fax : 01473251578

First Completed Edition 2003

Vol. I

ISBN 954 03692 1

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PRINTED BY ALDEN GROUP LIMITED, OSNEY MEAD, OXFORD, OX2 0EF

بسم الله الرحمن الرحيم
الحمد لله رب العالمين و الصلاة و السلام على سيدنا و نبينا محمد و آله أجمعين

PREFACE

All the praise is for Allah who has enabled me to complete the preparation of this *Word for Word Meaning of the Qur'ân*. The method and purpose of the work have been explained in the preface to the first part of this work which was published in 1998. That preface is reproduced hereafter for convenience of reference.

I started the project casually while working at the Madina Islamic University, translating the first few 'âyahs of *sûrat al-Baqarqah* on 5. 11. 91 sitting in the Prophet's Mosque after the *maghrib* prayer. Since that date I regularly translated a few 'âyahs each day, mostly at the Prophet's Mosque between the *maghrib* and 'ishâ' prayers. In this way the first draft of the work was completed on 8. 10. 1996, a few months after my retirement from Madina. During this first phase of the work I made only the translation, making it follow as closely as possible the sequence of the Arabic text in respect of syntax and order of words and phrases in the 'âyah. Thus completing the first draft I modified and expanded the plan and started revising the translation, adding word meanings and explanatory notes, wherever necessary, and grammatical hints, typesetting these on the computer. In this second phase it was a sustained and full-time work, devoting on an average six to seven hours a day continually for a little over six years since 1996. As already mentioned, the first part of this work consisting of *sûrahs al-Fâtiḥah* and *al-Baqarah* was published in early 1998. Four other parts appeared in succession till March 2001. By the mercy of Allah the completed work is now ready for publication.

Throughout this long and sustained work my wife, Rosy, and sons, Monu (Abû Muntaṣir), Ma'rûf and Manṣûr, have constantly helped and encouraged me. A number of friends and readers have also helped and encouraged me in various ways. I am grateful to all of them. Above all, it is Allah's help and support that has enabled me to continue and complete this work despite my serious ailment and ill health. May He accept this humble effort; and peace and blessings of Allah be on His Prophet Muḥammad, his family and followers.

M. M. Ali
London, 5 February 2003

بسم الله الرحمن الرحيم
الحمد لله رب العالمين و الصلاة و السلام على سيدنا و نبينا محمد و آله أجمعين

PREFACE to the First Part

There are a number of English meanings of the Qur'ân in circulation. The method followed in these works is generally that the text of the *'âyah* is placed in one column and its meaning is placed side by side in another column. This arrangement of course enables the reader to know the meaning of the *'âyah* as a whole; but a non-Arab reader not having some knowledge of Arabic is unable to identify which English words or phrases represent the meaning of which words in the Arabic text. The present work aims at removing this difficulty. It places one or a couple of words of the *'âyah* in one line of a column and gives their meanings side by side in another column, taking care to see that the flow and intelligibility of the English meanings are not thereby lost. This method has the additional advantage of keeping the meaning strictly to the wording of the text and it militates against omitting the meaning of any word of the text or importing in the meaning any word or expression that has no correspondence with anything in the text.

To further facilitate the understanding of the text, the meanings of almost all important words in the text have been given separately. To do this a number has been placed on the English word which represents the meaning of the particular word in the text and then the meanings of that word have been given under that number in another column by the side of the general meaning of the text. The numbering has been kept individual for each page. Also grammatical notes, particularly verb forms and verbal nouns, have been given as far as practicable. As the words recur at different pages, so their meanings and grammatical notes also have been repeated, giving cross reference to at least one previous occurrence of the word, indicating the page on which and the number under which the word has been explained before. Such repetition has been deemed helpful for habituating the reader with the particular word and its meanings. As is the case with other languages, many words in Arabic language also each bears a number of meanings. An attempt has been made to indicate such different meanings for a particular word. Similarly, a number of English meanings have been given for a word so that a reader may well understand the different shades of meaning of the particular term in an *'âyah*. The aim has been to enable a non-Arab reader to understand the Qur'ân as well as to improve his knowledge of Arabic, particularly the Qur'ânic Arabic. Along with word meanings explanatory notes also have been given wherever necessary; but these have been kept to the minimum and have been based on classical and authoritative commentaries to which reference has been made at the appropriate places.

Many words in the Qur'ân bear special meanings. In explaining these words help has been taken, besides the standard dictionaries, lexicons, and commentaries paying special attention to word meanings, of the following works dealing specifically with the Qur'ânic vocabulary:

1. Al-Dâmaghânî, Al-Husayn ibn Muḥammad (5th century H.), *Qâmûs al-Qur'ân 'aw 'Islâḥ al-Wujûh wa al-Nazâ'ir Fî al-Qur'ân al-Karîm* (ed. 'Abd al-'Azîz Sayyid al-'Ahl), Beirut, fifth print, April, 1985
2. Al-Fîrûzâbâdî, Majd al-Dîn Muḥammad ibn Ya'qûb (d. 817 H.), *Başâ'ir Dhawî al-Tamyîz Fî Laṭâ'if al-Kitâb al-'Azîz* (ed. Muḥammad 'Alî al-Najjâr), 6 vols., Beirut, n.d.
3. Al-Iṣfahânî, 'Abû al-Qâsim al-Husayn ibn Muḥammad, al-Râghib (d. 502 H.), *Al-Mufradât Fî Gharîb al-Qur'ân al-Karîm* (ed. Muḥammad Sayyid Kaylânî), Beirut, n.d.
4. Al-Taymî, 'Abû 'Ubaydah Ma'mar ibn al-Muthannâ (d. 210 H.), *Majâz al-Qur'ân* (ed. Muḥammad Fuwâd Sizkîn), 2 vols., second print, Beirut, 1401/1981.
5. Al-Yazîdî, 'Abû 'Abd al-Raḥmân 'Abd Allah ibn Yaḥyâ ibn al-Mubârak (d. 237 H.), *Gharîb al-Qur'ân wa Tafsîruhu* (ed. Muḥammad Salîm al-Ḥâjj), first print, Beirut, 1405/1985
6. Al-Zajjâj, 'Abû Ishâq Ibrâhîm ibn al-Sarrî, *Ma'ânî al-Qur'ân wa 'I'râbuhu* (ed. 'Abd al-Jalîl 'Abduhu Shalbî), 5 vols., first print, Beirut, 1408/1988
7. Ibn al-Jawzî, Jamâl al-Dîn 'Abû al-Faraj 'Abd al-Raḥmân (d. 597 H.), *Nuzhat al-'A'yûn al-Nawâzir Fî 'ilm al-Wujûh wa al-Nazâ'ir* (ed. Muḥammad 'Abd al-Karîm Kâzim al-Râdî), second print, Beirut, 1405 H. /1985
8. Muḥammad Fuwâd 'Abd al-Bâqî, *Mu'jam Gharîb al-Qurân Mustakhrajan min Ṣaḥîḥ al-Bukhârî*, second print, Beirut, n.d.
9. *Mu'jam 'Alfâz al-Qur'ân al-Karîm*, prepared by *Mujamma' al-Lughat al-'Arabiyyah* of Cairo, Cairo, n.d. (ISBN 977).

May Allah accept this humble effort and enable us to do what pleases Him and meets with His approval. And peace and blessings of Allah be on His Prophet Muhammad, his family and those who follow him.

M. M. Ali
London, 21 Shawwâl 1418 H.
(18. 2. 1998)

LIST OF ABBREVIATIONS

- Acc. = Accusative
 Act. = Active
Al-Baḥr. = 'Abū Ḥayyân al-Andalusî, Muḥammad ibn Yûsuf (654 - 754 H.), *Al-Baḥr al-Muḥîṭ Fî al-Tafsîr* (ed. Sadqî Muḥammad Jamîl and others), new print, Al-Maktabat al-Tijâriyyah, Makka, n.d., 10+1 vols.
Al-Bayḍâwî = Al-Bayḍâwî, Nâsir al-Dîn 'Abû Sa'îd 'Abd Allah ibn 'Umar ibn Muḥammad al-Shîrâjî, al-Qâḍî (d. 791 H.), *Tafsîr al-Bayḍâwî al-Musammâ Anwâr al-Tanzîl wa 'Asrâr al-Ta'wîl*, 2 vols., Dâr al-Kutub al-'Ilmiyyah, first print, Beirut, 1408 H./ 1988.
Al-Ṭabarî = Al-Ṭabarî, 'Abû Ja'far Muḥammad ibn Jarîr (d. 310 H.), *Jâmi' al-Bayân 'an Ta'wîl 'Ây al-Qur'ân*, 15 Vols., Dâr al-Fikr, Beirut, 1408 H./1988.
Al-Tafsîr al-Kabîr = Muḥammad Al-Razî, Fakhr al-Dîn ibn al-'Allâmah Ḍiyâ' al-Dîn 'Umar, al-Imâm (544-604 H.), *Tafsîr al-Fakhr al-Râzî al-Mushtahar bi al-Tafsîr al-Kabîr wa Mafâtîḥ al-Ghayb* (ed. Khalîl Muḥyî al-Dîn al-Mays), 17 vols. (the pagination is by parts), Dâr al-Fikr, first print, Beirut, 1414 H. / 1993.
Al-Zamakhsharî = Al-Zamakhsharî, al-Khawârizmî, 'Abû al-Qâsim Jâr Allah Maḥmûd ibn 'Umar (467-538 H.), *Al-Kashshâf 'an Ḥaqâ'iq al-Tanzîl wa 'Uyûn al-'Aqâwîl Fî Wujûh al-Ta'wîl*, 2 vols., Maktabat al-Ma'ârif, Riyâdh and Dâr al-Ma'rifah, Beirut, n.d.
Baḥr. = Al-Samarqandî, 'Abu al-Layth Naṣr ibn Muḥammad ibn 'Aḥmad ibn Ibrâhîm (d. 375 H.), *Tafsîr al-Samarqandî al-Musammâ Baḥr al-'Ulûm* (ed. 'Alî Muḥammad Mu'awwid and others), 3 vols., first print, Dâr al-Kutub al-'Ilmiyyah, Beirut, 1413 H. /1993.
Baṣṣâ'ir = Al-Fîrûzâbâdî, Majd al-Dîn Muḥammad ibn Ya'qûb, *Baṣṣâ'ir Dhawî al-Tamyîz Fî Laṭâ'if Kitâb al-'Azîz* (ed. Muḥammad 'Alî al-Najjâr), 6 vols., Beirut, n.d.
Bukhârî = Al-Bukhârî, 'Abû 'Abd Allah Muḥammad ibn Ismâ'îl, *Ṣaḥîḥ al-Bukhârî*, the number refers to the number of ḥadîth as in *Faṭḥ al-Bârî*.
 f. = feminine
Faṭḥ al-Qadîr = Al-Shawkânî, Muḥammad ibn 'Alî ibn Muḥammad (d. 1250 H.) , *Faṭḥ al-Qadîr al-Jâmi' Bayn Fannay al-Riwâyah wa al-Dirâyah min 'Ilm al-Tafsîr*, 5 vols., Dâr al-Fikr, Beirut, 1409 H./1989.
 Gen. = Genitive
 i. = first person
 ii. = second person
 iii. = third person
Ibn Kathîr = Ibn Kathîr, al-Hâfiz (700-774 H.) *Tafsîr al-Qur'ân al-'Aẓîm* (ed. 'Abd al-'Azîz Ghunaym and others), 7 vols., Dâr al-Sha'b, Cairo, n.d.
 impfct. = imperfect
 m. = masculine

- Mufradât* = Iṣfahânî, 'Abû al-Qâsim al-Ḥusayn ibn Muḥammad, al-Râghib (d. 502), *Al-Mufradât Fî Gharîb al-Qur'ân* (ed. Muḥammad Sayyid Kaylânî), Dâr al-Ma'rifah, Beirut, n.d.
- Muslim* = 'Abû al-Ḥusayn Muslim ibn al-Ḥajjâj al-Qushayrî al-Naysâbûrî, *Ṣaḥîḥ Muslim*, the number refers to the number of *ḥadîth* as numbered by Muḥammad Fuwâd 'Abd al-Bâqî in the Istanbul edition.
- n. = Note
- pl. = plural
- s. = singular
- Ṣafwat* = Ḥusayn Muhammad Makhlûf, *Ṣafwat al-Bayân li Ma'ânî al-Qur'ân*, third print, Kuwait, 1407 H./1987.
- Tafsîr al-Mâwardî* = Al-Mâwardî, 'Abû al-Ḥasan 'Alî ibn Muḥammad, al-Baṣrî (364-450), *Al-Nukat wa al-'Uyûn Tafsîr al-Mâwardî*, (ed. Al-Sayyid ibn 'Abd al-Maqṣûd ibn 'Abd al-Raḥîm), 6 vols., Dâr al-Kutub al-'Ilmiyyah and Mu'assasat al-Kutub al-Thaqâfiyyah, first print, Beirut, 1412 H./1992.
- v. = verb

KEY TO VERB FORMS

- Form II فعل = *fa'ala* (تفعيل *taf'il*)
- " III فاعل = *fâ'ala* (مفاعلة *mufâ'alah*)
- " IV أفعل = *'af'ala* (أفعال *'If'âl*)
- " V تفعل = *tafa'ala* (تفعل *tafa'ul*)
- " VI تفاعل = *tafâ'ala* (تفاعل *tafâ'ul*)
- " VII انفعال = *infa'ala* (انفعال *infî'âl*)
- " VIII افتعل = *ifta'ala* (افتعال *iftî'âl*)
- " IX افعل = *if'alla* (افعلال *if'ilâl*)
- " X استفعل = *istaf'ala* (استفعال *istif'âl*)

There are a few more verb forms, but they of rare occurrence.

TRANSLITERATION

- | | | |
|-------------------------|-------------|-------------------------|
| ء = ' (hamzah) | ص = Ṣ/ṣ | و = W/w |
| آ = Â/â (as long vowel) | ض = Ḍ/ḍ | و = û (as long vowel) |
| ج = J/j | ط = Ṭ/ṭ | ي = Y/y |
| ح = Ḥ/h | ظ = Ḍ/ḍ | ي = Î/î (as long vowel) |
| ذ = Dh/dh | ع = ' (ayn) | |
| ز = Z/z | غ = Gh/gh | |

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AL-FĀTIḤAH (THE OPENING)

(Makkan: 7 'Āyahs)

This *sūrah* is called *al-Fātiḥah* or “The Opening” because the Qur’ān opens, i.e., starts with it. It is called by other names as well, such as *‘Umm al-Qur’ān* or “Mother of the Qur’ān” because it embodies the essence of the Qur’ān; and *al-Sab‘ al-Mathānī* or the “Repeated Seven” because its seven ‘āyahs are repeated in every unit (*rak’ah*) of prayers, compulsory or optional. The Prophet, peace and blessings of Allah be on him, said that it is “the greatest *sūrah* of the Qur’ān” (*Bukhārī*, nos. 4474, 4647, 4703, 5006). No other religious scripture contains a comparably sublime prayer in so succinct and concise form, declaring the absolute Oneness of Allah (monotheism), man’s duty to worship Him Alone, his dependence on Him in all affairs, his accountability to Him on the Day of Judgement and the need for seeking His guidance to the correct way of life and conduct and His favour to be saved from its pitfalls.



بِسْمِ اللَّهِ
الرَّحْمَنِ
الرَّحِيمِ ①

1. In the name of Allah,
the Most Compassionate,
the Most Merciful.¹

الْحَمْدُ
لِلَّهِ
رَبِّ الْعَالَمِينَ ②

2. All the praise²
is for Allah,
the Lord³ of all beings.⁴

الرَّحْمَنِ
الرَّحِيمِ ③

3. The Most Compassionate,
the Most Merciful;⁵

مَلِكِ
يَوْمِ الدِّينِ ④

4. The Sovereign of
the Day of Judgement.⁶

1. *Al-Raḥmān* and *al-Raḥīm* are both derived from *rahmah* (mercy) and both the forms indicate emphasis and intensity. According to the commentators, however, the former has an element of universality whereas the latter indicates particularity. The ‘āyah teaches the believers that they should start every act of theirs in the name of Allah, i.e., remembering Him and seeking His help.

2. *Ḥamd* means praise with reverence and love and is more general than *shukr* (thanks) which is usually expressed in response to favours received.

3. *Rabb* is a comprehensive term meaning Creator, Nourisher, Sustainer, Protector and Controller. No single English word adequately conveys its meaning. The word Lord is used for convenience only.

4. *‘Ālamīn* is the plural (in the genitive) of *‘ālam*, i.e., any being or object that points to its Creator. It means here mankind, jinn, angels and all other beings and objects that constitute the universe. At more than forty places Allah is described in the Qur’ān as the Lord of all beings (*Rabb al-‘ālamīn*); and at 26:24 the expression is elucidated as “the Lord of the heavens and the earth and all that is there in them.” Also the expression *al-ḥamdu lillāhi rabb al-‘ālamīn* occurs at 3 other places, e.g., 6:45, 37:182 and 40:65.

5. It is significant that the Qur’ān starts with mentioning the most noteworthy attributes and names of Allah, the Most Compassionate and the Most Merciful. The ‘āyah thus emphasizes that

man should never and under no circumstances be despaired of His mercy, love and grace.

6. *Dīn* has a multiplicity of meanings depending on the contexts, such as judgement, reckoning and awarding of reward and punishment, religion or way of life and *millah* or community. The ‘āyah reminds man of his accountability on the Day of Judgement and Award of reward and punishment which will take place after

إِيَّاكَ 5. You Alone

نَعْبُدُ we worship¹

وَأِيَّاكَ and You Alone

نَسْتَعِينُ ⑤ we ask for help.²

أَهْدِنَا 6. Guide us to

الصِّرَاطَ الْمُسْتَقِيمَ the straight way³ –

⑥

صِرَاطَ الَّذِينَ 7. The way of those

أَنْعَمْتَ عَلَيْهِمْ You graced upon;⁴

غَيْرِ not of

الْمَغْضُوبِ عَلَيْهِمْ those under wrath⁵

وَلَا الضَّالِّينَ nor of those gone astray.⁶

⑦

resurrection. On that day all men shall stand up before their Lord (83:6) and no individual will have any power whatsoever for himself and the command that day shall be absolutely Allah's (see 82:19).

1. *Na'budu* = we worship, adore, serve; (v. i. pl. impfct. from *'abada* [*'ibâdah* /*'ubûdah* /*'ubûdiyyah*], to worship, serve).

2. *Nasta'inu* = we seek or ask for help (v. i. pl. impfct. from *ista'âna*, form X of *'âna* [*'awn*], to be of middle age, i.e., to be robust).

This 'ayah 4 of the *sûrah* constitutes a declaration of absolute monotheism. Its first part declares an abandonment of polytheism and asserts that worship and submission is due solely to Allah; and its second part declares man's dependence on Him Alone for all help and succour. According to the Qur'ân monotheism (*iawḥid*) has three distinct aspects – (a) *Tawḥîd al-rububîyyah*, i.e., monotheism in respect of recognition of Allah (God) as the Creator and Lord of all beings; (b) *Tawḥîd al-'ulûhiyyah*, i.e. monotheism in respect of worshipping Him solely and exclusively, and not any other entity or object; and (c) *Tawḥîd al-'asmâ' wa al-ṣifât*, i.e., monotheism in respect of Names and Attributes. These names and attributes are specified in the Qur'ân and these should under no circumstances be applied or imputed to any created being or object. Even the arch polytheists assert their belief in the One and Supreme Creator and Lord; but they err in respect of the other two aspects of monotheism and worship and adore other entities

and objects as intermediaries between them and God and as possessing attributes, powers and functions belonging solely to Allah. The Qur'ân rectifies this error and enjoins strict and uncompromising adherence to all the three aspects of monotheism. Attribution of any divine quality and nature to any created entity or object and rendering homage or worship to such an object constitutes the most abominable form of polytheism (*shirk*).

3. *Ṣirâṭ* = way, path, road.

4. *Mustaqîm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma*). The "straight way" means the way specified by the Qur'ân and the Prophet. It is the way of *tawḥîd* (monotheism) and of Islam. In several places of the Qur'ân different Prophets are made to say: "Allah is my *Rabb* (Lord) and your *Rabb*. So worship Him. This is a *straight way*." (3:51; 19:36; 43:64). It is further stated: "Whoever holds fast to Allah (i.e. monotheism) has indeed been guided to a straight way." (93:101).

A prayer made by a Muslim and believer to be guided to the straight path means a prayer to be kept constant and steadfast on the way of monotheism he is on. (*Al-Baḥr al-Muḥîṭ*, I, 54). The 'ayah also teaches that a Muslim should seek Allah's guidance to the right decision and the right step in every situation.

5. *'An'ama* = you graced or bestowed favour (v. ii. m. s. past from *'an'ama*, form IV of *na'ama/na'ima* [*na'mah/man'am*], to be in ease and comfort). The expression "those you graced upon" means those who, by carrying out the injunctions and abstaining from the prohibitions of Allah and His Messenger earned the pleasure of

Allah. More particularly it means Allah's Prophets and Messengers, the true believers, the martyrs in the way of Allah and the righteous. (See 4:69. See also Al-Ṭabarî, I, 75-76, Ibn Kathîr, I, 44-45). The 'āyah thus emphasizes another cardinal aspect of Islam, namely, that the Qur'ān and the Prophet continued and completed the same message of Allah as delivered through all the previous Prophets and Messengers. It teaches that as Allah is the Lord of the entire universe, so is His religion (*dīn*) universal for all beings, delivered by His Prophets and Messengers at all times and climes. Islam is thus the revival, completion and continuation of this universal religion. Hence a belief in all the previous Prophets and Messengers and in the scriptures originally revealed to them is required of a true Muslim. This is more clearly spelt out in 'āyah 4 of the next *sūrah*, *Al-Baqarah*.

6. *Maghdûb* = the object of wrath (passive participle of *ghaḍiba* [*ghaḍab*], to be angry, furious. It includes all those who incur Allah's wrath and displeasure by disobedience and violation of His injunctions.

7. *Ḍāllîn* (pl. of *ḍāll* in the accusative/genitive) = those who go astray by abandoning monotheism and the "straight path" enunciated by Allah.

2. SŪRAT AL-BAQARAH (The Cow)

Madinan: 286 'Āyahs

This *surah* is called *al-Baqarah* (the Cow) after the account of the cow given in its 'āyahs 67-71, describing the deviation of the Children of Isrā'īl from the original teachings of Moses. It is the longest *sūrah* of the Qur'ān and contains also its longest 'āyah (282). Most of this *surah* was revealed at the very initial Madinan period of the Prophet's life; while the other parts also were revealed at later dates at Madina. It contains the most sublime 'āyah, 'Āyat al-Kursī (2:255), and its concluding 'āyah forms a very fervent and appropriate prayer to be made by man to Allah.

It starts with emphasizing that this Qur'ān is beyond doubt a Book sent down by Allah for the guidance of the "godfearing". It then describes the respective characteristics of believers, unbelievers and hypocrites, the creation of man, the conduct of the Children of Isrā'īl in relation to the Prophets, with special reference to the struggles of Prophets Mūsā (Moses) and 'Īsā (Jesus), the objections raised by the "People of the Book" to Prophet Muḥammad (p.b.h.) and his mission, and the replies thereto. It also refers to the mission of Prophet Ibrāhīm (Abraham) and his building of the Ka'ba along with his son Ismā'īl, peace be on them. Further, it contains injunctions and rules regarding a number of important matters like fasting in the month of Ramaḍān, pilgrimage, *jihād*, matters concerning the formation and regulation of family, the basic unit of society, such as marriage, divorce and rules regarding inheritance together with rules regarding foods and drinks, prohibitions of gambling and taking of interest (*ribā*), and treatment of the orphans and the needy.

(In the name of Allah, the Most Compassionate, the Most Merciful)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ 1. Alif - Lām - Mīm¹

ذَٰلِكَ الْكِتَابُ 2. This is the Book;

لَا رَيْبَ no doubt² is

فِيهِ there in it.³

هُدًى [It is] guidance

لِّلْمُتَّقِينَ for the godfearing⁴ –

①

②

③

④

1. These letters are called "Disjoined letters" (*al-ḥurūf al-muqaṭṭ'ah*). They are miraculous and none except Allah knows their meanings. Such letters occur at the beginning of 29 *sūrahs* of the Qur'ān.

2. *Rayb* = doubt, suspicion, misgivings.

3. i.e., there is no doubt (a) that this Book has been sent down by Allah and (b) that it constitutes the correct guidance for man and other beings. The fact of the Qur'ān being a sent-down from Allah is repeatedly emphasized in it. "The sending down of the Book, there is no doubt, is from the Lord of all beings" (32:2). See also 4:105, 4:166, 6:92, 21:10; 26:192,36:5, 38:29, 39:1, 40:2, 41:2, 45:2, 46:2; 56:80, 69:43.

4. *Muttaqīn* (accusative / genitive of *muttaqūn*, sing. *muttaqin*) = those who are on their guard, those who protect themselves. Active participle from *ittaqa*, form VIII of *waqa* [*waqy/wiqāyah*], to guard, to protect. Hence *muttaqin* means one who protects oneself against Allah's displeasure and punishment by following the guidance provided by Him, hence godfearing. The meaning is elucidated in the succeeding 'āyahs 3 and 4.

أَذِينَ يُؤْمِنُونَ

3. Who believe¹

بِالْغَيْبِ

in the unseen²

وَيُقِيمُونَ

and properly perform³

الصَّلَاةَ

the prayer;

وَمِمَّا

and out of what

رَزَقْنَاهُمْ

We provide⁴ for them

يُسْفِقُونَ ﴿٥﴾

they spend;⁵

وَالَّذِينَ

4. And who

يُؤْمِنُونَ بِمَا

believe in what

أُنْزِلَ

has been sent down⁶

إِلَيْكَ

to you

وَمَا أُنْزِلَ

and what was sent down

مِنْ قَبْلِكَ

before you;⁷

وَبِالْآخِرَةِ

and in the hereafter⁸

هُمْ يُوقِنُونَ ﴿٩﴾

they believe with certitude.⁹

﴿١٠﴾

أُولَٰئِكَ

5. Such people are

عَلَىٰ هُدًى

on guidance

مِنْ رَبِّهِمْ

from their Lord

وَأُولَٰئِكَ

and such people are

﴿١١﴾ هُمُ الْمُفْلِحُونَ

the ones to succeed.¹⁰

1. *Yu'minūna* = they believe (v. iii. m. pl., impfct. from *'āmana* [*'imān*], form IV of *amina* [*'amn/'amān*], to be safe, feel safe).

2. *Ghayb* = all that is beyond human sight and senses. This includes, besides Allah, angels, jinn, paradise, hell, resurrection, reckoning, reward, punishment and all that the Qur'ān and the Prophet speak of but is not seen or felt.

3. *Yuqimūna* = they set up, straighten out, perform correctly and properly (v. iii. m. pl. impfct. from *'aqāma*, form IV of *qāma* [*qiyām /qawmah*], to get up, to stand up, to be erect). Proper performance of prayers means to perform them regularly, in the prescribed times and manners and in congregation.

4. *Razaqnā* = We provided, bestowed, endowed (v. i. pl. past from *razaqa* [*razq*], to provide with the means of sustenance).

5. *Yunfiqūna* = they spend, give away (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up, be spent, to sell well). The term spending here includes general charitable gifts as well as payment of the obligatory *zakaḥ* (Al-Ṭabari, I, 105; Ibn Kathīr, I, 65).

6. *'Unzila* = it was sent down (verb, 3rd per., mas., sing., past passive from *'anzala*, form IV of *nazala*, to get down, come down, descend. Here it refers to the Qur'ān and the non-Qur'ānic *wahy*, i.e., *sunnaḥ*).

7. In consonance with the concept that the Lord of All Beings (*Rabb al-'Ālāmīn*) has communicated the same guidance and the same message at all times and climes through His different Prophets and Messengers a Muslim is to believe in all the previous Prophets and scriptures received by them from Allah. These are, however, completed and superseded by the Qur'ān.

8. *Al-'Ākhirah* = the hereafter, which includes in its meaning Resurrection, the Day of Judgement, Reckoning, Reward and Punishment and the life in Paradise and Hell.

9. *Yūqinūna* = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl. impfct. form *'ayqana*, form IV of *yaqina* [*yaqn/yaqīn*], to be sure).

10. *Mufliḥūn* (sing. *mufliḥ*), successful ones, those who attain Allah's pleasure and rewards; act. participle from *'aflaḥa*, form IV of *falaḥa* [*falḥ*] = to split, cleave, plough; hence *fallāḥ* =

tiller, peasant. In its form IV, i.e., *'aflaḥa*, means to thrive, prosper, be successful.

إِنَّ الَّذِينَ 6. Verily those who

كَفَرُوا disbelieve,¹

سَوَاءٌ عَلَيْهِمْ it is the same on them

ءَأَنْذَرْتَهُمْ whether you warned² them

أَمْ لَمْ تُنذِرْهُمْ or did not warn³ them,

لَا يُؤْمِنُونَ they will not believe.

حَمَّ اللَّهُ 7. Allah has put a seal⁴

عَلَى قُلُوبِهِمْ on their hearts⁵

وَعَلَى سَمْعِهِمْ and on their hearing;⁶

وَعَلَى أَبْصَارِهِمْ and on their sights⁷

غِشَاوَةً is a veil;⁸

وَلَهُمْ and there is for them

عَذَابٌ عَظِيمٌ a stupendous⁹ punishment.

Section (Rukû') 2

وَمِنَ النَّاسِ 8. And among men¹⁰

مَنْ يَقُولُ who say:

ءَاْمَنَّا بِاللَّهِ "We believe in Allah

وَبِالْيَوْمِ الْآخِرِ and in the Last Day";

وَمَّا هُمْ but they are not

بِمُؤْمِنِينَ believers.

1. *Kafarû* = they disbelieved, denied, became ungrateful (v. iii. m. pl. past). The literal meaning of *kafara* is to cover, hide, deny. Hence a *kâfir* is one who covers or hides something, such as a tiller or cultivator who hides the seed under the soil. In this literal sense the term is used in the Qur'ân at 57:20. Technically, however, it means one who disavows and denies Allah's favours and is thus an unbeliever, an ungrateful one; and *kufir* means unbelief, infidelity, ungratefulness, atheism.

After having described the characteristics of the godfearing believer, 'âyahs 6 and 7 describe the characteristics of the unbeliever.

2. '*Andharta*' = you warned, cautioned (v. ii. m. s. past from '*andhara*, form IV of *nadhara* [*nadhr /nudhâr*], to dedicate, to vow. In its form IV ('*indhâr*') means to warn with a mention of the consequences of disregarding the warning.

3. '*Tundhir[u]*' = you warn (v. ii. m. s. impfct. from '*andhara*). An imperfect verb, when preceded by the negative particle *lam* indicates past tense and its last letter becomes vowelless.

4. '*Khatama*' = he sealed, put a seal, closed (v. iii. m. s. past from *kham/khitâm*, to seal).

5. '*Qulûb*' (sing. *qalb*) = hearts, minds. In the Qur'ân, as elsewhere, the expression "heart" is often used to denote the perceiving, understanding and reasoning faculty.

6. '*Sam'*' = hearing, figuratively ears.

7. '*Abṣâr*' (sing. *baṣar*) = sights, visions, eyes.

8. '*Ghishâwah*' = covering, veil.

The putting of a seal on the hearts and eyes and there being a veil on the eyes mean that on account of obstinate unbelief the hearts, ears and eyes of the unbelievers are rendered incapable of and impervious to perceiving and receiving guidance and the truth. The description applies to the unbelievers of the Prophet's time as well as of all times.

9. '*Aẓîm*' = great, big, grand, huge, stupendous, immense, enormous, tremendous. When spoken of punishment it means "extremely heavy".

10. Here follows a description of the hypocrites (*munâfiqûn*, sing. *munâfiq*) who make an outward profession of the faith but conceal unbelief and disloyalty in their hearts. The description applies to the Prophet's contemporary hypocrites, who emerged on the scene mainly at Madina, as well as the hypocrites of all times.

يُخَادِعُونَ اللَّهَ 9. They try to deceive¹ Allah
وَالَّذِينَ آمَنُوا and those who believe;
وَمَا يَخْدَعُونَ but they deceive² not
إِلَّا أَنْفُسَهُمْ except themselves
وَمَا يَشْعُرُونَ and they do not realize³ [it].

فِي قُلُوبِهِمْ 10. In their hearts is
مَرَضٌ a disease,⁴
فَزَادَهُمُ اللَّهُ so Allah increases⁵ them
مَرَضًا in disease;
وَلَهُمْ and there is for them
عَذَابٌ a punishment,
أَلِيمٌ extremely painful,⁶
بِمَا كَانُوا يَكْذِبُونَ because they use to lie.⁷

وَإِذَا قِيلَ 11. And when it is said
لَهُمْ to them:
لَا تَفْسِدُوا "Do not make troubles"⁸
فِي الْأَرْضِ in the land",⁹
قَالُوا they say:
إِنَّمَا خُنَّ "We are but
مُصْلِحُونَ peace-makers."¹⁰

1. *Yukhâdi'ûna* = they try to deceive (v. iii. m. pl., impfct. from *khâdu'a*, form III of *khada'a* [*khad'*]), to deceive. It should be noted that in the next clause of the *âyah* the verb is in its first form, *yakhdu'ûna*, not *yukhâdi'ûna*.

2. *Yakhdu'ûna* = they deceive, cheat (v. iii. m. pl. impfct. from *khada'a*).

3. *Yash'urûna* = they realize, notice, perceive, feel, sense, come to know, see through (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know). The hypocrites only deceive themselves because they deprive themselves of the light of the truth and because the evil consequences of their trickery will fall on them and Allah will ultimately punish them.

4. *Marad* (pl. *'amrâd*) = disease, sickness, ailment, illness, malady. The disease meant here is that of jealousy and hypocrisy.

5. i.e. Allah leaves them to continue to indulge in their hypocrisy and jealousy and thus increasingly suffer mentally because of the steady and increasing success of the Prophet and the Muslims. This applies to similar situations of struggles between the truth and the untruth.

6. *'Alim* = extremely painful, grievous, excruciating, intensely agonizing (active participle in the scale of *fa'il*, from *'alima* [*'alam*], to feel pain).

7. *Yakdhîbûna* = they lie, utter falsehood knowing it to be so (v. iii. m. pl. impfct. from *kadhaba* [*kidhb*], to lie). Prefixed by *kâna/kânû* the verb gives the meaning of habitual and continual act. Speaking about the hypocrites the Prophet (p.b.h.) said: "The signs of a *munâfiq* are three: when he speaks he lies, if he promises he breaks it and if he is given a trust he betrays it." (*Bukhârî*, nos. 34, 2459 and 3178).

8. *Lâ Tufsidû* = you (all) do not make troubles, mischief, disorder (v. ii. m. pl. imperative (prohibition) from *'afsada*, to spoil, corrupt, mar, distort, create troubles; form IV of *fasada* [*fasâd/fusûd*], to be or become bad, spoiled).

9. *'Ard* = earth, land, country, region, ground.

10. *Muṣliḥûn* (sing. *muṣliḥ*) = peace-makers, those who set things right, compose differences (active participle from *'aṣlaḥa*, to set right, to compose differences; form IV of *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ṣulûḥ/ṣalâḥiyah/muṣlaḥah*], to be good, right, proper, in order).

أَلَا إِنَّهُمْ 12. Oh yes! They surely are
هُمْ الْمُفْسِدُونَ the ones making troubles;¹

وَلَكِنْ لَا يَشْعُرُونَ but they do not realize.²



وَإِذَا قِيلَ لَهُمْ 13. And if it is said to them:
ءَامِنُوا "Believe"³

كَمَا ءَامَنَ النَّاسُ as the people believe";

قَالُوا أَتَأْتُونُ they say: "Shall we believe"⁴

كَمَا ءَامَنَ السُّفَهَاءُ as believe the fools?"⁵

أَلَا إِنَّهُمْ Lo, they indeed are

هُمْ السُّفَهَاءُ the stupid ones

وَلَكِنْ لَا يَعْلَمُونَ but they do not know.⁶



وَإِذَا لَقُوا 14. And when they meet⁷

الَّذِينَ ءَامَنُوا those who believe

قَالُوا ءَامَنَّا they say: "We believe";

وَإِذَا خَلَوْا but when they retire⁸

إِلَى شَيْطَانِهِمْ to their arch-devils⁹

قَالُوا إِنَّا they say: "We indeed are

مَعَكُمْ with you;

إِنَّمَا خُرُ we were only



مُسْتَهْزَءُونَ ridiculing."¹⁰

1. *Mufsidûn* (sing. *mufsid*) = trouble-makers, creators of mischief, disturbance, disorder (active participle from 'afsada, form IV of *fasada*. See *lâ tufsidû* at 2:11, p. 7, n. 8).

2. *Yash'urûna* = they realize, notice, perceive, feel, sense, come to know, see through (v. iii. m. pl. imperfect from *sha'ara* [*shu'ûr*], to realize, to know. See at 2:9, p. 7, n. 3).

3. *'Aminû* = You (all) believe (v. ii. m. pl. imperative from *'amana*. See *yu'minûna* at 2:3, p. 5, n. 1).

4. *Nu'minu* = we believe (v. i. pl. impfct. from *'amana*).

5. *Sufahâ'* (sing. *safih*) = fools, stupid, foolish. Dishonest people and hypocrites usually consider honest men as short of understanding.

6. *Ya'lamûna* = they know (v. iii. m. pl. impfct. from *'alima* [*'ilm*], to know, be aware of).

7. *Laqû* (originally *laqayû*) = they met, came across (v. iii. m. pl. past from *laqiya* [*liqâ'* / *luqyân* / *luqy/luqyah/luqan*] to meet).

8. *Khalaw* = they retired into privacy, secluded themselves, were alone, became vacant (v. iii. m. pl. past from *khalâ* [*khalûw/khalâ'*] to be empty, vacant, alone; figuratively, to go out of sight, hence to pass away).

9. *Shayâtîn* (sing. *shaytân*) = devils, evil ones, evil leaders. The reference here is to the leaders and instigators of the hypocrites. A *shaytân* may be of men as well as of jinn.

10. *Mustahzi'ûn* (sing. *mustahzi'*) = mockers, ridiculers, scoffers, deriders (active participle from *istahza'a*, form X of *haza'a* [*haz'* / *huz'* / *huzu'* / *huzû'* / *mahza'* / *ah*] to mock, to ridicule, to make fun).

15. Allah derides¹
 at them
 and gives them a respite²
 in their excesses,³
 to wander blindly.⁴
16. Those are they that
 have bought⁵ error⁶
 with guidance;
 but no profit⁷ has made
 their trading,
 nor are they
 on the right way.⁸
17. Their instance is
 like the instance of one who
 lit⁹ a fire,
 but when it lightened¹⁰
 all around him
 Allah took away
 their light
 and left them in darkness,¹¹
 they seeing nothing.¹²

1. *Yastahzi'u* = he derides, mocks, scoffs (v. iii. m. s. impfct. from *istahza'a*, form X of *haza'a*. See *mustahzi'ûn* at 2:14, p. 8, n. 10). Here it means that Allah will bring disgrace and ignominy on them and will inflict proper retribution on them (*Fath al-Qadîr*, I, 44). In many places in the Qur'ân the same word which is used to describe the offence is also used to indicate the punishment for it (see for instance 3:54, 4:142, 86:15-16). This is a recognized manner of speech in Arabic.

2. *Yamuddu* = he extends, respites (v. iii. m. s. impfct. from *madda* [*madd*] to extend, give an extension, to grant a respite). Here it means that Allah will let them alone for the time being to revel in their sinful act.

3. *Tughyân* = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge.

4. *Ya'mahûna* = they wander, stray, rove blindly, are confused, are at a loss, are perplexed (v. iii. m. pl. impfct. from '*amaha* [*'amah*], ¹ to stray, to rove blindly). '*Amah* is like '*aman* (blindness), but the former applies to mind and heart, while the latter applies to both physical sight and mind (Al-Zamakhshari, I, 36).

5. *Ishtaraw* = they bought, purchased, bartered (v. iii. m. pl. past *ishtarâ*, form VIII of *sharâ* [*shiran* /*shirâ*], to buy, to take one thing in exchange of another).

6. *Ḍalâlâh* = error, wrong way (see *Ḍallîn* at 1:7, p. 3, n. 6).

7. *Rabiḥat* = she or it did not make any gain, profit (v. iii. f. s. past from *rabiḥa* [*ribḥ/rabaḥ*], to gain).

8. *Muhtadîn* (accusative /genitive of *mihtadûn*, sing. *muhtadin*) = those guided aright, led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide).

9. *Istawqada* = He kindled, lit, ignited (v. iii. m. s. past in form X of *waqada* [*waqd /waqad /wuqûd*], to take fire, to burn; hence *waqûd*, fuel).

10. '*Adâ'at* = she or it lightened, illuminated (v. iii. f. s. past in form IV of *ḍâ'a* [*ḍaw'*], to shine, gleam, radiate).

11. *Zulumât* (sing. *zulumah*) = darkness.

12. *Yubṣirûna* = they see, realize, comprehend (v. iii. m. pl. impfct. from '*abṣara*, form IV of *baṣura/baṣira* [*baṣar*], to look, to see). Here the verb is a circumstantial expression (*ḥâl*).

صُمُّكُمْ عُمْ 18. Deaf,¹ dumb,² blind,³
فَهُمْ لَا يَرْجِعُونَ so they cannot come back.⁴



أَوْ كَصَيْبٍ 19. Or like a heavy rain⁵
مِّنَ السَّمَاءِ from the sky⁶
فِيهِ ظُلُمٌ where in is darkness
وَرَعْدٌ وَرَقٌ and thunder⁷ and lightning;⁸
يَجْعَلُونَ أَصْبَعَهُمْ they put⁹ their fingers
فِي أَذَانِهِمْ in their ears
مِنَ الصَّرَاقِ against the thndربولts¹⁰
حَذَرَ الْمَوْتِ for fear¹¹ of death,
وَاللَّهُ يُحِيطُ but Allah closes in¹²
بِالْكَافِرِينَ on the unbelievers.

يَكَادُ الْبَرْقُ 20. The lighting is about to
يَخْطِفُ أَبْصَرَهُمْ snatch¹³ their sights;
كُلَّمَا أَصَابَهُمْ whenever it flashes¹⁴ for them
مَسْرًا فِيهِ they walk in it;
وَإِذَا أَظْلَمَ and when it becomes dark¹⁵
عَلَيْهِمْ over them
قَامُوا they stand still.
وَلَوْ شَاءَ اللَّهُ And were Allah to will,
لَذَهَبَ He could have taken away

1. *Ṣumm* (sing. *aṣumm*) = deaf.

2. *Bukm* (sing. *abkam*) = dumb.

3. *Umy* (sing. *a'mā*) = blind

The deafness, dumbness and blindness mean here the mental state of being unable to listen to the truth, to speak out the truth and to see the truth. In this respect the position of the *munāfiq* is similar to that of the unbeliever (*kāfir*) regarding whom 'āyah 7 above says: "Allah has put a seal on their hearts and hearing, and on their eyes is a veil."

4. *Yarji'ūna* = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [*rujū'*], to return). The similitude is very appropriate, in that the *munāfiq* gets a glimpse of the light of the truth but then misses it and relapses into the darkness of error and unbelief and cannot return to the light of guidance which he bartered for error because of the malady in his heart (Ibn Kathîr, I, 80). Speaking about the hypocrites the Qur'ân says at another place: "That is because they believed, then disbelieved. So a seal was set on their hearts; hence they cannot comprehend" 63:3).

5. *Ṣayyib* = heavy rain, torrential downpour.

6. i.e. from the clouds.

7. *Ra'd* (pl. *ru'ūd*) = thunder.

8. *Barq* (pl. *burûq*) = lightning.

9. *Yaj'alūna* = they put, set, place (v. iii. m. impfct. from *ja'ala* [*ja'l*], to make, to put).

10. *Ṣawā'iq* (sing. *ṣā'iqah*) = thunderbolts, bolts of lightning.

11. *Ḥadhar* = caution, precaution, watchfulness.

12. *Muḥîṭ* = one who closes in on, surrounds, encompasses, comprehensive. Active participle from *'ahâṭa*, form IV of *hâṭa* [*hawṭ* / *hîṭah* / *hiyâṭah*], to encircle, enclose, guard).

13. *Yakhṭafu* = he or it snatches, makes off with, seizes, grabs, kidnaps, abducts (v. iii. m. s. impfct. from *khaṭifa/khaṭafu* [*khaṭf*], to snatch away).

14. *'Aḏâ'a* = It or he produced light, flashed, illuminated (v. iii. m. s. past in form IV of *ḏâ'a* [*ḏaw'*], to shine, gleam. See at 2:17, p. 9, n. 10).

15. *'Azlama* = it or he became dark (v. iii. m. s. past in form IV of *ḏalama* [*ḏalm/ḏulm*], to do wrong).

'Āyahs 19 and 20 constitute a second similitude about the hypocrites. Imâm Fakhr al-Dîn al-Râzî points out that the similitude is appropriate in a number of ways. (a) The hypocrites, in the

يَسْمَعِينَ their hearing
وَأَبْصَرِهِمْ and their sights.
إِنَّ اللَّهَ Verily Allah is
عَلَى كُلِّ شَيْءٍ over everything
قَدِيرٌ Omnipotent.¹

Section (Rukû') 3

يَا أَيُّهَا النَّاسُ 21. O mankind,
اعْبُدُوا رَبَّكُمْ worship² your Lord³
الَّذِي خَلَقَكُمْ Who created⁴ you
وَالَّذِينَ مِنْ قَبْلِكُمْ and those before you⁵
لَعَلَّكُمْ so that you may
تَتَّقُونَ save yourselves⁶ –
الَّذِي جَعَلَ 22. [The Lord] Who set
لَكُمْ for you
الْأَرْضَ فِرَاشًا the earth as a bed⁷
وَالسَّمَاءَ بِنَاءً and the sky as a structure;⁸
وَأَنْزَلَ and sends down⁹
مِنَ السَّمَاءِ مَاءً from the sky water [rains]
فَأَخْرَجَ بِهِ and produces¹⁰ therewith

intensity of their confusion and lack of understanding, cannot see and understand the truth just as a man caught in a rainstorm accompanied by deafening thunder and blinding flashes of lightning cannot see and proceed along the way. (b) Although rain is useful and necessary, it becomes harmful and dreadful if it is accompanied by darkness, lightning and thunderbolts. Similarly the hypocrites' profession of belief, though outwardly a good thing, is harmful to themselves and others because of their ill-will and lack of sincerity. (c) Just as the pushing of fingers in ears cannot save one from destruction if the thunderbolt actually strikes one, similarly the hypocrite's outward profession of belief will not avail him against Allah's retribution. (*Al-Tafsîr al-Kabîr*, 1, part 2, pp. 85-86).

1. *Qadîr* = Omnipotent, All-Powerful.

2. *U'budû* = you (all) worship (v. ii. m. pl. imperative from '*abada* [*'ibâdah* / '*ubûdah* / '*ubûdiyyah*], to worship, to serve. See *na'budu* at 1:5, p. 2, n.1). The '*âyah* emphasizes *tawhîd al-'ulûhiyyah*, i.e., the exclusivity of Allah as the Only and Sole Object of worship.

3. *Rabb*, see at 1:2, p. 1, n.3. The rest of this '*âyah* and the greater part of the following '*âyah* mention the characteristics of *Rabb* as Creator, Nourisher and Sustainer.

4. *Khalaqa* = He created, brought into being from non-existence (v. iii. m. s. past from *khalaq*, to create).

5. i.e., He is the Only One Creator from the beginning to the end, for all places and times.

6. *Tattaqûna* = you (all) protect yourselves or be on your guard (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to safeguard, to protect. See *muttaqîn* at 2:2, p.4, n.4).

7. *Firâsh* (pl. *furush*) = bed, cushion; i.e., habitable and suitable to settle on.

8. *Bina'* = basis, set-up, structure, edifice. The description is here of what the Lord has provided for man's sustenance, making the earth suitable for his living and the sky as the basis or set-up, thereby clearly indicating the relationship of the

earth with the sky.

9. '*Anzala* = he sent down (v. iii. m. s. past in form IV of *nazala* [*nuzûl*], to come down, get down, descend. See '*unzila* at 2:4, p. 5, n. 6).

10. '*Akhraja* = He brought out, produced, (v. iii. m. s. past in form IV of *kharaja* [*khurûj*], to go out)

مِنَ النَّعْتِ kinds of crops¹

رِزْقًا لَّكُمْ as provision² for you.

فَلَا تَجْعَلُوا لِلَّهِ So do not set up³ for Allah

أَسْدَادًا equals;⁴

وَأَنْتُمْ تَعْلَمُونَ and you all know.⁵



وَإِنْ كُنْتُمْ 23. And if you are

فِي رَيْبٍ مِّمَّا in any doubt⁶ about what

رَزَّلْنَا We have sent down⁷

عَلَى عَبْدِنَا on Our servant,⁸

فَأْتُوا بِسُورَةٍ then come up with a *sûrah*

مِثْلِهِ of the like of it;

وَادْعُوا شُهَدَاءَكُمْ and call your collaborators⁹

مِنْ دُونِ اللَّهِ besides Allah,

إِنْ كُنْتُمْ صَادِقِينَ if you are truthful.¹⁰



فَإِنْ لَّمْ تَفْعَلُوا 24. But if you did not do,

وَلَنْ تَفْعَلُوا and you can never do,

فَاتَّقُوا النَّارَ then beware¹¹ of the fire

1. *Thamarât* (sing. *thamarah*) = fruits, yields, crops.

2. *Rizq* = provision, sustenance, livelihood.

3. *Lâ Taj'alû* = (you all) do not set up (v. ii. m. pl. imperative {prohibition} from *ja'ala* [*ja'l*], to make, to put).

4. *Andâd* (sing. *nidd*) = equals, peers, rivals, partners. Here is a direct and unequivocal command to mankind not to set any partner with their Lord, Allah – neither in worshipping nor in attributing divine qualities to any other object or being. This prohibition against *shirk* (i.e., setting partners with Allah) is repeated many times in various forms in the Qur'ân. In a way the whole Qur'ân deals with monotheism in one form or another, in that it provides arguments and accounts to bring home the theme of monotheism, emphasizes the need to abide by Allah's commandments and prohibitions and speaks about the rewards for doing so and the punishments for not doing so.

5. *Ta'lamûna* = you (all) know, are aware of (v. ii. m. pl., impfct. from '*alima* [*ilm*], to know. See 2:13 at p. 8, n.6). "And you all know" is a circumstantial expression meaning that you all know (a) that Allah is your Creator and Lord, (b) that He has no equal or partner and (c) that you understand the impropriety of setting partners with Allah (*Tafsîr al-Mâwardî*, I, 84).

6. *Rayb* = doubt, suspicion, misgivings. See at 2:2 p. 4, n.2.

7. *Nazzalnâ* = We sent down (v. i. pl. from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See '*anzala* at 2:22, p. 11, n.9).

8. '*Abd* (pl. '*ibâd*) = servant, slave, bondsman. The reference here is to the Prophet Muḥammad (p.b.h.). This description of him in the Qur'ân is intended to prevent any deification of him.

9. *Shuhadâ'* (sing. *shahîd*) = witnesses, martyrs. Here it means collaborators and supporters (Al-Tabarî, I, 167; Al-Baydâwî, I, 39).

10. *Ṣâdiqîn* (accusative/genitive of *ṣâdiqûn*, sing. *ṣâdiq*) = truthful, i.e., if you are truthful in your claim that the Qur'ân is not from Allah. The inimitability of the Qur'ân is its standing miracle.

The '*âyah* is an open challenge to the detractors of all times and climes to produce a text like that of the Qur'ân. The challenge is repeated at 10:38, 11:13 and 17:88, all of which are Makkan passages. The last mentioned '*âyah* makes the challenge in a clearer form: "If all mankind and jinn got together to produce the like of this Qur'ân they would never come up with a like of it, even if they were aiding and abetting one another."

11. *Ittaqû* - you (all) beware of, be afraid of, fear (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to guard, to protect. See *tattaqûna* at 2:21, p. 11, n.6).

أَلَّتِي وَفُودُهَا of which the fuel¹ is
 النَّاسُ وَالْحِجَارَةُ men and stones,²
 أُعِدَّتْ لِلْكَافِرِينَ prepared³ for the unbelievers.
 ﴿٢٥﴾
 وَلَيُبَشِّرُ 25. And give good tidings⁴
 الَّذِينَ آمَنُوا to those who believe
 وَعَمِلُوا الصَّالِحَاتِ and do the right deeds⁵
 أَنْ لَّهُمْ جَنَّاتٌ that for them are gardens⁶
 تَجْرِي مِنْ تَحْتِهَا below which flow⁷
 الْأَنْهَارُ the rivers.⁸
 كُلَّمَا رُزِقُوا Each time they are provided⁹
 مِنْهَا مِنْ ثَمَرَةٍ therefrom with a fruit
 زِدْقًا as food
 قَالُوا they will say:
 هَذَا الَّذِي "This is what
 رُزِقْنَا مِنْ قَبْلُ we have been fed¹⁰ before";
 وَلَيُؤْتُوا for they will have been given
 مِنْهُ of it
 مُتَشَابِهًا similar in look;¹¹
 وَلَهُمْ فِيهَا and they will have therein
 أَزْوَاجٌ مُطَهَّرَةٌ spouses¹² rendered pure;¹³
 وَهُمْ فِيهَا and they in there
 ﴿٢٦﴾ خَالِدِينَ will abide for ever.¹⁴

1. **Waqûd** = fuel, that which keeps fire burning. See *istawqada* at 2:17, p. 9, n. 9.

2. **Hijârah** (sing. *hajar*) = stones.

3. '**U'iddat** = prepared, made ready (v. iii. f. s. past passive from '*a'adda*, form IV of '*adda* [*'add*], to count, reckon).

4. **Bashshir** = give good tidings (v. ii. m. s. imperative from *bashshara*, form II of *bashara* [*bishr/bushr*] to rejoice, to be happy).

5. **Ṣāliḥât** (fem. sing. *ṣāliḥah*; mas. *ṣāliḥ*) = good deeds, right deeds. Here it means right and proper deeds according to the Qur'ân and *sunnah* (active participle from *ṣalaha* /*ṣaluha* [*ṣalâḥ* /*ṣalâhiyah* /*ṣulâḥ*], to be good, right, proper).

6. **Jannât** (sing. *jannah*), gardens, paradise.

7. **Tajrî** = she or it flows, runs (v. iii. f. s. imperfect from *jarâ* [*jury*], to flow, run).

8. **Anḥâr** (sing. *nahr*) = rivers, streams.

9. **Ruẓiqû** = they were given, provided with (v. iii. m. pl. past passive from *razaqa* [*razq*], to provide with the means of sustenance. See *razaqnâ* at 2:3, p. 5, n. 4).

10. **Ruẓiqnâ** = we were given, provided with (v. i. pl. past passive from *razaqa*).

11. **Mutashâbih** = similar in look to one another, resembling one another (active participle from *tashâbaha*, form VI from *shibh* / *shabah*, resemblance, likeness).

12. '**Azwâj** (sing. *zawj*) = husbands, wives, spouses, partners. *Zawj* is used in Arabic for either husband or wife and it means one of a pair.

13. **Mutaḥharah** (mas. *mutaḥhar*) = rendered pure, unblemished, clean, immaculate (passive participle from *ṭahhara*, form II of *ṭahara* /*ṭahura* [*ṭahr* /*ṭahârah*], to be clean, pure).

14. **Khâlidûn** (sing. *khâlid*) = Ever-living, eternal, immortal, everlasting, abiding for ever (active participle from *khalada* [*khulûd*], to remain or last for ever).

26. Verily Allah
 لَا يَسْتَحْي ۖ does not fight shy¹
 أَنْ يَضْرِبَ مَثَلًا of striking² the instance
 مَا بَعُوضَةً of even a gnat³
 فَمَا قَوْهَاً and what is beyond it.⁴
 فَأَمَّا الَّذِينَ ءَامَنُوا So as to those who believe
 فَيَعْلَمُونَ أَنَّهُ الْحَقُّ they know that it is the truth
 مِنْ رَبِّهِمْ from their Lord.
 وَأَمَّا الَّذِينَ disbelieve they say:
 كَفَرُوا فَيَقُولُونَ "What does Allah intend⁵
 مَاذَا أَرَادَ اللَّهُ by this as an example?"
 بِهَذَا مَثَلًا He lets go astray⁶ thereby
 يُعِثُّ بِهِ many
 كَثِيرًا and He guides aright thereby
 وَيَهْدِي بِهِ many;
 كَثِيرًا but He lets not stray thereby
 وَمَا يُضِلُّ بِهِ
 إِلَّا الْفَاسِقِينَ ۖ any but the defiant;⁷

27. Who break⁸
 الَّذِينَ يَنْفِقُونَ Allah's covenant⁹
 عَهْدَ اللَّهِ after its solemn affirmation
 مِنْ بَعْدِ مِيثَاقِهِ and cut off¹⁰
 وَيَقْطَعُونَ

1. *Yastahyî* = He feels shy, is ashamed of, lets live, keeps alive (v. iii. m. s. impfct. from *istahyâ*, form X of *hayiya/hayya* [*hayâh*], to live). Here it means Allah does not fight shy of, refrain or abstain from (Ibn Kathîr, I, 93; Al-Zamakhsharî, I, 55).

2. *Yaḍribu* = He strikes, beats, hits (v. iii. m. s. impfct. from *ḍarabu*, [*ḍarb*], to beat, to strike).

3. *Ba'ûdah* = gnat, mosquito.

4. *Fawq* = above, over, beyond. Here the meaning is what is above, beyond or more than the gnat in smallness. The 'āyah is a reply to the critics of the mention of such objects in the Qur'ān as the bees (16:68), the fly (22:73), the ants (27:18) and the spider (29:41).

5. *'Arāda* = he intended, wished, desired, meant, aimed at (v. iii. m. s. past in form IV of *rāda* [*rawd*], to walk about, look or search for).

6. *Yuḍillu* = He makes stray, go astray, misleads, misguides (v. iii. m. s. impfct. from *uḍalla*, form IV of *ḍalla* [*ḍalāl/ḍalālah*], to go astray, stray, be lost.) Here it means that the striking of the instances of such apparently negligible objects as the bees, the fly and the ant prove to be the cause of going astray on the part of the unbelievers because of their unbelief and disobedience. This is made clear in the last clause of the 'āyah which states: "He makes not stray thereby any except the defiant".

7. *Fāsiqin* (accusative/genitive of *fāsiqun*, sing. *fāsiq*) = disobedient, defiant, wantonly sinful (active participle from *fasaqa* [*fisq/fusūq*], to stray from the right course, to renounce obedience). Three of the characteristics of a *fāsiq* are mentioned in the next 'āyah.

8. *Yanquḍūna* = they break, violate, infringe (v. iii. m. pl. impfct. from *naquḍa* [*naqḍ*], to break, to violate, to wreck).

9. *'Ahd* (pl. *'uhūd*) = covenant, pledge, pact, vow, commitment. The covenant mentioned here refers to the natural covenant of man to worship and obey Allah Alone as well as the particular covenant of the Children of Isrā'īl mentioned in the *Torah* to obey and follow any subsequent Prophet of Allah including Prophet Muḥammad (p.b.h.). (Ibn Kathîr, I, 95).

10. *Yaqṭa'ūna* = they cut off, sever (v. iii. m. pl. impfct. from *qaṭa'a* [*qaṭ'*], to cut, to sever).

- مَا أَمَرَ اللَّهُ what Allah has commanded¹
 بِهِ أَنْ يُوصَلَ the link to be kept up² with;
 وَيُفْسِدُونَ and create disorders³
 فِي الْأَرْضِ in the earth.
 أُولَئِكَ هُم These will be the ones
 الْخَاسِرُونَ incurring loss.⁴
28. How can you disbelieve⁵
 بِاللَّهِ in Allah
 وَكُنْتُمْ أَمْوَاتًا and you were lifeless,⁶
 فَأَحْيَاكُمْ then He gave you life,⁷
 ثُمَّ يُمِيتُكُمْ then He will make you die,⁸
 ثُمَّ يُحْيِيكُمْ then He will give you life,⁹
 ثُمَّ إِلَيْهِ and then unto Him
 تَرْجَعُونَ you shall all be taken back?¹⁰
29. He it is Who
 خَلَقَ لَكُمْ created¹¹ for you
 مَا فِي الْأَرْضِ whatever is there in the earth
 جَمِيعًا in toto.
 ثُمَّ أَسْمَوُا Further,¹² He paid attention¹³
 إِلَى السَّمَاءِ to the sky
 فَسَوَّاهُنَّ and perfectly formed¹⁴ them

1. 'Amara = He commanded, ordered, instructed (v. iii. m. s. past from 'amr, order, command)

2. *Yūṣalu* = it is kept up, continued, maintained, be connected, linked (v. iii. m. s. impfct. passive from *waṣala* [waṣl/ṣilah], to reach, connect, link, join). Here the emphasis is on the duty to keep good relations with and look after near relatives, the needy and fellow Muslims.

3. *Yufsidūna* = they create disorders, troubles, disturbance (v. iii. m. pl. impfct. from 'afṣada, form IV of *fasada* [fusād/fusād], to be bad, spoiled. See *tufsidū* at 2:11, p. 7, n. 8 and *mufsidān* at 2:12, p. 8, n. 1).

4. *Khāṣirūn* (sing. *khāṣir*) = losers, those that incur loss (active participle from *khusara* [*khuṣr* /*khasār* /*khasārah*/*khusrān*] to lose, be in loss). Such persons will be the losers in the hereafter.

5. *Takfurūna* = you (all) disbelieve (v. ii. m. pl. impfct. from *kafara* [kufr/ kufrān / kufūr], to disbelieve, to cover. See *kafarū* at 2:6, p. 6, n. 1).

6. *Amwāt* (sing. *mawayit*) = lifeless, dead.

7. 'Ahyā = He gave life, brought to life (v. iii. m. s. past in form IV of *hayiya* [hayāh], to live. See *yastahyī* at 2:26, p. 14, n. 1).

8. *Yumītu* = he causes to die, he makes to die (v. iii. m. s. impfct. from 'amātu, form IV of *mātu* [mawt] to die).

9. *Yuhyī* = he gives life (v. iii. m. s. impfct. from 'ahyā. See above at n. 7). Here it refers to the resurrection and life in the hereafter.

10. *Turja'ūna* = You will be made to return, reverted, taken back (v. ii. m. pl. impfct. passive from 'arja'a, form IV of *raja'a* [rujā'] to return).

11. *Khalāqa*, see at 2:21 p. 11, n. 4. While the previous 'āyah tells that Allah creates us, makes us die and will raise us again for judgement and reward, the present 'āyah, 29, reminds us that everything in the earth and its setting, the skies, are created by Allah for our use and benefit.

12. *Thumma* = further, moreover, then.

13. *Istawā* = he became even, straight, equal, regular, upright (v. iii. m. s. past in form VIII of *sawiya* [siwan], to be equal). Here the word means he turned attention to, because it is followed by 'ilā, to (Ibn Kathīr, I, 97; Al-Zamakhsharī, I, 61; Al-Baḥr, I, 217. See also Al-Ṭabarī, I, 191).

14. *Sawwā* = he gave proper form, put in order, straightened, levelled, made equal (v. iii. m. s. past in form II of *sawiya*. See the previous note).

سَبْعَ سَمَوَاتٍ into seven skies.¹
 وَهُوَ بِكُلِّ شَيْءٍ And He is of everything
 عَلِيمٌ All-knowing.²

Section (Rukû') 4³

وَإِذْ قَالَ رَبُّكَ 30. And when your Lord said
 لِلْمَلَائِكَةِ to the angels:
 إِنِّي جَاعِلٌ "I am going to set"⁴
 فِي الْأَرْضِ in the earth
 خَلِيفَةً a successor";⁵
 قَالُوا they said:
 أَتَجْعَلُ فِيهَا "Will you set therein
 مَنْ يُفْسِدُ such as will make trouble"⁶
 فِيهَا in there
 وَيَسْفِكُ الدِّمَاءَ and will shed blood;⁷
 وَنَحْنُ نُسَبِّحُ while we proclaim sanctity⁸
 بِحَمْدِكَ with Your praise
 وَنُقَدِّسُ لَكَ and declare Your Holiness?⁹

1. *Samâwât* (sing. *samâ'*) = skies, heavens. The expression "seven skies" is very significant. This is repeated many times in the Qur'ân. According to the present state of scientific knowledge, the sky is not confined to what we see of it with our eyes; but there are staggeringly vast spaces over and beyond it. The nature and extent of "the sky" remains still unfathomed. It is noteworthy that no human being, however knowledgeable, could have so categorically spoken of "seven skies" in the early seventh century A.C. by any amount of observation of the sky. *Samâ'* is derived from *sumûw*, height, altitude, highness, eminence.

2. *'Alîm* = All-Knowing, Omniscient, i.e., Allah is All-Aware of the purpose and need for each of His creation, as also of the activities and intentions of His creatures.

3. In this section the origin of man and his destiny are described. He is created by Allah and is endowed with such qualities of head and heart as should make him the noblest of creation and render him even superior to an angel; but he can descend to the lowest depth of degradation by an abuse of those qualities. He has come from near Allah, has been ordained to settle and stay on the earth for an appointed term, and is destined to return to Him to be either reinstated in his original position of dignity and heavenly bliss or be consigned to perdition, according as he conducts himself in this worldly life.

4. *Jâ'il* = (pl. *jâ'ilûn*) one who creates, puts, makes, sets, lays, places, appoints (active participle from *ja'ala* [*ja'l*], to create, put, set).

5. *Khalîfah* = (pl. *khulafâ'*, *khulâ'if*), successor, deputy, vicegerent, delegate. (active participle from *khala'fa*, to succeed, to follow, to come after). The commentators have given three explanations of this term as applied to man. (a) Man is Allah's vicegerent on earth because he is to carry out and give effect to Allah's injunctions and directives in the world. (b) *Khalîfah* means here a new species whose one generation will

succeed another generation. (c) Man is called *khulîfah* here because he succeeded a previous species, *jinn*, who inhabited the earth before the coming of man (Ibn Kathîr, I, 99-100).

6. *Yufsidu* = he makes trouble, disorder (v. iii. m. s. impfct. from *'afsada*. See *yufsidûna* at 2:27, p. 15, n. 3).

7. *Yasfiku* = he sheds (v. iii. m. s. imperfect from *safaka* [*safk*] to shed, spill).

8. *Nusabbihu* = we proclaim the sanctity, we glorify, we declare immunity from any semblance of blemish (v. i. pl. impfct. from *sabbahu*, form II of *sabaha* [*sabh/sibâhah*] to swim, float).

9. *Nuqaddisu* = we hold sacred, holy; we sanctify, we hallow (v. i. pl. impfct. from *qaddusa*, form II of *qadusa* [*quds/qudûs*] to be holy, sacred, pure).

قَالَ إِنِّي أَعْلَمُ¹ He said: "Verily I know¹
مَا لَا تَعْلَمُونَ² what you do not know."²



وَعَلَّمَ آدَمَ³ 31. And He taught³ Adam
الْأَسْمَاءَ كُلَّهَا⁴ the names,⁴ all of them;

ثُمَّ عَرَّضَهُمْ⁵ He then laid⁵ them
عَلَى الْمَلَائِكَةِ فَقَالَ⁶ before the angels and said:

أُنَبِّئُونِي⁷ "Tell Me⁶
بِأَسْمَاءِ هَؤُلَاءِ⁸ the names of these,
إِنْ كُنْتُمْ صَادِقِينَ⁹ if you are truthful."⁷



قَالُوا 32. They said:

سُبْحَنَكَ¹⁰ "Sacrosanct are You;
لَا عِلْمَ لَنَا¹¹ no knowledge we have
إِلَّا¹² except
مَا عَلَّمْتَنَا¹³ what You have taught⁸ us.

إِنَّكَ أَنْتَ¹⁴ Verily You are
الْعَلِيمُ¹⁵ the All-knowing,

الْحَكِيمُ¹⁶ the All-Wise."⁹

قَالَ يٰٓآدَمُ¹⁷ 33. He said: "O Adam,
أَنْبِئْهُمْ بِأَسْمَائِهِمْ¹⁸ tell them their names."
فَلَمَّا أَنْبَأَهُمْ¹⁹ So when he had told them

1. A'*lamu* = I know (v. i. s. impfct. from '*alima* [*'ilm*], to know, be aware of).

2. Ta'*lamûna* = you (all) know, are aware of (v. ii. m. pl., impfct. from '*alima*).

3. '*Allama* = he taught, informed, instructed (v. iii. m. s. past, in form II of '*alima*).

4. '*Asmâ*' = (sing. *ism*) = names, i.e. Allah taught Adam the names and qualities of all things necessary for man.

5. '*Araḍa* = he displayed, exhibited, set forth, laid before (v. iii. m. s. past from '*arḍ*, to show, demonstrate, to be visible); i.e. Allah had all the things taught to Adam brought before the angels.

6. '*Anbi'û* = you (all) inform, tell, relate, give an account (v. ii. m. pl. imperative from *anba'u*, form IV of *naba'u* [*nab'/'nubû*], to be high, raised; hence *naba'*, news).

7. '*Ŝadiqîn* (accusative/genitive of *ŷâdiqûn*, sing. *ŷâdiq*) = truthful; i.e. if you are right in your assumption that man would not be a suitable successor in the earth. (Active participle from *ŷadaqu* [*ŷadq/ŷidq*], to tell the truth. See at 2:23, p. 12, n. 10)

8. '*Allamta* = you taught, instructed, informed (v. ii. m. s. past, in form II of '*alima*. See 3 above).

9. '*Âyah* 29 above says that Allah is All-Knowing. This is repeated in '*âyah* 32 wherein it is further stated that Allah is All-Wise; and in the following '*âyah* (33) Allah says that He knows the unseen of the heavens and the earth and whatever we, the creatures, disclose or conceal. Such attributes and names are exclusive to Allah and these are emphasized time and again in the Qur'ân. Belief in this forms part of Islamic monotheism (monotheism in respect of Allah's Names and Attributes). If therefore anyone thinks that he will not be accountable to Allah for any of his sayings or doings because he keeps these "top secrets" he is not a true monotheist and believer in Allah. Similarly if he thinks that any other being such as a prophet, a saint, a "holy man" or an astrologer has a knowledge of the unseen (*ghayb*) or possesses any attribute exclusive to Allah, he commits the sin of *shirk* (setting partners with Allah).

بِأَسْمَائِهِمُ the names thereof
 قَالَ أَلَمْ أَقُلْ لَّكُمْ He said: "Did I not tell you
 إِنِّي أَعْلَمُ that I know
 غَيْبَ السَّمَوَاتِ the unseen of the heavens
 وَالْأَرْضِ and the earth;
 وَأَعْلَمُ and I know
 مَا تُبْدُونَ what you disclose¹
 وَمَا كُنْتُمْ and what you use to
 تَكْتُمُونَ conceal.²

وَإِذْ قُلْنَا 34. And when We said
 لِلْمَلَائِكَةِ to the angels:
 "أَسْجُدُوا" "Prostrate yourselves"³
 لِآدَمَ to Adam",
 فَسَجَدُوا they prostrated themselves⁴
 إِلَّا إِبْلِيسَ except Iblîs.
 أَبَى وَاسْتَكْبَرَ He declined,⁵ turned proud⁶
 وَكَانَ مِنَ الْكَافِرِينَ and became an infidel.

وَقُلْنَا 35. And We said:
 يَا آدَمُ اسْكُنْ أَنْتَ "O Adam, live⁷ you
 وَزَوْجُكَ الْجَنَّةَ and your wife⁸ in the garden
 وَكُلَا مِنْهَا رَعْدًا and eat⁹ out of it at ease¹⁰

1. *Tubdûna* = you (all) express, declare, disclose, make known, reveal (v. ii. m. pl. impfct. from 'abdâ, form IV of *badâ* [buduww], to appear, become evident, clear).

2. *Taktumûna* = you (all) conceal, keep secret, hide (v. ii. m. pl. impfct. from *katama* [kaim/kitmân], to hide, secrete, conceal).

'Ayahs 31 to 33 convey the lesson that man has been endowed with superior genius and capabilities over all the other creations. So he should have self-esteem and confidence and should not adore or worship any other created object, animate or inanimate, however overwhelming and stupendous it might appear. Conversely, he should adore and worship Allah Alone, his Creator and *Rabb*, remembering always that He sees and knows whatever he does and thinks, openly or secretly, and that He has His wisdom and purpose in all His creation and plans.

3. *Usjudû* = (you all) prostrate yourselves, bow respectfully, pay obeisance (v. ii. m. pl. imperative from *sajada* [sujûd], to prostrate oneself, to make humble submission, pay obeisance).

4. *Sajadû* = they paid obeisance, prostrated themselves (v. iii. m. pl. impfct. from *sajada*)

5. 'Abâ = he declined, refused, turned down (v. iii. m. s. past from *ibâ'*/*ibâ'ah*, to refuse, to decline).

6. *Istakbara* = he became proud, turned arrogant, was puffed up (v. iii. m. s. past, in form X of *kabura* [kubr/ kibâr/kabârah] to become big, large, great).

7. *Uskun* = you live, dwell, inhabit, abide (v. ii. m. s. imperative from *sakana* [sakan] to live, to inhabit).

8. *Zawj* (pl. 'Azwâj) = wife/husband, consort, couple (See at 2:25, p. 13, n. 12). Here the reference is to Hawwâ', Adam's wife, whom Allah created after having created him.

9. *Kulâ* = you (two) eat (v. ii. dual, imperative from 'akala ['akl/ma'kal], to eat, consume, devour).

10. *Raghad* = easy, carefree, profuse, opulent, affluent.

حَيْثُ شِئْتُمْ¹ as¹ you wish;²
 وَلَا تَقْرَبُوا هَذِهِ الشَّجَرَةَ³ but do not go near³ this tree,⁴
 فَتَكُونُوا⁵ else you will be
 مِنَ الظَّالِمِينَ⁶ of the transgressing ones.⁵

36. فَازْلَقَهُمُ الشَّيْطَانُ⁷ 36. But Satan toppled⁶ them
 عَنْهَا⁸ from there
 فَأَخْرَجَهُمَا⁹ and ousted them⁷
 مِمَّا كَانُوا فِيهِ¹⁰ from what they had been in.
 وَقُلْنَا اهْبِطُوا¹¹ And We said: "Get down;⁸
 بَعْضُكُمْ لِبَعْضٍ¹² you are one to the other
 عَدُوٌّ¹³ an enemy;⁹
 وَلَكُمْ¹⁴ and you will have
 فِي الْأَرْضِ¹⁵ in the earth
 مَسْكَنٌ وَمُنَاجٍ¹⁶ an abode¹⁰ and enjoyment¹¹
 إِلَى حِينٍ¹⁷ till a time.

37. فَتَلَقَّى آدَمُ¹⁸ 37. Then Adam received¹²
 مِنْ رَبِّهِ¹⁹ from his Lord
 كَلِمَاتٍ²⁰ certain words.¹³
 فَثَابَ عَلَيْهِ²¹ So He (Allah) forgave him.¹⁴
 إِنَّهُ هُوَ الْوَّابِ²² Verily He is Most Forgiving,
 الرَّحِيمُ²³ Most Merciful.

1. *Haythu* = as, where (place and direction), whereas, since.

2. *Shi'tumâ* = you (two) wished, desired, liked, wanted (v. ii. dual past from *shâ'a* [*mashi'ah*] to want, wish, desire).

3. *Lâ Taqrabâ* = you (two) do not go near, do not approach (v. ii. m. dual, imperative {prohibition} from *qaruba* [*qurb/maqrabah*] to go near, approach).

4. *Shajarah* (pl. *shajarât*) = tree. The nature of the tree referred to here is not known; but Iblîs suggested to Adam and his wife that it would make them live for ever or would make them angels (see 7:20 and 20:120).

5. *Zâlimîn* = (accusative /genitive of *zâlimûn*, sing. *zâlim*) = transgressors, oppressors, wrong-doers, unjust (active participle from *zalama* [*zûlm/zalm*], to exceed the limits, do wrong).

6. *Azalla* = he caused to slip, to err, toppled (v. iii. m. s. past in form IV of *zalla* [*zala*], to slip, stumble, to commit an error).

7. *'Akhrāja* = he ousted, dislodged, drove out, got out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurûj*], to go out, to leave. See at 2:22, p. 11, n.12).

8. *Ihbitû* = you (all) get down, descend (v. ii. m. pl. imperative from *habata* [*hubât*], to go down, descend, alight). Note the plural form of the verb. The command was made to Adam, Hawwâ' and Iblîs, the arch-satan.

9. *'Adâw* (pl. *'a'dâ'*) = enemy.

10. *Mustaqarr* = resting place, abode, habitation, residence (adverb of place from *istaqarra*, form X of *qarra* [*qarâr*], to settle down, to abide).

11. *Matâ'* (pl. *'amti'ah*) = enjoyment, pleasure, gratification, object of delight, necessities of life, chattel, goods.

12. *Talaqqâ* = he received, accepted (v. iii. m. s. past in form V of *laqiya* [*liqâ'*] /*luqyân* /*luqan* /*luqy* /*luqyah*) to meet with, to come across).

13. i.e. Adam received *wahy* containing words wherewith to seek Allah's forgiveness. Adam did so and Allah forgave him. The words received by Adam are given in the Qur'ân at 7:23.

14. *Tâba* = he returned, turned to (v. iii. m. s. past [*tawb/tawbah/matâb*]). Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy.

- فَلَنَأْخِطُوكُمُ 38. We said: "Get down
مِنْهَا جَمِيعًا from it, one and all.¹
فَإِمَّا يَأْتِيَنَّكُمْ So when there comes to you
مِنْهُ هُدًى guidance² from Me,
فَمَنْ يَتَّبِعْ and whoever follows
هُدَايَ My guidance,
فَلَا خَوْفٌ عَلَيْهِمْ no fear³ shall be on them;
وَلَا هُمْ يَحْزَنُونَ neither shall they grieve.⁴
- وَالَّذِينَ كَفَرُوا 39. But those who disbelieve
وَكَذَّبُوا and cry lies⁵
بِآيَاتِنَا to Our revelations,⁶
أُولَٰئِكَ they shall be
أَصْحَابُ النَّارِ inmates⁷ of the fire;
هُمْ فِيهَا they in there
يَخْلُدُونَ shall abide forever.⁸

Section (Rukû') 5⁹

- يَبْنَیْ بِإِسْرَءِیلَ 40. O Children of Isrâ'îl,
أَذْكُرُوا نِعْمَتِی recall¹⁰ My grace
الَّتِیْ أَنْعَمْتُ عَلَيْكُمْ which I bestowed¹¹ on you,
وَأَوْفُوا and fulfil¹²
بِعَهْدِی the covenant¹³ with Me,

1. This repeated command applies to Adam as well as his progeny and means that Allah's having forgiven Adam did not mean the end of his and his progeny's sojourn on the earth. They are nonetheless each to pass a term on it and their ultimate salvation lies in following the guidance to be given by Allah, which is assured next in the 'ayah.

2. *Hudan* = guidance, i.e., the guidance communicated by Allah through His Prophets. The Qur'ân, as stated at the beginning of this *sûrah*, is the guidance from Allah (see 2 : 2).

3. *Khawf* = fear, dread.

4. i.e., on the Day of Judgement. *Yahzanûna* = they grieve, become sad (v. iii. m. pl. impfct. from *hazina* [huzn/hazn], to grieve, be sad).

5. *Kadhhabû* = they disbelieved, treated as false, cried lies to, alleged to be untrue (v. iii. m. pl. past from *kadhhabu*, form II of *kadhabu* [kidhb/kadhīb/kadhbah/kidhbah], to lie).

6. 'Āyât (sing. 'āyah) = signs, marks, miracles, revelations, units of statements in the Qur'ân (often miscalled 'verses').

7. *Aṣḥāb* (sing. *ṣāhib*) = companions, inmates, owners, masters.

8. *Khālīdūn* (sing. *khālīd*) = eternal, everlasting, perpetual, living forever (active participle from *khalada*. See at 2:25, p. 13, n. 14.).

9. This and the succeeding 12 sections up to 'āyah 142 of this *sûrah* speak about the Children of Isrâ'îl and call upon them to believe in the Prophet Muḥammad, peace and blessings of Allah be on him, and in the Qur'ân sent down on him, reminding them of their covenant with Allah and the favours and graces bestowed on them and of their past conduct in relation to the Prophets sent to them.

10. *Udhkurû* = you (all) remember, (v. ii. m. pl. imperative from *dhakara* { *dhikr/tadhkâr* }, to remember).

11. 'An'amtu = I have bestowed, graced (v. i. s. past from *na'ama* [na'mah/man'am] to be in ease, comfort. See 'an'amtu at 1:7, p. 2, n. 5).

12. 'Awfû = you (all) fulfil, carry out, redeem, give in full (v. ii. m. pl. imperative from *wafû* [wafû'], to fulfil).

13. 'Ahd (pl. 'uhūd) = covenant, pact, pledge, agreement, compact. The reference here is to the Israelites' pledge to Allah to obey and worship Him Alone and to believe in the Prophets to be sent subsequently.

أَوْفِ
بِمَعَدِّكُمْ
وَأِنِّى
فَارْهَبُونِ ١
I shall fulfil
the covenant with you;
and Me and Me Alone
you be in dread of.¹

وَأٰمِنُوا 41. And believe
بِمَا أُنزِلَتْ
مُصَدِّقًا
لِّمَا مَعَكُمْ
وَلَا تَكُونُوا
أَوَّلَ كَافِرٍ
بِهِ
وَلَا تَشْتَرُوا
بِآيَاتِى
شَيْئًا قَلِيلًا
وَأِنِّى
فَاقْتُونِ ١١
in what I have sent down²
confirming³
what is with you⁴
and do not be
the first to disbelieve
therein;
and do not buy⁵
with My revelations
a little value;⁶
and Me and Me Alone
you be afraid of.⁷

وَلَا تَلْبِسُوا
الْحَقَّ
بِالْبَاطِلِ
وَتَكْتُمُوا الْحَقَّ
وَأَنْتُمْ تَعْلَمُونَ ١٢
42. And do not clothe⁸
the truth
with the falsehood,
nor conceal⁹ the truth,
even though you know.¹⁰

1. *Irhabû + ni* (originally *irhabû + nî*) = you (all) dread me, be afraid of me, fear me (v. ii. m. pl. imperative from *rahiba* [*rahab/ruhb/rahbah*], to dread, fear).

2. '*Anzaltu* = I sent down (v. i. s. past from '*anzala*, form IV of *nazala* [*nujûl*], to come down). The reference here is to the Qur'ân.

3. *Muṣaddiq* = attesting, confirming (active participle form *ṣaddaqa*, form II of *ṣadaqa* [*ṣidq/ṣudq*], to speak the truth, to be true).

4. i.e., in confirmation of monotheism in the *Torah* and the *Inzîl* and of the prophecy about Muḥammad (p.b.h.).

5. *Lâ Tashtarû* = you (all) do not buy (v. ii. m. pl. imperative {prohibition} from *sharâ* [*shiran/shirâ*], to buy, sell. See at 2:16, p. 9, n.5). Here it means do not tamper with, distort or conceal anything of Allah's revelations to get a little of worldly gain.

6. *Thaman* (pl. *athmân/athminah*) = price, value. The reference here is, in the first instance, to the practice of some Jewish savants of the time to tamper with or misinterpret their sacred texts in order to gain some temporary worldly advantages or to prevent men from believing in the Qur'ân and the Prophet Muḥammad (p.b.h.). The exhortation is, however, general.

7. *Ittaqû+ni* = you (all) beware of me, fear me (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to preserve, to guard. See at 2:24, p. 12, n. 12).

8. *Lâ Talbisû* = do not clothe, cover, garb, mix (v. ii. m. pl. imperative {prohibition} from *labisa* [*lubs*], to wear, put on, clothe).

9. (*Lâ*) *Taktumû* = you (all) do not conceal, secrete, hide (v. ii. m. pl. imperative {prohibition} from *katama* [*katm/kitmân*], to hide, conceal. See *taktumûna* at 2:33, p. 18, n.2). The *lâ* in the previous clause governs this clause too and makes it a prohibition.

10. *Ta'lamûna* = you (all) know (v. ii. m. pl., impfct. from '*alima* [*'ilm*], to know, be aware of. See *ya'lamûna* at 2:13, p. 8, n. 6). The letter *waw* at the beginning of the clause is circumstantial and the expression, *wa antum ta'lamûna*, means: "notwithstanding your being aware of" or "even though you know". The '*âyah* asks the Children of Isrâ'îl not to wilfully distort the truth contained in their scripture, nor to conceal the truth, particularly the prophecy about Muḥammad (p.b.h.).

وَأَقِمْوْا 43. And properly perform¹
الصَّلَاةَ the prayers

وَأَتُوا الزَّكَاةَ and pay the *zakâh*,²

وَارْكَعُوا and bow³

مَعَ الرَّاكِعِينَ with those that bow.⁴

۞ أَتَأْمُرُونَ النَّاسَ 44. Do you enjoin⁵ on men
بِالْإِيمَانِ piety and obedience⁶

وَتَنْسَوْنَ أَنْفُسَكُمْ and forget⁷ yourselves,

وَأَنْتُمْ while you are those

تَتْلُونَ الْكِتَابَ that read⁸ the Book.

أَفَلَا تَعْقِلُونَ Will you not see reason?⁹

وَأَسْتَعِينُوا 45. And seek help¹⁰

بِالصَّبْرِ وَالصَّلَاةِ with patience¹¹ and prayer;

وَأِنَّهَا لَكَبِيرَةٌ and that indeed is hard¹²

۞ إِلَّا عَلَى الْخَاشِعِينَ except on the humble ones¹³

الَّذِينَ يَظُنُّونَ 46. Who firmly believe¹⁴

أَنْتَهُمْ that they are

مُتَقَرَّبُونَ إِلَىٰ رَبِّهِمْ going to meet¹⁵ their Lord;

وَأَنْتَهُمْ إِلَيْهِ and that they are to Him

رَاجِعُونَ going to return.

1. *'Aqimû* = you (all) properly perform, set up (v. ii. m. pl. imperative from *'aqama*, form IV of *qama* [qawmah/qiyâm], to stand. See *yuqimûna* at 2:3, p. 5, n.3).

2. *Zakâh* = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, especially on surplus wealth held for a full year. It is so called because it is considered to purify wealth and make for its proper growth.

3. *Irka'û* = you (all) bow, bend the body (v. ii. m. pl. imperative from *raka'a* [rukû'], to bow).

4. *Râki'in* (accusative/genitive of *râki'un*, sing. *râki'*) = those who bow (active participle from *raka'a*). The *'ayah* constitutes a command to perform prayers in congregation.

5. *Ta'murûna* = you (all) enjoin, order, instruct, bid (v. ii. n. pl. impfct. from *'amara* ['amr], to bid, to enjoin. See *'amara* at 2:27, p. 15, n.1).

6. *Birr* = piety, obedience, righteousness.

7. i.e., you forget to practise it yourselves. *Tansawna* = you (all) forget (v. ii. m. pl. impfct. from *nasiya* [nasy/nisyân], to forget).

8. *Talûna* = you (all) recite, read, study (v. ii. m. pl. impfct. from *talâ* [tilâwah], to recite, read).

9. *Ta'qilûna* = you (all) see reason, understand (v. ii. m. pl. impfct. from *'aqala* ['aql], to be endowed with the faculty of reason, to understand).

10. i.e. Allah's help and assistance in all affairs.

11. *Ista'inû* = you (all) seek help, assistance (v. ii. m. pl. imperative from *ista'ana*, form X of *'ana* ['awn], to be of middle age, i.e., to be robust. See *nasta'inu* at 1:5, p.2, n. 2).

12. *Ṣabr* = patience, perseverance, forbearance.

13. *Kabîr* = big, gigantic, enormous. Here it means heavy, burdensome, hard.

14. *Khâshi'in* (accusative/ genitive of *khâshi'un*, sing. *khâshi'*) = the submissive ones, humble (active participle from *khasha'a* [khushû'], to be submissive, humble).

15. *Yazunnûna* = they firmly believe, they suppose, conjecture (v. iii. m. pl. impfct. from *ẓanna* [ẓann], to firmly believe, to suppose).

16. *Mulâqû* (originally *mulâqûn*, pl. of *mulâqin*, the final *nûn* being dropped in the genitive construction) = the meeting ones, (act. participle from *lâqa*, form III of *laqiya* [liqâ'/ luqyân /luqy/luqyah/luqan] to meet, encounter. See *laqû* at 2:13, p. 8, n. 7; and *lalaqqâ* at 2:37, p. 19, n.12).

Section (Rukû') 6

- يٰۤاَيُّهَا بَنُوۡۤاِِسْرٰٓءِیْلَ 47. O Children of Isrâ'îl,
 اٰذْكُرُوۡا نِعْمَتِیَ الَّتِیْٓ
 اَنْعَمْتُ عَلَیْكُمْ I bestowed² on you³
 وَاَنِّیْ فَضَّلْتُكُمْ and that I preferred⁴ you
 عَلَی الْعٰلَمِیْنَ ۝۱۷ to all the beings.⁵
- وَاتَّقُوا یَوْمَ 48. And beware⁶ of a day⁷
 لَا تَجْزِی نَفْسٌ
 عَنْ نَفْسٍ شَیْئًا any individual of anything;
 وَلَا یُقْبَلُ nor shall there be accepted⁸
 مِنْهَا شَفَعَةٌ from him any intercession;⁹
 وَلَا یُؤْخَذُ nor shall there be taken¹⁰
 مِنْهَا عَدْلٌ from him any equivalent,¹¹
 وَلَا هُمْ یُنصَرُونَ nor shall they be helped.¹²
- ۝۱۸
 وَاِِذْ 49. And [recall] when
 نَجَّیْنٰكُمْ We rescued¹³ you
 مِنْ اٰلِ فِرْعَوْنَ from the Pharaoh's¹⁴ people
 یَسُوۡمُوۡنَكُمْ who were inflicting¹⁵ on you
 سُوۡءَ الْعَذَابِ the vilest of torture,
 یَذْبَحُوۡنَ اَبْنَاءَکُمْ slaughtering your sons
 وَیَسْتَحِیۡوُنَ and keeping alive¹⁶
 نِسَاءَکُمْ your women folk;

1. 'Udhkurû, see at 2:40, p. 20, n. 10.

2. 'An'amtu, see at 2:40, p.20, n. 11.

3. i.e., your forefathers, ancestors.

4. *Faḍḍaltu* = I preferred, gave preference (v. i. s. past from *faḍḍala*, form II of *faḍala* [*faḍl*], to be good, be in excess).

5. i.e., all beings of the time. The meaning here is that preference was given to the Children of Isrâ'îl in respect of the raising of Prophets and Messengers. ('Ālamîn, see 1:2, p. 1, n. 4).

6. *Ittaqû*, see at 2:24, p. 12, n.12.

7. i.e., the Day of Judgement after resurrection.

8. *Tajzi* = she or it avails, requites, repays, rewards (v. iii. f. s. past from *jazâ* [*juzâ*'], to requite, recompense).9. *Yuqbalu* = it is accepted, received (v. ii. m. s. impfct. passive from *qabila* [*qubûl* /*qubûl*], to accept).10. *Shafâ'ah* = intercession (derived from *shaf'*, i.e. even, opposite of odd, and is so meant because of the joining of one to another to speak on behalf of the latter).

11. 'Adl = equivalence, compensation, justice, impartiality.

12. *Yunṣarûna* = they are helped, assisted (v. iii. m. pl. impfct. passive from *naṣara* [*naṣr* /*nuṣûr*], to help, assist, make victorious). The 'ayah means that none shall get any help against Allah's judgement and decree on the Day of Judgement.13. *Najjaynâ* = we rescued, saved, delivered (v. i. pl. past from *najâ*, form II of *najâ* [*najw* /*najâ*'] /*najâh*], to make for safety, get away, to save o.s., be saved).

14. Pharaoh = title of ancient Egyptian kings. The particular Pharaoh during whose time Mûsâ was born and in whose household he grew up is stated to be Ramses II of the 19th dynasty; and the Pharaoh who came in pursuit of Mûsâ and was consequently drowned was Ramses's son Minfitah. The 'ayah refers to the famous story of Mûsâ's escape from Egypt with the Children of Isrâ'îl and the drowning of the Pharaoh with his troops.

15. *Yasûmûna* = they impose, force upon, subject to (v. iii. m. pl. impfct. from *sâma* [*sawm*], to impose, inflict, to offer for sale).16. *Yastahyûna* = they keep alive, are ashamed of (v. iii. m. pl. impfct. in form X of *hayya* /*hayya* [*hayâh*], to live. See *yastahyî* at 2:26, p.14, n.1).

وَفِي ذَٰلِكُمْ and in that was
بَلَاءٌ مِّن رَّبِّكُمْ a test¹ from your Lord,
عَظِيمٌ a tremendous one.²

وَإِذْ 50. And [recall] when
فَرَقْنَا بِكُم We cleaved³ for you⁴
الْبَحْرَ the sea
فَأَنجَيْنَاكُمْ and thus saved⁵ you
وَأَغْرَقْنَا and drowned⁶
عَالِ فِرْعَوْنَ the Pharaoh's people
وَأَنَّهُمْ نَظَرُونَ while you were looking on.⁷

وَإِذْ 51. And [recall] when
وَعَدْنَا مُوسَى We appointed⁸ for Mûsa
أَرْبَعِينَ لَيْلَةً forty nights;
ثُمَّ أَخَذْتُمُ الْعِجْلَ then you took up⁹ the calf¹⁰
مِّن بَعْدِهِ in his absence,
وَأَنتُمْ ظَالِمُونَ and you were transgressing.¹¹

ثُمَّ عَفَوْنَا عَنْكُمْ 52. Then We forgave¹² you
مِّن بَعْدِ ذَٰلِكَ after that
لَعَلَّكُمْ so that you might
تَشْكُرُونَ express gratitude.¹³

1. *Balâ* = trial, test, tribulation. This word is used in respect of both good and bad things. Hence the commentators interpret the clause in two different ways, namely, that either (a) the persecution by the Pharaoh was a great test or (b) the saving of you by Allah from the Pharaoh's persecution was a great favour (See Al-Ṭabarî, I, 274-275.; Ibn Kathîr, I, 128-129).

2. *'Azîm* = big, great, enormous, tremendous.

3. *Faraqnâ* = we cleaved, separated, divided, distinguished (v. i. pl. past from *faraqa* [*faraq* /*furqân*], to separate, divide, distinguish).

4. *Bi+kum* has here the sense of *la+kum*, for you.

5. *'Anjaynâ* = we rescued, saved, delivered (v. i. pl. past in form IV of *najâ* [*najw/najā* /*najâh*]. See *najayna* in the previous *'âyah*. Both the forms II and IV of *najâ* give the same meaning).

6. *'Aghraqnâ* = we drowned, sunk, immersed (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned).

7. *Tanzurûna* = you (all) see, view, gaze, look on (v. ii. m. pl. impct. from *nazara* [*nazar/manẓar*], to see, to view).

8. *Wâ'adnâ* = we appointed, arranged (v. i. pl. past from *wâ'ada*, form III of *wa'da* [*wa'd*] to promise). After Mûsâ had escaped with the Israelites from Egypt they demanded of him to bring down a Book from his Lord and he went to the place appointed by Allah for him for a period of forty days.

9. *Ittakhadtum* = you (all) took, took up, adopted (v. ii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take, to receive).

10. i.e., the image of the calf made by Sâmiriyy for worshipping it.

11. *Zâlimân* (sing. *ẓâlim*) = transgressors, those who cross the limits, wrong-doers (active participle from *ẓalama* [*ẓalm/ẓulm*], to cross the limits, to do wrong or injustice). The clause, "and you were transgressing", is a circumstantial expression and it means that they were committing the sin of *shirk* by taking up the calf for worshipping it. *Shirk* is described as an "enormous transgression" (*ẓulm 'azîm*) at 31:13.

12. *'Afwannâ* = we forgave, excused, effaced (v. i. pl. past from *'afâ* [*'afw/'afâ*], to forgive, to obliterate).

13. *Tashkurûna* = you (all) express gratitude, be thankful (v. ii. m. pl. impct. from *shakara* [*shukr* /*shukrân*] to express thanks, to be grateful).

وَإِذْ 53. And [recall] when

ءَاتَيْنَا مُوسَى We gave Mûsâ

الْكِتَابَ وَالْفُرْقَانَ the Book¹ and the Furqân;²

لَعَلَّكُمْ so that you might

تَهْتَدُونَ receive guidance.³

وَإِذْ 54. And [recall] when

قَالَ مُوسَى لِقَوْمِهِ Mûsâ said to his people:

يَقَوْمِ إِنَّكُمْ "O my people, verily you

ظَلَمْتُمْ أَنْفُسَكُمْ have wronged⁴ yourselves⁵

بِاتِّخَاذِكُمُ الْعِجْلَ by your taking up the calf.

فَتُوبُوا So turn in repentance⁶

إِلَىٰ بَارِئِكُمْ to your Creator⁷

فَقَاتِلُوا أَنْفُسَكُمْ and kill⁸ yourselves.⁹

ذَٰلِكُمْ خَيْرٌ لَّكُمْ That is the better for you

عِنْدَ بَارِئِكُمْ in the sight of your Creator."

فَنَابَ عَلَيْكُمْ So He forgave you;

إِنَّهُ هُوَ الْوَّابُ verily He is Most Forgiving,

الرَّحِيمُ Most Merciful.

وَإِذْ 55. And [recall] when

قُلْتُمْ يَا مُوسَى you said: "O Mûsâ,

لَنْ نُؤْمِنَ لَكَ we will not believe¹⁰ in you

1. i.e. the *Tawrah* (Torah).

2. *Furqân* = criterion, distinguishment. It is a description of the *Tawrah* itself and is so called because in it was a distinguishment between the truth and the untruth. Another view is that the *furqân* here refers to the help and victory given to Mûsâ by rescuing and separating him and his people from the clutches of the Pharaoh (Al-Ṭabarî, I, 284-285; Ibn Kathîr, I, 130).

3. *Tahtadûna* = you (all) receive guidance, be on the right path (v. ii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hady/hudan/hidâyah*], to lead, to guide. See *muhtadîn* at p. 9, n. 8)

4. *Ẓalamtum* = you (all) did wrong, did injustice, transgressed (v. ii. m. pl. past from *ẓalama* [*ẓulm/ẓalm*], to do wrong. See *ẓalimûn* at 2:51, p. 24, n. 11).

5. Because the consequences of your wrong act will ultimately fall on yourselves.

6. *Tûbû* = you (all) turn in repentance (v. ii. m. pl. imperative from *tâba* [*tawb, tawbuh*], to turn in repentance. When said of Allah it means to forgive, to restore to His grace. See *tâba* at 2:37, p. 19, n. 14).

7. *Bârî'* = Creator, Who creates flawlessly out of nothing.

8. *Uqtulû* = You (all) kill, slay (v. ii. m. pl. imperative from *qatala* [*qat!*], to kill, slay).

9. i.e., let the wrong-doers of you be killed by the innocent. The directive was given by Mûsâ, being so commanded by Allah. (Ibn Kathîr, I, 131; Al-Ṭabarî, I, 287-288).

10. *Nu'minu* = we believe, have faith (v. i. pl. impfct. from *âmana* [*'imân*], from IV of *amina* [*'amn/'amân*], to be safe, feel safe. See at 2:13, p. 8, n.4).

حَتَّىٰ رَأَى اللَّهَ until we see¹ Allah

جَهْرَةً openly."²

فَأَخَذَتْكُمْ So there seized³ you

الْبَرْقَةَ the thunderbolt⁴

وَأَنْتُمْ تَنْظُرُونَ and you were gazing.⁵



ثُمَّ بَعَثْنَاكُمْ 56. Then We raised⁶ you up

مِنْ بَعْدِ مَوْتِكُمْ after your death;⁷

لَعَلَّكُمْ might be that you

تَشْكُرُونَ express gratitude.⁸

وَطَلَّلْنَا 57. And We cast as shade⁹

عَلَيْكُمْ over you the cloud;¹⁰

وَأَنْزَلْنَا عَلَيْكُمْ and sent down¹¹ on you

الْمَنَّاءَ وَالسَّلْوَاءَ the manna and the salwâ¹² –

كُلُوا مِنْ طَيِّبَاتِ "Eat of the good things¹³ of

مَا رَزَقْنَاكُمْ what We have granted¹⁴ you."

وَمَا ظَلَمُونَا And they did not wrong¹⁵ Us;

وَلَكِنْ كَانُوا أَنْفُسَهُمْ but they were to themselves

يَظْلِمُونَ doing wrong.¹⁶

وَإِذْ 58. And [recall] when

قُلْنَا We said:

1. *Narâ* = we see, view, behold, (v. i. pl. impfct. from *ra'â* [*ra'y*, *ru'yah*] to see).

2. *Jahratan* = openly, overtly, publicly. The Children of Isrâ'îl made this demand to see Allah with their own eyes either when Mûsâ was receiving the Commandments on the Mount Sinai or when he had shown the Book to the Children of Isrâ'îl.

3. *'Akhadhat* = she or it took, seized, grasped (v. iii. f. s. past from *'akhadha* [*'akhdh*], to take, to receive).

4. *Şa'iqah* (pl. *şawâ'iq*) = thunderbolt, bolt of lightning. See *şawâ'iq* at 2:19, p. 10, n. 12.

5. *Tanzurûna*. see at 2:50, p. 24, n. 7.

6. *Ba'ahna* = we raised up, sent out, resurrected, revived (v. i. pl. past from *ba'atha* [*ba'ih*], to raise up, resurrect).

7. *Mawt* = death, lifelessness. It is said that they remained lifeless for a day and a night.

8. *Tashkurûna*, see at 2:52, p. 24, n. 13.

9. *Zallalnâ* = we caused to give shade, cast as shade, screened (v. i. pl. past from *zallala*, form II of *zalla* [*zall/zulâl*], to be, to continue. In its form II and IV the verb means to shade, to screen). It is stated they were so protected from the heat of the sun either at a place called Tih or in the open desert (Ibn Kathîr, I, 134).

10. *Ghamâm* (sing. *ghamâmah*) = clouds. It is so called because it covers or veils [*ghamma*, *ghamm*, to cover].

11. *Anzalnâ*, see at 2:22, p. 11, n. 9; see also *'unzila* at 2:4, p. 5, n. 6.

12. *Manna* and *salwâ* are said to be respectively a honey-like substance and a kind of bird or they stand for all the good foods provided for them.

13. *Tayyibât* (fem. sing. *tayyibah*; mas. *tayyib*) = good, pleasant or agreeable things. Here it means the good and wholesome as well as the lawful things.

14. *Razaqnâ*, see at 2:3, p. 5, n. 4.

15. *Zalamû* = they transgressed, did wrong, committed injustice (v. iii. m. pl. past from *zalamâ*. See *zalamtum* at 2:53, p. 25, n. 4). Even after the bestowal of so many favours on them the Children of Isrâ'îl transgressed and did wrong.

16. *Zâlimîn*, see at 2:35, p. 19, n. 5.

ادْخُلُوا هَذِهِ الْقَرْيَةَ "Enter¹ this town²
 فَكُلُوا مِنْهَا and eat³ from there
 حَيْثُ شِئْتُمْ whatever you wish⁴
 رَغَدًا in ease and abundance;⁵
 وَاَدْخُلُوا الْبَابَ and enter the door
 سَجْدًا making prostration,⁶
 وَقُولُوا حِطَّةٌ and say "Forgiveness",⁷
 نَغْفِرْ لَكُمْ We shall forgive⁸ you
 خَطِيئَتِكُمْ your sins;⁹
 وَنَزِدْ and shall give more¹⁰
 الْمُحْسِنِينَ to the righteous.¹¹
 فَبَدَّلَ 59. But there substituted,¹²
 الَّذِينَ ظَلَمُوا those who transgressed,¹³
 قَوْلًا غَيْرَ الَّذِي
 قِيلَ لَهُمْ said to them.
 فَأَنْزَلْنَا So We sent down¹⁴
 عَلَى الَّذِينَ ظَلَمُوا on those who transgressed
 رِجْزًا مِنَ السَّمَاءِ a punishment¹⁵ from the sky
 بِمَا كَانُوا because they had been
 يَفْسُقُونَ sinning rebelliously.¹⁶

Section (Rukû') 7

وَإِذْ 60. And [recall] when
 أَسْتَسْقَىٰ مُوسَىٰ Mûsâ prayed for water¹⁷

1. *Udkhulû* = you (all) enter, go in (v. ii. m. pl. imperative from *dakhala* [*dukhâl*], to enter, to go in).

2. i.e., Bayt al-Maqdis.

3. *Kulû* = you (all) eat (v. ii. m. pl. imperative from '*akala* [*'akl*], to eat. See *kulû* at 2:35, p.18, n. 9)

4. *Shi'tum* = you wished, wanted (v. ii. m. pl. past from *shâ'a* [*mashî'ah*], to wish. See *shi'tumâ* at 2:35, p. 19, n.2).

5. *Raghad* = ease and abundance; see at 2:35, p. 18, n. 10).

6. i.e. in submission to Allah and in seeking His forgiveness.

7. *Hitâh* = a shortened form of *hatta 'annâ dhunûbanâ*, remove/forgive our sins.

8. *Naghfir(u)* = we forgive, pardon, remit (v. i. pl. impfct. from *ghafara* [*maghfirah/ ghufrân*], to forgive, to cover. The last letter is rendered voewless because it is the conclusion of a conditional clause [*jawâb of sharf*]).

9. *Khatâyâ* (sing. *khaṭi'ah*) = sins, mistakes, faults, offences.

10. *Nazîdu* = we increase, enhance, give more (v. i. pl. impfct. from *zâda* [*ziyâdah*], to grow, to increase).

11. *Muhsinîn* (accusative/genitive of *muhsinûn*; sing. *muhsin*) = those who do right things, righteous, beneficent, charitable (active participle from '*aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be handsome, to be good).

12. *Baddala* = he changed, altered (v. iii. m. s. past in form II of *badala* [*badal*], to replace). The defiant Israelites changed the words of repentance they were asked to utter substituting them for something else showing disrespect and disregard of the command of Allah.

13. *Zalamû* = they transgressed, did wrong (v. iii. m. pl. past from *zalamâ*. See at 2:57, p. 26, n. 15).

14. '*Anzalnâ* = we sent down. See 2: 22, p. 11, n. 9.

15. *Rijz* = punishment, that which confuses and consternates. It is reported that the punishment came in the form of a devastating plague.

16. *Yafsuqûna* = they sin wantonly, rebelliously (v. iii. m. pl. past from *fasaqa*. See *fâsiqîn* at 2:26, p. 14, n. 7).

17. *Istasqâ* = he prayed for water, asked for a drink (v. iii. m. s. past in form X of *saqâ* [*saqy*], to drink, to give a drink, to make someone drink).

لِقَوْمِهِ فَقُلْنَا for his people, We said:
 أَصْرِبْ بِعَصَاكَ "Strike¹ with your staff²
 الْحَجَرَ the rock."³
 فَأَنْفَجَرَتْ مِنْهُ So there burst out⁴ of it
 اثْنَا عَشَرَ عَيْنًا twelve springs.⁵
 فَدَعَا كُلُّ نَاسٍ مَشْرِبَهُمْ Each group had known
 their drinking spot.⁶
 كُلُوا وَاشْرَبُوا [We said] "Eat⁷ and drink⁸
 مِنْ رِزْقِ اللَّهِ out of Allah's provisions
 وَلَا تَعْمُوا and do not cause havoc⁹
 فِي الْأَرْضِ in the earth
 مُفْسِدِينَ creating troubles."¹⁰

وَإِذْ 61. And [recall] when
 قُلْتُمْ يٰمُوسَىٰ you said: "O Mûsâ,
 لَنْ نَصْبِرَ عَلَىٰ we shall not put up with¹¹
 طَعَامٍ وَاحِدٍ one [kind of] food.
 فَادْعُ لَنَا رَبَّكَ So ask¹² for us your Lord
 يُخْرِجَ لَنَا that He brings¹³ forth for us
 مِمَّا تُنْبِتُ الْأَرْضُ of what the earth grows¹⁴ –
 مِنْ بَقْلِهَا of its vegetables
 وَفَشَاطِئِهَا and its cucumbers,
 وَفُومِهَا and its garlic¹⁵

1. *Idrib* = you strike, hit, beat (v. ii. m. s. imperative from *daraba* [*darb*], to beat, to strike).

2. *Aṣā* (pl. *'uṣīy, 'iṣīy, a'ṣin*) = staff, stick, rod.

3. *Hajar* (pl. *aḥjār, ḥijārah*) = stone, rock. It is said that it was a stone from the Mount Sinai.

4. *Infajarat* = she or it burst out, exploded, erupted (v. iii. f. s. past from *infajara*, form VII of *fajara* [*fajr*], to break up, to cleave). It is a very effective style of narration in the Qur'ān that it keeps something unsaid to be understood by the result which is emphasized. Here it is kept silent that Mûsā abided by the command and struck the rock with his staff as commanded. Hence there burst out the 12 springs by Allah's will and design.

5. *'Ayn* (pl. *'uyūn, a'yūn*) = spring, fountain, eye, source, scout. The twelve springs were for the 12 tribes of the Israelites. It is said that the stone was square in shape and that three springs came out from each of its four sides. The incident took place at Al-Tih in the Sinai peninsula (Ibn Kathīr, I, 143).

6. *Mashrab* (pl. *mashārib*) = drinking place, drink, drinking trough.

7. *Kulū*, see at 2:58, p. 27, n. 1.

8. *Ishrabū* = you (all) drink (v. ii. m. pl. imperative from *shariba* [*shurb, mashrab*], to drink, sip).

9. *Lā Ta'thaw* = you (all) do not cause disaster, havoc (v. ii. m. pl. imperative {prohibition} from *'ātha* [*'ayth*], to create disaster, cause havoc).

10. *Mufsidīn* (accusative /genitive of *mufsidūn*, sing. *mufsid*) = trouble-makers, disturbers; active participle from *'aṣada*, form IV of *ṣada* [*ṣadāḍ/ṣusūd*], to be bad. See *mufsidūn* at 2:12, p. 8, n. 1).

11. *Naṣbiru* = we bear with patience, persevere, endure, put up with (v. i. pl. impfct., from *ṣabara* [*ṣabr*], to be patient, to fetter, bind).

12. *Ud'u* = you call, pray, invite (v. ii. m. s. imperative from *da'ā* [*du'ā*], to call, to summon).

13. *Yukhriju* = he brings out, produces (v. iii. m. s. imperative from *'akhrāja*, form IV of *kharaja* [*khurūj*], to come out. See 2:22, p. 11, n. 12).

14. *Tunbitu* = she or it causes to sprout, makes grow, germinates (v. iii. f. s. impfct. from *'anbata*, form IV of *nabata* [*nabī*], to grow, to sprout).

15. *Fūm* = garlic or wheat.

وَعَدَيْهَا وَبَصَلِيمًا its lentils, and its onions."

قَالَ He said:

أَتَسْتَبْدِلُونَ "Will you take in exchange¹

الَّذِي هُوَ أَدْنَى that which is inferior²

بِالَّذِي هُوَ خَيْرٌ for that which is better?

أَهْبِطُوا مِصْرًا Get down³ to any town,

فَإِنَّ لَكُمْ you shall have

مَا سَأَلْتُمْ what you have asked⁴ for."

وَصُرَّتِ And there were struck⁵

عَلَيْهِمْ over them

الذِّلَّةُ وَالْمَسْكَنَةُ ignominy⁶ and poverty;⁷

وَبَاءُوا and they came back⁸

بِعِصْيَانِ اللَّهِ with the wrath⁹ of Allah.

ذَلِكَ بِأَنَّهُمْ That was so because they

كَانُوا يَكْفُرُونَ used to disbelieve¹⁰

يَنَابِتِ اللَّهِ in Allah's revelations

وَيَقْتُلُونَ النَّبِيِّينَ and to kill the Prophets¹¹

بِغَيْرِ الْحَقِّ without justice –

ذَلِكَ بِمَا that was so because they

عَصَوْا rebelled¹²

وَكَانُوا يَمْتَدُونَ and went on transgressing.¹³



1. *Tastabdilûna* = you (all) barter, take in exchange. (v. ii. m. pl. impfct. from *istabdala*, form X of *badala*. See *baddala* at 2:59, p. 27, n.12).

2. *'Adnâ* = inferior, lower, nearer, closer, closest. Elative form of *dânin*.

3. *Ihbiṭû* = you (all) get down, descend, land, alight (v. ii. m. pl. imperative from *habaṭa* [*hubûṭ*], to get down, descend. See 2:37/38, p. 19, n. 8).

4. *Sa'altum* = you (all) asked, implored, abjured (v. ii. m. pl. past from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore).

5. *Ḍaribat* = it or she was struck, beaten, hit (v. iii. f. s. past passive from *ḍaraba* [*ḍarb*], to hit, strike, beat. See *iḍrib* at 2:60, p. 28, n. 1).

6. *Dhillah* = lowliness, depravity, ignominy, humiliation, degradation, debasement.

7. *Maskanah* = poverty, misery.

8. *Bâ'û* = they returned, came aback (v. iii. m. pl. past from *bâ'a* [*baw'*], to come back, to return).

9. *Ghaḍab* = wrath, fury, anger, indignation.

10. *Yakfurûna* = they disbelieved, turned ungrateful, denied (v. iii. m. pl. impfct. from *kafara* [*kufr*], to disbelieve, to cover. See *kafarû* at 2:6, p. 6, n. 1).

11. *Yaqtulûna* = they kill, slay, murder (v. iii. m. pl. impfct. from *qatala* [*qatl*], to kill, slay. See *uqtulû* at 2:24, p. 25, n. 8). They killed the Prophets like Zakariyyâ and Yahyâ.

12. *'Aṣaw* = they rebelled, defied, disobeyed (v. iii. m. pl. past from *'aṣâ* [*'iṣyân/ mu'ṣiyah*], to rebel, to oppose, to disobey, to defy).

13. *Ya'tadûna* = they transgressed, crossed the limits, overstepped (v. iii. m. pl. impfct. from *i'tadâ*, form VIII *'adâ* [*'adw*], to run, dash, gallop).

Section (Rukû') 8

62. Verily those who believe

and those who were Jews,¹

and the Christians²

and the Sâbians³—

whosoever believed in Allah

and the Last Day

and did good deeds,

they shall have their reward⁴

with their Lord;

and no fear⁵ shall be on them

nor shall they grieve.⁶



63. And [recall] when

We took⁷ your covenant⁸

and raised⁹ above you

the Mount Sinai [saying];

"Take¹⁰

what We have given you,

holding firmly,¹¹

and remember¹²

what is therein,

so that you might

save yourselves."¹³



1. *Hâdû* = they became Jews (v. iii. m. pl. past from *hâda*, to embrace *yahûdiyyah* (Judaism), to seek forgiveness. The Jews are called *Yahûds* in Arabic after *Yahûdhâ*, the eldest son of *Ya'qûb* (Jacob).

2. *Naşârâ* (sing. *naşrân*, *naşrâniyy*) = Christians.

3. *Şâbi'in* (accusative /genitive of *şâbi'ûn*, sing. *şâbi'*) = The Sâbians were a religious group who were neither Jews nor Christians, but they believed in Allah and used to perform prayers and keep fast. For this reason the Makkani unbelievers sometimes called the Prophet and the Muslims Sâbians (Ibn Kathîr, I, 149).

4. *'Ajr* (pl. *'ujûr*) = pay, recompense, reward, remuneration, wages.

5. *Khawf* = fear, dread. See 2:38, p. 20, n. 3.

6. *Yahzanûna* = they grieve, become sad (v. iii. m. pl. impfct. from *hazina* [*huzn/hazan*], to grieve, be sad. See 2:38, p. 20, n. 4).

The '*ayah* speaks of such Jews and Christians as were true believers and followers of their respective Prophets till the advent of Prophet Muhammad (p.b.h.). After his coming it became incumbent to believe in his Messengership and in the Qur'ân. The '*ayah* should be understood along with 3:85 which says: "Whoever seeks a *dîn* other than Islam, it shall not be accepted of him..." (Ibn Kathîr, I, 147).

7. *'Akhadhnâ* = we took, received, (v. i. pl. past from '*akhadha* ['*akhdh*], to take).

8. *Mûhâq* (pl. *mawâthiq*) = covenant, pact, agreement, contract.

9. *Rafa'nâ* = we raised, lifted up, hoisted up (v. i. pl. past from *rafa'a* [*raf*], to raise, to lift up). The mountain was lifted up and held like a canopy over them, as mentioned again in 7:171.

10. *Khudhû* = you all take, receive (v. ii. m. pl. imperative from '*akhadha*, see n. 7 above. The command "take" here means accept the commandments and injunctions by adhering firmly to them and carrying them out faithfully.

11. *Bi-quwwah* = with force, i.e., firmly.

12. *Udhkurû* = you (all) remember, keep in mind. See at 2:40, p. 20, n. 10.

13. i.e., you might save yourselves from troubles and difficulties in this world and from punishment and retribution in the hereafter. *Tattaqûna* = you (all) be on your guard, save or protect yourselves (v. ii. m. pl. impfct. from *ittaqa*, see at 2:21, p. 11, n. 6).

ثُمَّ تَوَلَّيْتُمْ 64. Then you turned back¹
 مِنْ بَعْدِ ذَلِكَ after that;
 فَلَوْلَا and had there not been
 فَضْلُ اللَّهِ عَلَيْكُمْ Allah's grace on you,
 وَرَحْمَتُهُ and His mercy,
 لَكُنْتُمْ you would surely have been
 مِنَ الْخَاسِرِينَ of those incurring loss.²

وَلَقَدْ عَلِمْتُمْ 65. You indeed knew³
 الَّذِينَ أَفْتَدَوْا those that transgressed⁴
 مِنْكُمْ from among you
 فِي السَّبْتِ in the matter of the Sabbath.
 فَقُلْنَا لَهُمْ So We said to them:
 كُونُوا قِرَدَةً "Be you all apes,⁵
 خَسِيفَةً despicably banished."⁶

فَجَعَلْنَاهَا 66. Thus We made⁷ it
 نَكَالًا an exemplary punishment⁸
 لِمَا بَيْنَ يَدَيْهَا for those that co-existed⁹
 وَمَا خَلْفَهَا and those that succeeded;¹⁰
 وَمَوْعِظَةً and a lesson¹¹
 لِلْمُتَّقِينَ for the godfearing.¹²

1. *Tawallaytum* = you (all) turned back, turned away, refrained (v. ii. m. pl. past from *tawallā*, form V of *waliya* [*waly*], to be near, to lie next; also to be a friend, to be in charge of).

2. *Khāsirīn* (accusative/genitive of *khāsirūn*, sing. *khāsir*) = losers, those incurring loss (active participle from *khāsara*. See *khāsirūn* at 2:27, p. 15, n. 4).

3. *'Alimtum* = you (all) knew, were aware of (v. ii. m. pl. past from *'alima* [*'ilm*], to know. See *ya'lamūna* at 2:13, p. 8, n. 6 and *ta'lamūna* at 2:22, p. 12, n. 5).

4. *I'tadaw* = they transgressed, crossed the limits (v. iii. m. pl. past from *i'tadā*, form VIII of *'adā*. See *Ya'tadūna* at 2:61, p. 29, n. 13).

5. *Qiradah* (sing. *qird*) = monkeys, apes.

6. *Khāsi'in* (accusative/genitive of *khāsi'ūn*, sing. *khāsi'*) = the banished ones, those driven away, outcast (active participle from *khāsa'a* [*khās'*], to chase away).

The reference, as clearly mentioned at 7:163, is to a Jewish community living on the sea-shore. On the Sabbath day there used to come up to them fish (or whales) from the sea raising their heads; but on other days they did not so come. The Jewish community violated the Sabbath day by killing the fish on the Sabbath day. Hence they were disgraced and turned into apes and were thus made a warning example for their contemporaries as well as successors, as mentioned in the following *'āyah*.

7. *Ja'alnā* = we made, set, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to put. See *yaj'alūna* at 2:19, p. 10, n. 9 and *Lā taj'alū* at 2:22, p. 12, n. 3).

8. *Nakāl* = exemplary punishment, warning example, warning.

9. *Byna yaday+hā* = in front of them, before them, in their presence.

10. *Khalf* = back, behind, coming after, successors.

11. *Maw'izah* (pl. *mawā'iz*) = lesson, exhortation, counsel.

12. *Muttaqīn* (accusative/genitive of *muttaqūn*, sing. *muttaqīn*) = god-fearing, those who be on their guard against the displeasure of Allah. See at 2:2, p. 4, n. 4).

- وَإِذْ 67. And [recall] when
 قَالَ مُوسَى لِقَوْمِهِ 67. Mûsâ said to his people:
 إِنَّ اللَّهَ يَأْمُرُكُمْ 2 "Verily Allah commands¹ you
 أَنْ تَذْبَحُوا بَقْرَةً that you slaughter² a cow."
 قَالُوا They said:
 أَتَجِدُنا "Are you making³ of us
 هُزُوءًا a laughing-stock?"⁴
 قَالَ He said:
 أَعُوذُ بِاللَّهِ "I take refuge⁵ with Allah
 أَنْ أَكُونَ lest I should be
 مِنَ الْجَاهِلِينَ of the ignorant ones."⁶
- ﴿٧﴾
- قَالُوا 68. They said:
 أَدْعُ لَنَا رَبَّكَ "Ask for us your Lord
 يَتَيَّنَ لَنَا that He clarify⁷ for us
 مَا هِيَ how she should be."
 قَالَ إِنَّهُ يَقُولُ He said: "Verily He says
 إِنَّهَا بَقْرَةٌ that she should be a cow
 لَا فَارِصٌ neither old⁸
 وَلَا بَكْرٌ nor virgin,⁹
 عَوَانٌ بَيْنَ ذَلِكَ middling¹⁰ between that.
 فَافْعَلُوا So you do
 مَا تَأْمُرُونَ what you are commanded."¹¹
- ﴿٨﴾

1. *Ya'muru* = he orders, commands, bids, instructs (v. iii. m. s. impfct. from '*amara* ['amr], to order, command).

Here is mentioned the incident of the cow after which the *sûrah* has been named *al-Baqarah*; and here again the upshot is mentioned before the background which is alluded to in the succeeding '*âyah*. A quarrel broke out between two rival groups of the Israelites over the murder of a person, each group hurling the blame for the murder on the other. Ultimately the matter was referred to Mûsa for finding out the murderer. He prayed to Allah for guidance and received *wahy* directing the slaughtering of a cow for finding out the truth. How the Israelites took the command and how the truth was brought out by this means is described in the following few '*âyahs*. (See Ibn Kathîr, I, pp. 154-157 for various versions of the report about the incident).

2. *Tadhbaḥû(na)* = you (all) slaughter (v. ii. m. pl. impfct. from *dhabaha* [*dhabh*], to slaughter, kill. The final *nûn* is dropped because of the particle '*an* coming before it).

3. *Tattakhidhu* = you take, take up, adopt (v. ii. m. s. impfct. from *ittakhadha*, form VIII of '*akhadha*. See *ittakhadhtum* at 2:51, p. 24, n. 9). The Israelites could not understand the implication of the command. So they thought that Mûsâ was making a fun of them.

4. *Huzuwan* (*huzu'*) = in mockery, in ridicule, as a laughing stock.

5. '*Ādhhu* = I take refuge, seek protection (v. i. s. impfct. from '*ādha* ['*awdh*/'*iyādh*/'*ma'ād*], to take refuge, to seek protection).

6. *Jāhilîn* (accusative/genitive of *jāhilân*, sing. *jāhil*) = ignorant ones, fools (active participle from *jahala* [*jahl*], to be ignorant).

7. *Yubayyinu* = he makes clear, clarifies, elucidates (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [*bayân*], to be clear, evident).

8. *Fāriḡ* = old, advanced in age.

9. *Bikr* (pl. *abkâr*) = first-born, virgin.

10. '*Āwân* = intermediate between, middling, of middle age.

11. *Tu'marûna* = you (all) are commanded, bidden, ordered (v. ii. m. pl. impfct. passive from '*amara*. See *ya'muru* at n. 1 above).

قَالُوا 69. They said:

أَدْعُ لَنَا رَبَّكَ "Ask for us your Lord
يُبَيِّنْ لَنَا that He describe for us
مَا لَوْنُهَا what her colour¹ should be."

قَالَ إِنَّهُ يَقُولُ He said: "Verily He says

إِنَّهَا بَقَرَةٌ صَفْرَاءُ that it should be a yellow cow
فَاقْصِرْ لَوْنُهَا bright³ in colour,

تَسْرُّ النَّظِيرِينَ pleasing⁴ the on-lookers."



قَالُوا 70. They said:

أَدْعُ لَنَا رَبَّكَ "Ask for us your Lord
يُبَيِّنْ لَنَا that He describe for us
مَا هِيَ how she should be;

إِنَّ الْبَقَرَ for the cows

تَشَبَّهُ عَلَيْنَا look all alike⁵ to us;

وَإِنَّا إِنْ شَاءَ اللَّهُ and indeed we, Allah willing,

لَمَهْتَدُونَ shall receive guidance.⁶

قَالَ إِنَّهُ يَقُولُ 71. He said: "Verily He says

إِنَّهَا بَقَرَةٌ that it should be a cow

لَا دَلُولٌ not trained⁷

تُثْبِرُ الْأَرْضَ to till⁸ the earth

وَلَا تَسْقِي الْغَرْثَ or to water⁹ the cultivation,¹⁰

1. *Lawn* (pl. *alwân*) = colour.

2. *Ṣafrâ'* (fem. of *'asfur*) = yellow.

3. *Fâqî'* = bright, intense (active participle from *faqu'a* [*faq' / fuqu'*], to burst, explode).

4. *Tasurru* = it or she pleases, makes happy, delights, gladdens (v. iii. f. s. impfct. from *sarra* [*surûr / tasirrah / masarrah*], to make happy, to gladden).

5. *Tashâabaha* = it or he resembled, looked alike, was similar (v. iii. m. s. past in form VI of the root *shibh / shabah*).

6. *Muhtadûn* (pl. of *muhtadin*) = those on the right track, recipients of guidance. See *muhtadîn* at 2:16, p. 9, n. 8.

7. *Dhalûl* (pl. *dhulal*) = docile, tamed, trained.

8. *Tuthiru* = it or she agitates, stirs, upturns, tills (v. iii. f. s. impfct. from *'athâra*, form IV of *thâra* [*thawr*], to be stirred, roused).

9. *Tasqî* = she or it gives a drink, waters, irrigates (v. iii. f. s. impfct. from *saqâ* [*saqy*], to give a drink).

10. *Ḥarth* = tillage, arable land, tilth, cultivation.

مُسَلَّمَةً free from defects,¹

لَا شَيْءَ فِيهَا having no blemish² in her."

قَالُوا They said:

الْآنَ جِئْتَ "Now you have come up

بِالْحَقِّ with the truth."

فَذَبَحُوهَا Then they slaughtered³ her,

وَمَا كَادُوا but they were about⁴ not to

يَفْعَلُوا do [it].

Section (Rukû') 9

وَإِذْ 72. And [recall] when

قَتَلْتُمْ نَفْسًا you killed⁵ a person

فَادْرَأْتُمْ فِيهَا and quarrelled⁶ about it;

وَاللَّهُ يُخْرِجُ but Allah brought to light⁷

مَا كُنْتُمْ تَكْتُمُونَ what you were concealing.⁸



فَقُلْنَا 73. So We said :

أَضْرِبُوهُ "Strike⁹ him [the dead man]

بِبَعْضِهَا with a part of her [the cow].

كَذَلِكَ يُحْيِي اللَّهُ Thus Allah brings to life¹⁰

الْمَوْتِ the dead

وَيُرِيكُمْ ءَايَاتِهِ and shows you His signs

لَعَلَّكُمْ تَعْقِلُونَ so that you understand.¹¹



1. **Musallamah** (mas. *musallam*) = flawless, free from defects, unblemished. Passive participle from *sallama*, form II of *salima* [*salâmah/salâm*], to be safe and sound.

2. **Shiyah** (pl. *shiyât*) = flaw, spot, defect, blemish.

3. **Dhabahû** = they slaughtered (v. iii. m. pl. past from *dhabaha*. See *tadhbaḥû* at 2:67, p. 32, n.2).

4. **Kādû** = they were about, on the point of, almost (v. iii. m. pl. past from *Kāda* [*kawd*]), to be on the point of). The account illustrates the recalcitrance of the Israelites under Mūsâ. The command to slaughter a cow was intended not only to expose the murderer by means of a miracle at the hand of Mūsâ but also, perhaps, to disenchant the Israelites with the cow as an animal which they had worshipped in his absence (*Tafsîr al-Mâwardî*, I, 137).

5. **Qatalum** = you (all) killed, murdered (v. ii. m. pl. past from *qatala*. See *uqtulûna* at 2:61, p. 29, n. 11; and *uqtulû* at 2:24, p. 25, n. 8).

6. **Iddâra'tum** = you (all) disputed, contended, quarrelled, defended yourselves against one another (v. ii. m. pl. past from *iddâra'a*, form VI of *dara'a* [*dar'*], to avert, ward off).

7. **Mukhrij** (pl. *mukhrijûn*) = one who brings out, brings to light, exposes, produces (active participle from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 2:22, p. 11, n. 12).

8. **Taktumûna** = you (all) conceal, keep secret (v. ii. m. pl. past from *katama*. See at 2:33, p. 18, n. 2).

9. **Idribû** = you (all) strike, hit (v. ii. m. pl. imperative from *ḍaraba*. See *idrib*, at 2:60, p. 28, n. 1; and *yaḍribu* at 2:26, p. 14, n. 2).

10. **Yuhyf** = he brings to life, gives life (v. iii. m. s. past from *'ahyâ*, from IV of *hayiya*. See *yastahyî* at 2:16, p. 14, n. 1). Here again the sequence is left to be understood from the result. The Israelites struck the dead man with a piece of the slaughtered cow and he instantly came to life, stood up and, on being asked who had killed him, pointed out the man and then fell dead again.

11. i.e., you may thus understand that likewise Allah will bring you back to life on the Day of Resurrection. **Ta'qilûna** = you (all) understand, realize (v. ii. m. pl. impfct. from *'aqala* [*'aqil*], to have reason, intelligence. See at 2:44, p. 22, n. 9).

ثُمَّ قَسَتْ قُلُوبُكُمْ 74. Then your hearts stiffened¹

مِنْ بَعْدِ ذَلِكَ after that,

فَهِيَ كَالْحِجَارَةِ so they were like stones

أَوْ أَشَدُّ قَسْوَةً or even harder² in stiffness;³

وَأَنَّ مِنَ الْحِجَارَةِ for, of stones there indeed is

لَمَائِيقَ مَخْرُجَةٍ that from which gush out⁴

الْأَنْهَارِ the rivers;

وَأَنَّ مِنْهَا and of them there indeed is

لَمَّا شَقَّوْهُ that which splits⁵

فَيَخْرُجُ مِنْهُ الْمَاءُ and water comes out⁶ of it;

وَأَنَّ مِنْهَا and of them there indeed is

لَمَّا يَهَيِّطُ that which falls down⁷

مِنْ خَشْيَةِ اللَّهِ out of the fear⁸ of Allah.

وَمَا اللَّهُ بِغَافِلٍ And Allah is not unmindful

عَمَّا تَعْمَلُونَ of what you do.



أَفَنَضَمُّوْنَ 75. Do you crave for⁹

أَنْ يُؤْمِنُوا بِكُمْ that they will believe you

وَقَدْ كَانَ while there already is

فَرِيقٌ مِنْهُمْ a group¹⁰ of them who

يَسْمَعُونَ hear

كَلِمَ اللَّهِ Allah's word

ثُمَّ يُحَرِّفُونَهَا and then alter¹¹ it

مِنْ بَعْدِ مَا عَقَلُوهُ after they had understood¹² it;

1. *Qasat* = she or it became harsh, hard, stern, stiff (v. iii. f. s. past from *qasâ* [*qaswah* / *qasâwah*], to be hard, stern) .

2. '*Ashadd* = harder, severer, worse, more intense. Elative form of *shadîd*.

3. *Qaswah* = hardness.

4. *Yatafajjaru* = he or it erupts, gushes out, bursts out, breaks forth (v. iii. m. s. impfct. from *tafajjara*, form V of *fajara* [*fajr*], to break, to cleave. See *infajarat* at 2:60, p. 28, n. 4).

5. *Yashshaqqaqu* (originally *yatashaqqaqu*) = he or it splits, cleaves, breaks (v. iii. m. s. impfct. from *tashaqqaqu*, form V of *shaqqa* [*shaqq*], to split, to cleave).

6. *Yakhruju* = he or it comes out, goes out, emerges (v. iii. m. s. impfct. from *kharaja* [*khurûj*], to come out, to go out. See '*akhraja* at 2:22, p. 11, n. 12).

7. *Yahbiṭu* = he or it falls, descends, comes down, settles (v. iii. m. s. impfct. from *habaṭa* [*hubûṭ*], to come down, go down. See *ihbiṭû* at 2:37, p. 19, n. 8).

8. *Khashyah* = fear, dread.

9. *Taṭma'ûna* = you (all) covet, desire, crave for (v. ii. m. pl. impfct. from *ṭama'a* [*ṭama'*], to covet, to desire).

10. *Farîq* (pl. *furûq*/*afriqah*) = group, band, company, faction.

11. *Yuḥarrifûna* = they (all) alter, change, distort, tamper with, corrupt, twist (v. iii. m. pl. impfct. from *ḥarrafa*, form II of *ḥarafa* [*ḥarf*], to deflect, to bend) .

12. '*Aqalû* = they (all) understood, realized (v. iii. m. pl. past from '*aqala* ['*aqI*], to understand, to be endowed with reason).

- وَهُمْ يَعْلَمُونَ and they know [it].
 وَإِذَا لَقُوا 76. When they meet'
 الَّذِينَ آمَنُوا those who believe
 قَالُوا آمَنَّا they say: "We believe";
 وَإِذَا خَلَا and when they go privately²
 بَعْضُهُمْ إِلَى بَعْضٍ one to the other,
 قَالُوا اتَّخَذْتُمُ 76. When they meet'
 مَا فَتَحَ اللَّهُ what Allah has disclosed⁴
 عَلَيْكُمْ to you,⁵
 لِيَحْجُوكُمْ that they may contest⁶ you
 بِهِ عِنْدَ رَبِّكُمْ therewith before your Lord?
 أَفَلَا تَعْقِلُونَ 76. When they meet'
 وَلَا يَعْلَمُونَ 77. Do they not know
 أَنَّ اللَّهَ يَعْلَمُ that Allah knows
 مَا يُسْرُونَ what they hide⁸
 وَمَا يَنْصُورُونَ 77. Do they not know
 وَمِنْهُمْ 78. And among them are
 أُمِّيُونَ illiterate ones¹⁰
 لَا يَعْلَمُونَ who do not know the Book
 الْكِتَابَ except fond desires;¹¹
 إِلَّا أَمَانِي and they do nought

1. *Laqû* = they met, came across encountered (v. iii. m. pl. past from *laqiya* [*liqâ'*] *luqyân/ luqyah/ luqan*), to meet. See at 2:13, p. 8, n. 7).

2. *Khalâ* = he or it became empty, became alone, went privately (v. iii. m. s. past from *khalaw/khalâ'*). See *khalaw* at 2:14, p. 8, n. 8).

3. *Tuhaddithûna* = you (all) tell, speak about, relate (v. ii. m. pl. impfct. from *haddatha*, form II of *hadatha* [*hudûth*], to happen, occur).

4. *Fataha* = he or it opened, disclosed, conquered (v. iii. m. s. past from *fath*, to open).

5. i.e., about the coming of the last Prophet and his description in the *Tawrah*.

6. *Yuhâjjû* (originally *yuhâjjûna*) = they (all) dispute, debate, argue, contest (v. iii. m. pl. impfct. form *hâjja*, form III of *hajja* [*hâjj/hâjj*]), to defeat, to overcome, to intend, to aim at. The terminal *nûn* is dropped because of the particle *lâm* having the sense of *kay* coming before the verb).

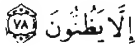
7. *Ta'qilûna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aqal*]), to be endowed with reason, to detain, arrest. See at 2:73, p. 34, n. 11).

8. *Yusirrûna* = they (all) hide, conceal, keep secret (v. iii. m. pl. impfct. from *'asarra*, form IV of *sarra* [*surûr/tasirrah/masarrah*]), to gladden, to delight).

9. *Yu'linûna* = they (all) declare, disclose, make known (v. iii. m. pl. impfct. from *'alana*, form IV of *'alana/aluna* [*'alâniyyah*]), to be or become known, evident).

10. *'Ummiyyûn* (sing. *'ummiyy*) = illiterate, uneducated, unlettered, unscriptured; from *'umm*, mother. Hence *'ummiyy* also means maternal, motherly.

11. i.e., the fond hopes and desires roused by the rabbis and religious leaders among the innocent ones of the Jews. *'Amâniyy* (sing. *'umniyah*) = desires, vain expectations, fond hopes, whims, fancies. Two of those fond hopes are mentioned in the following *'âyahs*, namely, that they will not be in hell except for a few numbered days and that theirs is the eternal bliss in the heaven exclusively of all other people.



but conjecture.¹

فَوَيْلٌ لِلَّذِينَ 79. So woe² to those who

يَكْتُبُونَ الْكِتَابَ write³ the book

بِأَيْدِيهِمْ with their hands,⁴

ثُمَّ يَقُولُونَ then say:

هَذَا مِنْ عِنْدِ اللَّهِ "This is from Allah",

لِيَشْتَرُوا بِهِ in order to buy⁵ therewith

شَيْئًا قَلِيلًا a little value.

فَوَيْلٌ لَهُمْ So woe to them

مِمَّا كَانَتْ أَيْدِيهِمْ for what their hands wrote⁶

وَوَيْلٌ لَهُمْ and woe to them

مِمَّا يَكْسِبُونَ for what they acquire.⁷



وَقَالُوا 80. And they say:

لَنْ نَمَسَّ النَّارَ "The fire shall not touch⁸ us

إِلَّا أَنْبَاءًا except for days

مَقْدُودَةً limited in number."

قُلْ أَتَّخَذْتُمْ Say: "Have you taken⁹

عِنْدَ اللَّهِ عَهْدًا with Allah a covenant¹⁰ –

فَلَنْ يُخْلِفَ اللَّهُ for Allah never breaks¹¹

عَهْدَهُ His covenant –

أَمْ تَقُولُونَ عَلَى اللَّهِ or do you say against Allah

مَا لَا تَعْمَلُونَ what you do not know?¹²



1. *Yazunnûna* = they suppose, conjecture, think; also they firmly believe, have conviction (v. iii. m. pl. impfct. from *ẓanna* [ẓann], to firmly believe, to suppose. It is one of many words in Arabic that bear opposite senses. See at 2:46, p. 22, n. 14).

2. *Wayl* = woe, distress, the deepest depth of ruin and degradation.

3. *Yaktubûna* = they (all) write, inscribe (v. iii. m. pl. impfct. from *kataba* [kitâbah], to write. The 'âyah states that some of the learned ones of the Jews not only misinterpreted but also changed the wording and made additions and alterations in the text of the Scripture.

4. 'Aydin (sing. yad) = hands.

5. *Yashtarû* (originally *yashtarûna*) = they all sell/buy (v. iii. m. pl. impfct. from *ishtarâ*, form VIII of *sharâ* [shirâ'/shiran], to buy, to sell. The terminal *nûn* is dropped because of the particle *lâm* having the sense of *kay* coming before the verb. See *ishtarawû* at 2:16, p. 9, n. 5).

6. *Katabat* = she wrote (v. iii. f. s. past from *kataba* [kitâbah], to write. See n. 3 above).

7. *Yaksibûna* = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [kasb], to gain, to acquire). The 'âyah speaks of two kinds of wrong: (a) making alterations and additions in the scripture and (b) making a gain out of such acts. So due punishment will be meted out for both offences.

8. *Tamassa*[u] = she or it touches, feels (v. iii. f. s. impfct. from *massa* [mass/masîs], to feel, to touch).

9. 'A +*Ittakhadhtum* = Did you (all) take, take up, adopt (v. ii. m. pl. past from *ittakhadha*, form VIII of 'akhadha ['akhdh], to take, to receive. See at 2:51, p. 24, n. 9).

10. 'Ahd (pl. 'uhûd) = covenant, pledge, pact, contract, treaty, commitment. See at 2:27, p. 14, n. 9).

11. *Yukhlifu* = he breaks, fails to keep, goes back on his word (v. iii. m. s. impfct. from 'akhlaḥ, from IV of *khalafa* [khalaf/khulûf] to lag behind, to come after, to succeed, to change, to become bad).

12. *Ta'lamûna* = you (all) know, are aware of (v. ii. m. pl., imperfect from 'alima, to know. See at 2:42, p. 21, n. 10).

بِمَنْ كَسَبَ 81. O yes;¹ whoever earns²
 سَيْنَةً a sin³
 وَأَحْطَتْ بِهِ and there encircle⁴ him
 خَطِيئَتُهُ his sins,
 فَأُولَٰئِكَ such ones will be
 أَصْحَابُ النَّارِ the inmates of⁵ the fire;
 هُمْ فِيهَا they in there
 خَالِدُونَ will abide for ever.⁶

وَالَّذِينَ آمَنُوا 82. And those who believe
 وَعَمِلُوا الصَّالِحَاتِ and do the good deeds,
 أُولَٰئِكَ such ones will be
 أَصْحَابُ الْجَنَّةِ the inmates of the Garden;
 هُمْ فِيهَا they in there
 خَالِدُونَ shall abide for ever.

Section (Rukû') 10

وَإِذْ 83. And [recall] when
 أَخَذْنَا We took
 مِنْكُمْ بَنِي إِسْرَٰءِيلَ the covenant⁷ of Banû Isrâ'îl:
 لَا تَعْبُدُونَ "You shall not worship⁸
 إِلَّا اللَّهَ anyone except Allah;
 وَيَأْتُوا الْوَالِدِينَ إِحْسَانًا and shall do good⁹ to parents
 وَذِي الْقُرْبَىٰ and to near relations,¹⁰

1. *Balâ* = o yes. It is generally used in reply to a negative assertion, such as: "Am I not your Lord? O yes (*balâ*), You are."

2. *Kasaba* = he earned, acquired (v. iii. m. s. past from *kasb*, to acquire. See *yaksibûna* at 2:79, p. 37, n. 7).

3. *Sayyi'ah* (pl. *sayyi'ât*) = sin, offence, misdeed.

4. i.e., he is so engrossed in his sins that there is no way of his getting out and reforming himself. *'Aḥḥāṭai* = she or it encircled, closed in on, surrounded, (v. iii. f. s. past from *'ahḥāṭa*, form IV of *ḥāṭa* [*hawṭ*, *ḥīṭah/ḥiyāṭah*], to guard, watch over, have the custody, encompass).

5. *'Aṣḥāb* (sing. *ṣāhib*) = companions, owners, associates, given to, inmates, inhabitants, dwellers.

6. *Khālidûn* (sing. *khālid*) = living or remaining forever, everlasting, eternal (active participle from *khalada* [*khulūd*], to live or remain for ever. See at 2:25, p. 13, n. 14).

7. *Mūthāq* (pl. *mawāthiq*) = ' covenant, contract, pact, treaty, agreement. See at 2:63, p. 30, n. 8.

8. *Ta'budûna* = you (all) worship, serve (v. ii. m. pl. impfct. from *'abada* [*'ibādah*, *'ubūdiyyah*], to worship, serve. See *na'budu* at 1:5, p. 2, n. 1; and *u'budû* at 2:21, p. 11, n. 2).

9. *'Iḥsān* = doing good things, charity, benevolence. Here it means obedience and dutifulness. It is noteworthy that obedience and dutifulness to parents are placed second only to submission to and worship of Allah (see also 4:36; 6:151, 17:23 and 46:15). The essence of *'iḥsān* is that it is done not in return for an obligation or benefit received but in addition to and exclusive of that. Hence *'iḥsān* is distinct from *'adl*, i.e., justice and balancing. *'Iḥsān* to parents is thus not simply a return of their love, care and attention but obedience and doing good to them in addition.

10. *Dhī al-qurbā* (accusative/genitive of *dhū al-qurbā*) = near relations, kindred.

وَالْيَتَامَى and the orphans¹

وَالْمَسْكِينِ and the poor;²

وَقُولُوا لِلنَّاسِ and speak to people

حُسْنًا what is good,³

وَأَقِمُوا and properly perform⁴

الصَّلَاةَ the prayers

وَمَا تَوْأَلُوا الزَّكَاةَ and pay the *zakâh*.

ثُمَّ تَوَلَّيْتُمْ Then you turned away,⁵

إِلَّا قَلِيلًا مِّنْكُمْ except a few of you,

وَأَنْتُمْ مُّعْرِضُونَ and you were falling back.⁶



وَإِذْ 84. And [recall] when

أَخَذْنَا مِيثَاقَكُمْ We took your covenant:

لَا تَسْفِكُونَ You will not shed⁷

دِمَاءَكُمْ your blood

وَلَا تُخْرِجُونَ أَنْفُسَكُمْ nor drive out⁸ yourselves

مِّن دِيَارِكُمْ from your homes";⁹

ثُمَّ أَقْرَرْتُمْ then you confirmed it,

وَأَنْتُمْ تَشْهَدُونَ and you bore witness [to it].¹⁰



ثُمَّ أَنْتُمْ هَؤُلَاءِ 85. Yet, you are the ones,

تَقْتُلُونَ أَنْفُسَكُمْ you kill¹¹ yourselves¹²

وَتُخْرِجُونَ and drive out

فَرِيقًا مِّنْكُمْ a group¹³ of you

1. *Yatâmâ* (sing. *yatîm*) = orphans.

2. *Masâkîn* (sing. *miskîn*) = poor, miserable, beggars.

3. i.e., with courtesy, and modesty and speak what is true and just. *Husn* = good, beauty, handsomeness, excellence, perfection.

4. '*Aqîmû* = you (all) straighten, straighten out, make right or correct, raise or erect, properly perform (v. ii. m. pl. imperative from '*uqâma*, form IV of *qâma*. See *yuqîmûna* at 2:3, p. 5, n.3).

5. *Tawallaytum* = you (all) turned away (also took charge of, took possession of (v. ii. m. pl. past from *tawallâ*, form V of *waliya* [*waly*], to be near or close to, to lie next).

6. *Mu'riḍûn* (sing. *mu'riḍ*) = those turning away, averting, falling back (active participle from '*aruḍa*, form IV of '*aruḍa* [*'arḍ*], to be broad, wide, to appear, to show).

7. *Tasfikûna* = you (all) shed (v. ii. m. pl. impfct. from *safaka* [*safk*], to shed. See *yasfiku* at 2:30, p. 16, n. 7).

8. *Tukhrijûna* = You (all) drive out, oust, expel, get out, bring out (v. ii. m. pl. impfct. from '*akhraja*, form IV of *kharaja* [*khurâj*], to go out, depart. See '*akhraja* at 2:36, p. 19, n. 7).

9. *Diyâr* (sing. *dâr*) = homes, houses, abodes, buildings, residence, land, country.

10. *Tash-hadûna* = you (all) witness, see with your own eyes (v. ii. m. pl. impfct. from *shahida* [*shuhûd/shahâdah*], to witness, to testify).

11. *Taqtulûna* = you (all) kill, put to death, murder (v. ii. m. pl. impfct. from *qatala* [*qatl*], to kill. See *uqtulû* at 2:24, p. 25, n. 8; and *yaqtulûna*, at 2:61, p. 29, n. 11.

12. i.e., your own people.

13. *Farîq* (pl. *furûq*; *afriqah*, *afriqâ'*) = group, band, company, faction, team. See at 2:75, p. 35, n. 10.

مِنْ دِيَارِهِمْ from their homes,
 تَطَّهَّرُونَ عَلَيْهِمْ backing up¹ against them
 بِالْإِثْمِ وَالْعُدْوَانِ in offence² and enmity;³
 وَإِنْ يَأْتُوكُمْ and if they come to you
 أَسْرَىٰ as captives⁴
 تَفْدُوهُمْ you ransom⁵ them,
 وَهُوَ مُحَرَّمٌ while it was prohibited⁶
 عَلَيْكُمْ إِخْرَاجُهُمْ for you – their expulsion.⁷
 أَفَتُؤْمِنُونَ Do you then believe
 بِبَعْضِ الْكِتَابِ in part of the Book
 وَتَكْفُرُونَ بِبَعْضٍ and disbelieve⁸ in part?
 فَمَا جَزَاءُ Then what is the requital⁹
 مَنْ يَفْعَلْ ذَلِكَ of those who do that of you
 مِنْكُمْ except disgrace¹⁰
 إِلَّاخِرَىٰ in the worldly life?
 فِي الْحَيَاةِ الدُّنْيَا And on the Day of Judgement
 وَيَوْمَ الْقِيَامَةِ they shall be taken back¹¹
 يُرَدُّونَ to the severest of punishment;
 إِلَىٰ أَشَدِّ الْعَذَابِ and Allah is not unmindful
 وَمَا اللَّهُ بِغَفِيلٍ of what you do.
 عَمَّا تَعْمَلُونَ

﴿٨٥﴾

أُولَٰئِكَ الَّذِينَ 86. Those are the ones who
 اشْتَرَوْا الْحَيَاةَ الدُّنْيَا have bought¹² the worldly life

1. *Tazâharûna* (originally *tatazâharûna*, the initial *ta* having been dropped) = you (all) assist, help, back up one another, make common cause, demonstrate (v. ii. m. pl. impfct. from *tazâhara*, form VI of *zâhara* [*zûhûr*], to be visible, to come into view. The sense is derived from *zahr*, back; hence *tazâhara* means putting one's back to the back of another in support and help).

2. *Ithm* (pl. *âthâm*) = sin, offence, misdeed, crime.

3. '*Udwân* = enmity, hostility, aggression.

4. '*Usârâ* (sing. '*asîr*') = prisoners, captives.

5. *Tufâdû* (originally *tufâdûna*) = you (all) ransom, redeem, pay for freeing (v. ii. m. pl. impfct. from *fâdâ*, form III of *fadâ* [*fidan/fidâ*]), to redeem, to ransom. The terminal *nûn* is dropped because it is the conclusion of a conditional clause).

6. *Muharram* = prohibited, forbidden, interdicted.

7. '*Ikhrâj* = expulsion, driving out, getting out (form IV of *kharaja*. See '*akhraja*' at 2:22, p. 11, n. 12).

8. *Takfurûna* = you (all) disbelieve, deny (v. ii. m. pl. impfct. from *kafara*. See *kafurû* at 2:6, p. 6, n. 1).

9. *Jazâ'* = requital, recompense, reward, return.

10. *Khizy* = disgrace, indignity, ignominy. shame, humiliation, degradation, abasement.

11. *Yuraddûna* = they are returned, put back, reverted (v. iii. m. pl. impfct. passive from *radda* [*radd*], to send back, to return).

The *âyah* refers to the conduct of the Israelites of old as well as of the Jewish tribes of Madina who had been engaged in internecine quarrels and fighting, killing one another till the migration of the Prophet to that place.

12. *Ishtaraw* = they bought, bartered (v. iii. m. pl. past from *ishtarâ*. See at 2:16, p. 9, n. 5).

بِالْآخِرَةِ for the Hereafter.
 فَلَا يُخَفَّفُ Hence no mitigation¹ will be
 عَنْهُمْ made for them
 الْعَذَابِ in the punishment
 وَلَا هُمْ يُنصَرُونَ nor shall they be helped.



Section (Rukû') 11

وَلَقَدْ آتَيْنَا مُوسَى 87. And We had given Mûsâ
 الْكِتَابَ the Book (Tawrah);
 وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ and sent³ after him
 the [other] Messengers;⁴
 وَآتَيْنَا and We gave
 عِيسَى ابْنَ مَرْيَمَ 'Îsâ, son of Maryam,⁵
 الْبَيِّنَاتِ the clear signs,⁶
 وَأَيَّدْنَاهُ and aided⁷ him
 بِرُوحِ الْقُدُسِ with the Spirit of Purity.⁸
 أَفَكُلَّمَا Is it then that whenever
 جَاءَكُمْ رَسُولٌ a Messenger comes to you
 بِمَا with what
 لَا تُهَوِّى أَنْفُسُكُمْ your selves do not desire⁹
 اسْتَكْبَرْتُمْ you turn arrogant,¹⁰
 فَفَرِيقًا كَذَّبْتُمْ so a group you cry lies to¹¹
 وَفَرِيقًا تَقْتُلُونَ and a group you kill?



1. *Yukhaffafu* = it is reduced, lightened, lessened, mitigated (v. iii. m. s. impfct. passive from *khaffafa*, form II of *khaffa* [*khaff/khiffah*], to be light).

2. *Yunṣarûna* = they are helped, assisted, supported (v. iii. m. pl. impfct. passive, from *naṣara* [*naṣr*] to help. See at 2:48, p. 23, n. 12).

3. *Qaffaynâ* = we sent, despatched (v. i. pl. past from *qaffâ*, from II of *qafâ* [*qafw*] to follow s.o.'s tracks).

4. The emphasis here is that the process of sending Messengers did not end with Mûsâ and that other Messengers were sent in his wake to the Israelites.

5. It is a noteworthy style of Arabic language to make mention of a general group and then to mention a special one from among them. The mention of 'Îsâ after the mention of the sending of Messengers does not mean that he was different from the body of Messengers. It means that he was someone especial among them. An important instance of such mention of the especial one after the mention of a general body is found at 4:97 : "Therein come down the angels and the *Rûḥ* [*Jibrîl*] by the leave of their Lord...".

6. *Bayyinât* (sing. *bayyinah*) = clear proofs, indisputable evidences. Here the reference is to the miracles provided for him by Allah.

7. *'Ayyadnâ* = we strengthened, aided, supported, backed up (v. i. pl. past from *'ayyada*, form II of *'ada* [*'ayd*], to be strong).

8. *Rûḥ al-quḍus* = The Spirit of Purity, i. e. the angel Jibrîl. That he was the conveyer of *waḥy* is clearly stated at 16:102. He is also called *Al-Rûḥ al-'Amin* at 26:193. The statement that Allah aided 'Îsâ, peace be on him, with Jibrîl means that *waḥy* and a scripture were sent to him. The same statement "We aided him with the Spirit of Purity" occurs at 2:253. The emphasis here on 'Îsâ as a Prophet is a disapproval of the conduct of those who deny his Prophethood or deify him.

9. *Tahwâ* = she or it desires, fancies (v. iii. f. s. impfct from *hawiya* [*hawan*], to desire).

10. *Istakbartum* = you (all) turned arrogant, became proud (v. ii. m. pl. past from *istakbara*, form X of *kabura* [*kabr*], to be big, great. See *istakbara* at 2:34, p. 18, n. 6).

11. *Kadhdhabtum* = you (all) called lies to, disbelieved (v. ii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb* /*kadhib*], to lie).

وَقَالُوا 88. And they say:

قُلُوبُنَا غُلْفٌ "Our hearts are enwrapped".¹

بَلْ لَعَنَهُمُ اللَّهُ Nay, Allah condemns² them

بِكُفْرِهِمْ because of their disbelief;

فَقَلِيلًا مَّا يُؤْمِنُونَ so little is that they believe.



وَلَمَّا 89. And when

جَاءَهُمْ there came to them

كِتَابٌ مِّنْ عِندِ اللَّهِ a Book from Allah,

مُصَدِّقٌ confirming³

لِمَا مَعَهُمْ what is with them –

وَكَانُوا مِن قَبْلُ and they had previously been

يَسْتَفْتِحُونَ praying for victory⁴

عَلَى الَّذِينَ كَفَرُوا over those who disbelieve –

فَلَمَّا جَاءَهُمْ but when there came to them

مَا عَرَفُوا what they knew,⁵

كَفَرُوا بِهِ they disbelieved⁶ in it.

فَلَعَنَهُ اللَّهُ So the curse of Allah is

عَلَى الْكَافِرِينَ upon the infidels.



بِمَا اشْتَرَوْا 90. Bad is what they sell⁷

بِوَعْدِ أَنفُسِهِمْ themselves for,

أَن يَكْفُرُوا in that they disbelieve⁸

1. *Ghulf* (sing. *aghlaf*) = enwrapped, covered, enveloped.

2. *La'ana* = he condemned, damned, cursed (v. iii. m. s. past from *la'n*).

3. *Muṣaddiq* = that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [ṣaḍq/ṣidq], to speak the truth. See at 2:41, p. 21, n. 3).

4. *Yastaftihûna* = they pray for victory (v. iii. m. pl. impfct. from *istaftaha*, form X of *fataha* [fatḥ], to open, to conquer). The coming of the last Prophet was foretold and a description of his characteristics was given in the *Tawrah*. The Jews of Madina knew that and also that the time for his appearance had drawn near. In fact they used to talk about it to the Arabs of the Aws and Khazraj tribes there and to threaten them with defeat and elimination with the help and under the guidance of that expected Prophet.

5. *'Arafû* = they knew, were aware of, were acquainted with (v. iii. m. pl. past from *'arafa* [ma'rifah/irfân], to know, to recognize). The Jews knew about the coming of the last Prophet and of his description in the *Tawrah*. (See for a masterly treatment of the subject of Biblical prophecy about Muḥammad, peace and blessings of Allah be on him, in 'Abdu 'l-Ahad Dawd, *Muhammad in the Bible*, 3rd edn., Qatar, 1980.)

6. *Kafarû* = they disbelieved, denied (v. iii. m. pl. past from *kafara*. See at 2:6, p. 6, n. 1)

7. *Ishtaraw* = they bought, sold, bartered (v. iii. m. pl. past from *ishtarâ*, form VIII of *sharâ* [shirâ'/shiran], to buy, to sell. See at 2:86, p. 40, n. 12; and 2:16, p. 9, n. 5).

8. *Yakfurû* (originally *yakfurûna*, the terminal *nûn* being dropped on account of the coming of the particle *'an* before the verb) = they disbelieve, they deny (v. iii. m. pl. impfct. from *kafara*. See *takfurûna* at 2:85, p. 40, n. 8; and *kafarû* at n. 6. above and at 2:6, p. 6, n. 1).

بِمَا أُنْزِلَ اللَّهُ in what Allah has sent down,
 بَغْيًا out of envy¹
 أَنْ يُرْسِلَ اللَّهُ that Allah should send down²
 مِنْ فَضْلِهِ of His grace [wahy]³
 عَلَى مَنْ يَشَاءُ upon whomsoever He wills
 مِنْ عِبَادِهِ from among His servants.⁴
 فَبَاءُوا Thus they incurred⁵
 عِقَابٍ عَلَى عِقَابٍ wrath upon wrath;⁶
 وَلِلْكَافِرِينَ and there is for the infidels
 عَذَابٌ مُهِينٌ a humiliating⁷ punishment.



وَإِذْ أُنْزِلَ إِلَيْهِمْ 91. When it is said to them:

ءَامِنُوا بِمَا

"Believe in what

أُنْزِلَ اللَّهُ Allah has sent down",⁸

قَالُوا نُؤْمِنُ they say: "We believe

بِمَا أُنْزِلَ in what has been sent down⁹

عَلَيْنَا upon us";

وَيَكْفُرُونَ and they disbelieve

بِمَا وَرَاءَهُ in what follows that¹⁰ –

وَهُوَ الْحَقُّ and it is the truth –

مُصَدِّقًا confirming¹¹

لِمَا مَعَهُمْ what is with them.

قُلْ فَلِمَ قَتَلْتُمُونِ Say: " Why then you killed

1. **Baghy** = envy, grudge, injustice, wrong, infringement. The Jews refused to follow the last Prophet, Muḥammad, peace and blessings of Allah be on him, simply because of envy and grudge that he was not from among the Jews, but from the collateral branch, the descendants of Ismâ'il.

2. **Yunazzila(u)** = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [nuzûl], to come down. The last letter takes *fathah* because of the particle 'an coming before the verb. See 'anzala at 2:4, p. 5, n. 6).

3. **Faḍl** = grace, favour, surplus, excess, left-over. Here the word means the special favour of Prophethood and *wahy*. This is clear from the context as well as from the fact that so far as Allah's general favour and grace are concerned, these are bestowed more or less on all the species. This part of the 'ayah rejects the claim that Prophethood is meant solely and exclusively for any particular race or people. In fact the Qur'ân emphasizes that Prophets have been sent to different peoples and places.

4. **'Ibâd** (sing. 'abd) = servants (of Allah), human beings, slaves, serfs. See 'abd at 2:23, p. 12, n. 8.

5. **Bâ'û** = they returned, came back, incurred (v. iii. m. pl. past from *bâ'a* [baw'], to come back, to return. See at 2:61, p. 29, n. 8).

6. **Ghaḍab** = wrath, fury, anger, indignation. See at 2:61, p. 29, n. 9.

7. **Muhîn** = humiliating, disgraceful, debasing, ignominious, (active participle from 'ahâna, form IV of *hâna* [hawn], to be easy, to be of little importance).

8. **'Anzala** = he sent down (v. iii. m. s. past in form IV of *nazala*. See at 2:22, p. 11, n. 9).

9. **'Unzila** = it was sent down (v. iii. m. s. past passive from 'anzala, form IV of *nazala* [nuzûl], to get down, descend. see at 2:4, p. 5, n. 6).

10. **Warâ'** = behind, after, at the back of, in the rear of, in addition to.

11. **Muṣaddiq** = that which confirms, verifies, attests (act. participle from *ṣadduqa*, form II of *ṣaduqa*, to speak the truth. See at 2:89, p. 42, n. 3). This is an emphasis on the fact that Allah's message and teachings to all the previous Prophets have been the same and that the Qur'ân is the continuation and perfection of the same message, superseding the previously revealed scriptures.

أَنْبِيَآءَ اللَّهِ مِنْ قَبْلُ
 إِنْ كُنْتُمْ
 مُؤْمِنِينَ ﴿١١﴾

Allah's Prophets before,
 if you are
 believers?"

وَلَقَدْ
 جَاءَكُمْ مُوسَى
 بِالْبَيِّنَاتِ
 ثُمَّ اتَّخَذْتُمُ الْعِجْلَ
 مِنْ بَعْدِهِ
 وَأَنْتُمْ ظَالِمُونَ ﴿١٢﴾

92. And indeed
 there came to you Mûsâ
 with the clear proofs;¹
 yet you took up² the calf³
 in his absence,
 and you were transgressing.⁴

وَإِذْ
 أَخَذْنَا مِيثَاقَكُمْ
 وَرَفَعْنَا فَوْقَكُمْ
 الطُّورَ ﴿١٣﴾

93. And [recall] when
 We took your covenant⁵
 and raised⁶ above you
 the Mount Sinai [saying]:

خُذُوا مَا آتَيْنَاكُمْ
 بِقُوَّةٍ وَأَسْمِعُوا
 قُلُوبَكُمْ

"Hold what We have given you
 with force and listen."⁷

فَالَوْأَسَمِعْنَا
 وَعَصَيْنَا
 وَأَشْرَبُوا

They said: "We hear⁸
 and we disobey."⁹
 And they were infatuated¹⁰

فِي قُلُوبِهِمْ
 أَلِجْلَ

in their hearts
 with the calf

بِكُفْرِهِمْ
 قُلْ يَنْفَكَ

because of their unbelief.
 Say: "Bad is what

1. *Bayyinât* (sing. *bayyinah*) = clear proofs, indisputable evidences (see at 2:87, p. 41, n. 6). Here the reference is to the miracles provided for him by Allah.

2. *Ittakhadhtum* = you (all) took, took up, assumed, adopted (v. ii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 2:80, p. 37, n. 9). Here it means that they took up the calf for worshipping it.

3. *'Ijl* (pl. *'ujûl*/*'ijulah*) = calf.

4. *Zâlimân* (sing. *zâlim*) = transgressors, those who cross the limits, wrong-doers (active participle from *zalama* [*zalm/zulm*], to cross the limits, to do wrong or injustice. See at 2:51, p. 24, n. 11).

5. *Mûthâq* (pl. *mawâthiq*) = covenant, pact, agreement, contract. See at 2:63, p. 30, n. 8; and at 2:83, p. 38, n. 7.

6. *Rafa'ânâ* = we raised, lifted up, hoisted up (v. i. pl. past from *rafa'a* [*raf'*], to raise, to lift up. See at 2:63, p. 30, n. 9). The mountain was lifted up and held like a canopy over them, as mentioned again in 7:171.

7. *Isma'û* = you all listen, hear, give ear to, pay attention to (v. ii. m. pl. imperative from *sami'a* [*sam/simâ*'], to hear). The command here means to pay attention to and abide by the commandments.

8. *Sami'nâ* = we heard, listened, gave year to (v. i. pl. past from *sami'a*. See n. 7 above).

9. *'Aşaynâ* = we disobeyed, defied, opposed (v. i. pl. past from *'aşâ* [*ma'siyah/'iṣyân*], to disobey, defy. See *'aşaw* at 2:61, p. 29, n. 12).

10. *'Ushribû* = they were given to drink, were drenched, saturated, filled, imbued with, infused with, infatuated with (v. iii. m. pl. past passive from *'ashraba*, form IV of *shariba* [*shurb/mashrab*], to drink, to sip). It is to be noted that in its passive form *'ushriba* means he was filled, imbued, infused or infatuated with.

يَأْمُرُكُمْ بِدِينِهِ there dictates¹ to you
إِيمَانَكُمْ your belief,

إِنْ كُنْتُمْ مُؤْمِنِينَ if you are believers."

﴿١٣﴾

قُلْ إِنْ كَانَتْ لَكُمْ 94. Say: "If it is that yours is

الدَّارُ الْآخِرَةُ the Last Abode [paradise]

عِنْدَ اللَّهِ خَالِصَةً with Allah exclusively²

مِنْ دُونِ النَّاسِ in lieu of all the people,

فَتَمْنُوا لِمَوْتٍ then long³ for death,

إِنْ كُنْتُمْ صَادِقِينَ if you are truthful."⁴

﴿١٤﴾

وَلَنْ يَسْمَنُوا 95. But they will not wish⁵ it

أَبَدًا ever,⁶ on account of what

قَدَّمَتْ أَيْدِيهِمْ their hands have forwarded.⁷

وَاللَّهُ عَلِيمٌ And Allah is All-knowing

بِالظَّالِمِينَ about the transgressors.

﴿١٥﴾

وَلَنَجْذِثَهُمْ 96. And you shall find them⁸

أَغْرَضَ النَّاسِ the greediest⁹ of men

عَلَى حَيَوتِهِمْ for living,

وَمِنَ الَّذِينَ أَشْرَكُوا more than the polytheists.

يَوَدُّ أَحَدُهُمْ Everyone of them wishes¹⁰

لَوْ يُعْمَرُ if he were given to live¹¹

1. *Ya'muru* = he orders, commands, bids, instructs, dictates (v. iii. m. s. impfct. from 'amara ['amr], to order, command).

2. *Khâliṣah* (mas. *khâliṣ*) = pure, unmixed, unadulterated, free from or exclusive of all extraneous things, sincere, frank (active participle from *khalaṣa* [*khulāṣ*], to be pure, unadulterated). Here the sense is "exclusively", i.e., unmixed with and free from all others.

3. *Tamannawu* = you (all) long for, desire, wish yearn (v. ii. m. pl. imperative from *tamannā*, form V of *manā* [many], to put to test, tempt, try)

4. *Ṣâdiqîn* (accusative/genitive of *ṣâdiqûn*, sing. *ṣâdiq*) = truthful, i.e., if you are truthful in your claim. See at 2:23, p. 12, n. 10 (active participle from *ṣaduqa* [*ṣidq*, *ṣudq*], to speak the truth).

5. *Yatamannawna* = they wish, desire, long for (v. iii. m. pl. impfct. from *tamannā*, from V of *manā*. See n.3 above).

6. *'Abad* = ever, always, eternity; with a negative it means "never".

7. i.e., of sins and misdeeds. *Qaddamat* = she or it sent ahead, advanced, forwarded (v. iii. f. s. past from *qaddama*, form II of *qadama/qadimu* [*qadm* /*qudûm* /*qidmân* /*maqdam*] to precede).

8. *Tajidanna* you shall find, you will certainly find (v. ii. m. s. impfct. from *wajada* [*wujûd*], to find, to get, to meet with. The doubled *nûn* at the end of the verb is meant for emphasis and certainty).

9. *'Aḥraṣ* = greediest, most eager, most covetous (relative form of *ḥarîṣ*, active participle from *ḥaraṣa/ḥariṣa* [*ḥirṣ*], to covet, to desire. The superlative sense is attained either by prefixing the definite article *al* or by a genitive construction, as here).

10. *Yawaddu* = he wishes, loves, likes (v. iii. m. s. impfct. from *wadda* [*wadd* /*widd* /*wudd*], to love, to like).

11. *Yu'ammara[u]* = he is given to live, given a life-span (v. iii. m. s. impfct. passive from 'ammara, form II of 'amara ['umr/'amr], to live long, to flourish, to become inhabited).

أَلْفَ سَنَةٍ a thousand years;
 وَمَا هُوَ بِمُرْجَاهُ but it will not get him away¹
 مِنَ الْعَذَابِ from the punishment
 أَنْ يُعْمَرَ that he is given to live;²
 وَاللَّهُ بَصِيرٌ For Allah is All-Seeing³
 بِمَا يَعْمَلُونَ of what they do.

Section (Rukū') 12

قُلْ مَنْ كَانَ عَدُوًّا لِيْ جِبْرِيلَ 97. Say: "Whoever is
 عَدُوًّا لِيْ جِبْرِيلَ an enemy⁴ of Jibrīl –
 فَإِنَّهُ نَزَّلَهُ for he brought it down⁵
 عَلَى قَلْبِكَ on your heart⁶
 بِإِذْنِ اللَّهِ by Allah's leave,
 مُصَدِّقًا confirming⁷
 لِمَا يَتَّبِعُ يَدَيْهِ what is before it,
 وَهُدًى and as guidance⁸
 وَبُشْرَى and good tidings⁹
 لِلْمُؤْمِنِينَ for the believers –

مَنْ كَانَ عَدُوًّا 98. "Whoever is an enemy
 لِلَّهِ وَمَلَائِكَتِهِ of Allah and His angels,
 وَرُسُلِهِ and of His Messengers,
 وَجِبْرِيلَ وَمِيكَالَ and of Jibrīl and Mīkāl;¹⁰

1. **Muzahẓiḥ** = one who removes or takes away (active participle from *zahẓaḥa* [zahẓaḥahl], to move, to tear or rip off).

2. **Yu'ammara[u]** = he is given to live. See n. 11 on the last page.

3. **Baṣīr** = All-seeing. The 'āyah emphasizes two things: (a) that one cannot avoid giving an account of his deeds before Allah and receiving his due in reward or punishment however long one might live; and (b) that the time-span in this worldly life, however long it might seem to us, is nothing in comparison to the eternal life in the hereafter.

4. **'Adūw** (pl. 'a'dā') = enemy, arch-enemy, foe, adversary. The Jews used to say that Jibrīl was their enemy and denied that he brought *waḥy* to the Prophet. The 'āyah is a reply to that assertion.

5. i.e., he brought down the Qur'ānic and other *waḥy* to the Prophet. **Nazzala** = he brought down, he sent down (v. iii. m. pl. past in form II of *nazala* [nuzāl], to go down, to come down. See *nazzalnā* at 2:23, p. 12, n. 9).

6. The expression "on your heart" means here "on you". The word "heart" is used here figuratively, being symbolical of understanding and retaining in memory, as in English "to get by heart" and "to take to heart" mean respectively "to remember" and "to be much affected".

7. **Muṣaddiq** = that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa*, to speak the truth. See at 2:91, p. 43, n. 11).

8. **Hudan** = guidance. See at 2:38, p. 20, n. 2.

9. **Buṣhrā** = glad tidings, good news, i.e. good news of rewards and paradise for the virtuous in the hereafter.

10. This is an instance of the mention of some special ones from among a general group mentioned first, here angels, of whom Jibrīl and Mīkāl were special ones.

فَإِنَّ اللَّهَ then verily Allah is
عَدُوٌّ لِلْكَافِرِينَ an enemy of the infidels.



وَلَقَدْ 99. And indeed

أَنْزَلْنَا إِلَيْكَ We have sent down to you

ءَايَاتٍ بَيِّنَاتٍ evident¹ signs;²

وَمَا يَكْفُرُ بِهَا and none can deny them

إِلَّا الْفَاسِقُونَ except the defiantly sinful.³

أَوْ كُنَّا 100. Is it not that whenever

عَاهَدُوا عَهْدًا they duly make a covenant,⁴

بَدَّاهُمْ فَرِيقٌ مِنْهُمْ a group of them reject⁵ it?

بَلْ أَكْثَرُهُمْ Nay, most of them

لَا يُؤْمِنُونَ do not believe.

وَلَمَّا 101. And when

جَاءَهُمْ there came to them

رَسُولٌ مِنْ عِنْدِ اللَّهِ a Messenger from Allah

مُصَدِّقٌ confirming

لِمَا مَعَهُمْ of what is with them,

بَدَّاهُمْ فَرِيقٌ مِنَ الَّذِينَ there flung a group of those

أُوتُوا الْكِتَابَ that were given the scripture

كِتَابَ اللَّهِ the Book of Allah

وَرَاءَ ظُهُورِهِمْ behind their backs,⁶

كَأَنَّهُمْ لَا يَعْلَمُونَ as if they did not know.

1. *Bayyinât* (sing. *bayyinah*) = clear proofs, indisputable evidences. See at 2:87, p. 41, n. 6; and 2:92, p. 44, n. 1.

2. *'Āyât* (sing. *'āyah*) = signs, evidences, proofs, revelations, units of the Qur'ānic text. Here the reference is to the last mentioned meaning..

3. *Fāsiqûn* (sing. *fāsiq*) = disobedient, defiant, wantonly sinful (active participle from *fasaqa*, to stray from the right course, to renounce obedience. See *fāsiqîn* at 2:26, p. 14, n. 7).

4. *'Āhadû* = they made a covenant, a contract, a pact (v. iii. m. pl. past from *'āhada*, form III of *'ahida* ['*ahd*], to assign, to commit. See *'ahd* at 2:27, p. 14, n. 9).

5. *Nabadha* = he hurled or flung away, rejected, discarded, repudiated, gave up, turned away from, forswore (v. iii. m. s. past from *nabdh*, to hurl, to fling).

6. *Zuhûr* (sing. *zahr*) = backs, rear .

وَاتَّبَعُوا 102. And they followed¹
 مَا تَلَّوْا الشَّيْطَانِ what the satans rehearsed²
 عَلَىٰ مَلِكٍ سُلَيْمَانَ against the rule³ of Solomon –
 وَمَا كَفَرَ سُلَيْمَانُ and Solomon disbelieved not
 وَلَكِنَّ الشَّيْطَانِ but the satans
 كَفَرُوا disbelieved –
 يُعَلِّمُونَ النَّاسَ teaching⁴ the people
 السِّحْرَ sorcery⁵
 وَمَا أُنْزِلَ and that which was sent down
 عَلَىٰ الْمَلَائِكَةِ on the two angels
 بِبَابِلَ at Babylon,
 هَارُوتَ وَمَارُوتَ Hârût and Mârût;
 وَمَا يُعَلِّمَانِ but the two did not teach⁶
 مِنْ أَحَدٍ حَتَّى يَقُولَا anyone till they had said:
 إِنَّمَا خُنَّ فِتْنَةً "We are but a trial;⁷
 فَلَا تَكْفُرْ so do not disbelieve ".
 فَيَتَعَلَّمُونَ مِنْهُمَا So they learnt⁸ from the two
 مَا يَفْرِقُونَ بِهِ that wherewith they divided⁹
 بَيْنَ الْمَرْءِ وَزَوْجِهِ between a man and his wife;¹⁰
 وَمَا هُمْ بِضَارِّينَ but they could not harm¹¹
 بِهِ مِنْ أَحَدٍ therewith anyone
 إِلَّا بِإِذْنِ اللَّهِ except by Allah's leave.
 وَيَتَعَلَّمُونَ But they learnt¹²
 مَا يَضُرُّهُمْ what harmed¹³ them
 وَلَا يَنْفَعُهُمْ and did not benefit¹⁴ them;

1. *Ittaba'u* = They followed, came after, obeyed, pursued (v. iii. m. pl. past from *ittaba'a*, for VIII of *tabi'a* [*taba'* / *tabâ'ah*], to follow, succeed).

2. *Tatlû* = she recites, reads, rehearses (v. iii. f. s. impfct. from *talâ* [*tilâwah/talw*], to read, to follow).

3. *Mulk* = rule, reign, dominion, sovereignty, right of possession, kingship.

4. *Yu'allimûna* = they teach, instruct, educate (v. iii. m. pl. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. See *'allama* and *'allamta* at 2:31 and 2:32, p. 17, n. 3 and n. 8 respectively).

5. *Sihr* (pl. *ashâr*) = sorcery, magic, witchcraft, bewitchment, enchantment.

6. *Yu'allimâni* = they (two) teach (v. iii. m. dual, impfct. from *'allama*. See n. 4 above).

7. *Fîtnah* (pl. *fîtan*) = trial, test, intrigue, dissension, discord.

8. *Yata'allamûna* = they learn (v. iii. m. pl. impfct. from *ta'allama*, form V of *'alima*. See n. 4 above).

9. *Yufarriqûna* = they divide, separate, scatter, make a distinction, differentiate (v. iii. m. pl. impfct. from *farrâqa*, form II of *faraqa* [*farq/furqân*], to separate, divide).

10. *Zawj* (pl. *'azwâj*) = wife, husband, spouse, partner. See at 2:35, p. 18, n. 12; and *'azwâj* at 2:25, p. 13, n. 12).

11. *Ḍârrîn* (accusative/genitive of *ḍârrîn*, sing. *ḍârr*) = harmful, detrimental, injurious.

12. *Yata'allamûna*, see n. 8 above.

13. *Yaḍurru* = he or it harms, hurts, damages, impairs (v. iii. m. s. impfct. from *ḍarra* [*ḍarr*], to harm).

14. *Yanfa'u* = he or it benefits, is of use (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to benefit, be of use).

وَلَقَدْ عَلِمُوا and they indeed knew that

لِمَنِ اشْتَرَاهُ whoever bought¹ it

مَا لَهُ would not have for him

فِي الْآخِرَةِ in the hereafter

مِنْ خَلْقٍ any merit.²

وَلَيْسَ Bad indeed was

مَا شَرَوْا what they sold³

بِهِ أَنْفُسَهُمْ themselves for,

لَوْ كَانُوا if they were

يَعْلَمُونَ aware of.⁴

وَلَوْ أَنَّهُمْ آمَنُوا 103. And had they believed

وَأَتَقُوا and were on their guard,⁵

لَمَثُورَةٍ مِّنْ عِندِ اللَّهِ surely the reward⁶ from Allah

حَيْرٌ would have been the best,

لَوْ كَانُوا يَعْلَمُونَ if they were aware of.



Section (Rukû') 13

يَا أَيُّهَا الَّذِينَ 104. O you who believe,

آمَنُوا do not say : "Attend to us"⁷

لَا تَقُولُوا زَعِمَا but say "Bear with us",⁸

وَقُولُوا أَنْظِرْنَا

وَأَسْمَعُوا and listen;⁹

وَاللَّكَفْرِيبِ and the unbelievers will have

عَذَابٌ أَلِيمٌ an agonizing¹⁰ punishment.

1. *Ishtarâ* = he bought, purchased (v. iii. m. s. past in form V of *sharâ* [*shirâ*/'*shiran*], to buy, to sell. See *ishtarawû* at 2:16, p. 9. n. 5; and at 2:86, p. 40, n. 12).

2. *Khalâq* = merit, share of positive qualities, good luck.

3. *Sharaw* = they sold/bought (v. iii. m. pl. past from *sharâ*. See n. 1 above).

4. i.e., if they were aware of the evil consequences of their deed and the punishment that will be meted out to them for that. *Ya'lamûna* = they know, are aware of, realize (v. iii. m. pl. impfct. from '*alima*'. See at 2:13, p. 8, n. 6).

5. *Ittaqaw* = they were on their guard, they protected themselves, feared Allah (v. iii. m. pl. past from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to guard, to protect. See *ittaqû* at 2:48, p. 23, n. 6).

6. *Mathûbah* = reward (given by Allah for good deeds), return, requital, recompense.

7. *Râ'i + nâ* = pay us attention, attend to us (v. ii. m. s. imperative from *ra'â* [*ra'y/ri'âyah/mar'un*], to tend, to care). The Muslims sometimes said this to the Prophet when listening to his words so that they could understand all that he said. With a little twist this expression had a very abusive meaning in Hebrew. The Jews of Madina gave such a twist to it and thus abused the Muslims and the Prophet. The '*âyah* asks the Muslims not to use that expression. The manoeuvre of the Jews in this respect is more clearly stated at 4:46.

8. *Unzur+nâ* = bear with us, give us a little time (v. ii. m. s. imperative from *nâzara* [*naẓr / manẓar*], to look, to pay attention).

9. i.e., you all listen carefully and obey and follow what is said. *Isma'û* = you (all) listen, give ear, pay attention (v. ii. m. pl. imperative from *sami'u* [*sam'/samû'/musma'*], to hear. See at 2:93, p. 44, n. 7).

10. '*Alim* = agonizing, sore, painful, excruciating, grievous (active participle on the scale of *fa'il* from '*alima* ['*alam*], to be in pain, to feel pain).

مَا يَوَدُّ 105. There do not like¹

الَّذِينَ كَفَرُوا those who disbelieve

مِنَ أَهْلِ الْكِتَابِ of the People of the Book,

وَلَا الشِّرْكَينَ nor those of the polytheists,

أَنْ يُنَزَّلَ that there be sent down²

عَلَيْكُمْ مِنْ خَيْرٍ upon you any good³

مِنْ رَبِّكُمْ from your Lord;

وَاللَّهُ يَخْتَصُّ but Allah singles out⁴

بِرَحْمَتِهِ for His mercy

مَنْ يَشَاءُ whomsoever He will;

وَاللَّهُ and Allah is

ذُو الْفَضْلِ الْعَظِيمِ the Owner of immense grace.



مَا نَسَخَ 106. Whatever We abrogate⁵

مِنْ مَا يَأْتِي of a revelation⁶

أَوْ يُنْسِيهَا or consign it to oblivion⁷

فَأَتَى بِخَيْرٍ We come up with one better

مِنْهَا than that

أَوْ يُنْزِلُهَا or a like of that.

أَلَمْ تَعْلَمْ Do you not know⁸

أَنَّ اللَّهَ that Allah is

عَلَى كُلِّ شَيْءٍ over all things

قَدِيرٌ Omnipotent?

1. *Yawaddu* = he loves, likes, wishes, is fond of (v. iii. m. s. impfct. from *waddu* [wadd /wudd/ widd/mawaddah], to love, to like. See at 2:96, p. 45, n. 10).

2. *Yunazzala[u]* = he or it is sent down, brought down (v. iii. m. s. impfct. passive from *nazzala*, form II of *nazala*. The last letter bears *fathah* because of the particel 'an coming before the imperfect verb. See *nazzalnâ* at 2:23, p. 12, n. 7).

3. *Khayr* = good, anything beneficial and useful. The word *khayr*, besides meaning Allah's mercy and grace in general, has here a special meaning of *waḥy* and Prophethood, just as the word *faḥl* in 'āyah 90 (see at p. 43, n. 3) has the same meaning. This is clear from the context of 'āyah 89 as well as from the concluding part of the present 'āyah. (See Fakhr al-Dīn al-Rāzī. *Al-Tafsīr al-Kabīr*, II, 245; *Tafsīr al-Bayḍawī*, I, p. 80).

4. *Yakhtasṣu* = he singles out, earmarks, selects (v. iii. m. s. impfct. from *ikhtasṣa*, form VIII of *kaṣṣa* [khaṣṣ/khuṣṣ] to distinguish, single out). Allah entrusts with His special mercy, Prophethood and revelation, anyone He wills of His servants despite the jealousy and ill-will of any individual or group of individuals.

5. *Nansakh[u]* = we abrogate, repeal, revoke cancel, delete (v. i. pl. impfct. from *nasakha* [naskh], to abrogate, delete, repeal. The last letter is rendered vowelless because of the conditional particle *mā* coming before it). The 'āyah emphasizes that, just as Allah bestows His special favour of Prophethood and revelation on whomsoever He wills, similarly it is His will and design to replace and abrogate one revelation by another. More especially, the revelation of the Qur'ān constitutes an abrogation and cancellation of all previous revelations and scriptures.

6. 'Āyah (pl. 'āyāt) = sign, evidence, miracle, revelation. See at 2:99, p. 47, n. 2.

7. *Nunsi* = we make forgotten, consign to oblivion (v. i. pl. impfct from 'ansā, form IV of *nasiya* [nasy/nisyān], to forget).

8. *Ta'lam[u]* = you know (v. ii. m. s. impfct. from 'alima. The last letter is rendered vowelless because of the particle *lam* coming before it. See *Ta'lamūna* at 2:80, p. 37, n. 12; and at 2:42, p. 21, n. 10).

107. Do you not know
 that Allah, to Him belongs
 the dominion¹ of the heavens
 and the earth?
 And you do not have
 besides Allah
 any guardian-protector,²
 nor any helper.³

108. Or do you desire
 that you question⁴
 your Messenger
 as was questioned Mûsâ
 before? And whoever
 takes in exchange⁵
 unbelief for belief
 has indeed strayed from⁶
 the right way.⁷

109. There do wish⁸ many
 of the People of
 the Book
 if they could bring you back⁹
 after you have believed

1. **Mulk** = dominion, sovereignty, supreme authority, right of possession, ownership, royalty.

2. **Waliyy** (pl. *aulyâ'*) = legal guardian, protector, patron, relative, close friend.

3. **Naṣîr** (pl. *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron.

4. **Tas'alû[na]** = you (all) ask, question, inquire (v. ii. m. pl. impfct. from *sa'ala* [*su'âl* /*mas'alah* /*tas'âl*], to ask, to enquire. The terminal *nûn* is dropped because of the particle '*an* coming before the verb). As mentioned before at 'âyah 55 the Israelites asked Mûsâ, among other things, to bring Allah before their very eyes so that they could see Him.

5. **Yatabaddal[u]** = he takes in exchange for himself, he adopts in exchange, he changes (v. iii. m. s. impfct. from *tabaddala*, form V of *badala*{*badal*}, to replace, exchange. The last letter is rendered vowelless because of the conditional particle *man* coming before the verb. See *baddala* at 2:59, p. 27, n. 12; and *tastabdilûna* at 2:61, p. 29, n. 1).

6. **Ḍalla** = he lost way, went astray, strayed from (v. iii. m. s. past).

7. **Sawâ' al-sabîl** = the straight/right path. It is an idiom.

8. **Wadda** = he loved, liked, wished (v. iii. m. s. past. See *yawaddu* at 2:96, p. 45, n. 10; and 2:105, p. 50, n. 1).

9. i.e., to make you recant and return to the old faith. **Yaruddûna** = they send back, put back, take back, bring back, drive back, return, restore (v. iii. m. pl. impfct. from *radda* [*radd*], to send back, return).

كَفَّارًا as unbelievers,¹
 حَسَدًا out of envy²
 مِنْ عِنْدِ أَنْفُسِهِمْ on their own part,
 مِنْ بَعْدِ مَا after even that
 بَيِّنَ لَهُمْ clear has become³ to them
 الْحَقَّ the truth.⁴
 فَاعْفُوا وَاصْفَحُوا So forgive⁵ and forbear⁶
 حَتَّى يَأْتِيَ اللَّهُ till Allah brings forward⁷
 بِأَمْرِهِ His decree.⁸
 إِنَّ اللَّهَ Verily Allah is
 عَلَى كُلِّ شَيْءٍ قَدِيرٌ over everything All-Powerful.



وَأَقِمُوا 110. And properly perform⁹
 الصَّلَاةَ the prayers
 وَآتُوا الزَّكَاةَ and pay zakâh;
 وَمَا تَقَدَّمُوا and whatever you advance¹⁰
 لِأَنْفُسِكُمْ for yourselves
 مِنْ خَيْرٍ of any good thing¹¹
 تَجِدُوهُ you will find¹² that
 عِنْدَ اللَّهِ with Allah.

إِنَّ اللَّهَ Verily Allah is,
 بِمَا تَعْمَلُونَ of what you do,
 بَصِيرٌ All-Observing.



1. *Kuffâr* (sing. *kâfir*) = unbelievers, infidels, ungrateful ones. See *kufarû* at 2:6, p. 6, n. 1).
2. *Hasad* = envy, grudge, jealousy, ill-will, spite, malice.
3. *Tabayyana* = he or it became clear, evident, manifest, manifested himself/itself (v. iii. m. s. past in form V of *bâna* [*bayân*], to be or become clear. See *yubayyinu* at 2:68, p. 32, n. 7).
4. i.e., the fact that Muḥammad, peace and blessings of Allah be on him, was truly Allah's Messenger and that the Qur'ân is Allah's Book.
5. *U'ffû* = you (all) forgive, excuse, condone (v. ii. m. pl. imperative from '*afâ*' [*'afw/'afâ*'], to efface, to excuse, to forgive).
6. *Isfahû* = you (all) forbear, leave alone, overlook (v. ii. m. pl. imperative from *ṣafaha* [*ṣafḥ*], to forbear, overlook, broaden, flatten).
7. *Ya'ti + bi* = he brings, brings forward, produces, comes up with (v. iii. m. s. impfct. from *atâ* [*ityân/aty/ma'tâh*], to come, to arrive).
8. '*Amr*' (pl. '*awâmir/ 'umûr*') = command, order, decree, behest, instruction; also affair, matter, issue. In this latter sense the plural is '*umûr*'.
- The '*âyah*' refers to the efforts of the Jewish leaders of Madina to seduce the new Muslims from Islam and their support for the Prophet. The clause, "So forgive and forbear till Allah brings forward His decree" means, in the context of the Madinan situation, an exhortation to the Muslims and the Prophet to deal with the Jewish opposition with patience and forbearance. In the wider context it is an exhortation to the Muslims to similarly deal with identical situations.
9. '*Aqimû*' = you (all) properly perform (v. ii. m. pl. imperative from '*aqâma*', form IV of *qâma*, [*qawmah/qiyâm*], to stand up. See at 2:83, p. 39, n. 4; also see *yūqimûna* at 2:3, p. 5, n. 3).
10. *Tuqaddimû* (originally *tuqaddimûna*) = you (all) advance, send in advance, send forward (v. ii. m. pl. impfct. from *qaddama*, form II of *qadama* [*qudûm*], to precede. The terminal *nûn* is dropped because of the conditional particle *mâ* coming before the verb.).
11. i.e., prayers, payment of *zakâh* and other charitable gifts and good deeds.
12. i.e., its merits. *Tajidû* (originally *tajidûna*) = you (all) find, get (v. ii. m. pl. impfct. from *wajada* [*wujûd*], to find, get. The terminal *nûn* is dropped because it is the conclusion of a conditional clause, *jawâb* of *shart*).

وَقَالُوا 111. And they say:
لَنْ يَدْخُلَ الْجَنَّةَ "None will enter¹ paradise
إِلَّا مَنْ كَانَ except the one who is
هُودًا أَوْ نَصْرَى a Jew or a Christian".
تِلْكَ أَمَانِيُّهُمْ Those are their fond hopes.²
قُلْ هَاتُوا Say: "Bring forth
بُرْهَانَكُمْ your proof,³
إِنْ كُنْتُمْ if you are
صَادِقِينَ truthful."⁴
بَلَى 112. O yes,
مَنْ أَسْلَمَ وَجْهَهُ whoever surrenders⁶ himself⁷
لِلَّهِ to Allah,
وَهُوَ مُحْسِنٌ and is a doer of good deeds,⁸
فَلَهُ أَجْرُهُ he shall have his reward⁹
عِنْدَ رَبِّهِ with his Lord;
وَلَا خَوْفٌ عَلَيْهِمْ and no fear¹⁰ will be on them
وَلَا هُمْ يَحْزَنُونَ nor will they grieve.¹¹
﴿١١٢﴾

Section (Rukû') 14

وَقَالَتِ الْيَهُودُ 113. The Jews say:
لَيْسَتِ النَّصْرَى "The Christians do not stand
عَلَى شَيْءٍ on anything";¹²
وَقَالَتِ النَّصْرَى and the Christians say:
لَيْسَتِ الْيَهُودُ "The Jews do not stand

1. *Yadkhula(u)* = they (all) enter, go in (v. iii. m. pl. impfct. from *dakhala* [dukhûl], to enter. The last letter takes *fataḥ* because of the particle *lan* coming before the verb).

2. *Amâniyy* (sing. *umniyyah*), vain desires, fond hopes, idle expectations. See at 2:78, p. 36, n. 11. See also *amannaw* at 2:94, p. 45, n. 3).

3. *Burhân* (pl. *barâhîn*) = proof, evidence.

4. i.e., if you are truthful in your claims. *Şâdiqîn* (accusative/genitive of *şâdiqûn*, sing. *şâdiq*) = truthful. Active participle from *şadaqa* [şadq/şidq], to speak the truth. See at 2:94, p. 45, n. 4.

5. *Balâ* = O yes. It is generally used in reply to a negative assertion, such as: "Am I not your Lord? O yes (*balâ*), You are." See at 2:81, p. 38, n. 1.

6. '*Aslama* = he surrendered, submitted, committed himself, resigned himself (v. iii. m. s. past in from IV of *salima* [salâmah/salâm], to be safe, secure).

7. *Wajh* (pl. *wujûh*) = face, countenance. It is used here figuratively to mean one's self.

8. *Muḥsin* (pl. *muḥsinûn*) = those who do good deeds according to the Qur'ân and *sunnah*, do good to others, beneficent, charitable (active participle from '*iḥsân*, form IV of *ḥasuna* [ḥusn], to be handsome, to be good). See *muḥsinîn* at 2:58, p. 27, n. 11.

9. '*Ajr* (pl. '*ujûr*) = reward, recompense, emolument, pay. See at 2:62, p. 30, n. 5.

10. *Khawf* = fear, dread. See at 2:62, p. 30, n. 3.

11. *Yaḥzanûna* = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazina* [ḥuzn/ḥazan], to grieve, be sad). The assurance here refers mainly to the position of such people in the hereafter. See at 2:38, p. 20, n. 4; and 2:62, p. 30, n. 6).

12. This '*âyah* has in view the mutual denunciations of the Jews and the Christians of one another, particularly the quarrels that took place at Madina between the Jewish savants of that place and the Christian delegates of Najran who had come there for a discussion with the Prophet.

عَلَى شَيْءٍ وَهُمْ on anything; and
 يَتْلُونَ الْكِتَابَ they read the Book.¹
 كَذَلِكَ قَالَ Thus do say
 الَّذِينَ لَا يَعْلَمُونَ those who do not know²
 مِثْلَ قَوْلِهِمْ just as their saying.³
 فَاللَّهُ يَحْكُمُ So Allah will judge⁴
 بَيْنَهُمْ between them
 يَوْمَ الْقِيَامَةِ on the Day of Resurrection
 فِي مَا كَانُوا regarding what they use to
 فِيهِ يَخْتَلِفُونَ be in disagreement about.⁵
 وَمَنْ أَظْلَمُ 114. And who is more unjust⁶
 مِنْ مَنَعَ than those who prevent⁷
 مَسْجِدَ اللَّهِ Allah's mosques⁸
 أَنْ يُذَكَّرَ فِيهَا from being uttered⁹ therein
 اسْمُهُ His name
 وَسَعَىٰ فِي خَرَابِهَا and strive¹⁰ for ruining them?
 أُولَٰئِكَ Such people,
 مَا كَانَ لَهُمْ it was not fit for them
 أَنْ يَدْخُلُوهَا that they entered¹¹ these
 إِلَّا خَائِفِينَ except being fearful.¹²
 لَهُمْ فِي الدُّنْيَا They shall have in this world
 خِزْيٌ disgrace¹³

1. i.e., in spite of the both the groups' reading the same Book, the Bible (the *Tawrah* and the *Injil*), they accuse each other of having nothing to stand upon.

2. *Ya'lamūna* = they know (v. iii. m. pl. ipfct. from '*alima*, to know, be aware of. See at 2:102, p. 49, n. 4). "Those who do not know" means here "those who do not have any revealed scripture", more particularly the Arabs of the time.

3. i.e., the polytheists of the Arabs also used to make remarks similar to those of the Jews and the Christians about the Prophet and the Muslims.

4. *Yahkumu* = he judges, passes judgement, gives his verdict (v. iii. m. s. impfct. from *hakama* [*hukm*], to pass judgement).

5. *Yakhtalifūna* = they differ, controvert, hold different opinions, are in disagreement (v. iii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalaf*], to succeed, come after, follow, lag behind).

6. *'Azlamu* = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (relative form of *zālim*. See *zālimūn* at 2:51, p. 24, n. 11).

7. *Mana'a* = he prevented, forbade, barred, hindered, obstructed, restrained, held back, stopped from (v. iii. m. s. past from *man'*, to prevent). The allusion here is to such people as the unbelieving Quraysh who prevented the Prophet and the Muslims from praying at the Ka'ba and such people at all times and places who prevent people from worshipping Allah.

8. *Masājid* (sing. *masjid*) = places for making prostration (*sijdah*); hence mosques, places of worship (adverb of place from *sajada*).

9. *Yudhkaru* = he or it is mentioned, remembered, talked about, cited (v. iii. m. s. impfct. passive, from *dhakara* [*dhikr/tadhkār*], to mention, to remember). The expression "uttering the name" is used here idiomatically to mean praying and worshipping.

10. *Sa'a* = he strove, attempted, endeavoured, headed for, moved quickly (v. iii. m. s. past from *sa'y*, to move quickly).

11. *Yadkhulū* (originally *yadthulūna*) = they enter, go in (v. iii. m. pl. impfct. from *dakhala* [*dukhûl*], to enter. See *yadkhula* at 2:111, p. 53, n. 1).

12. *Khā'ifin* (accusative /genitive of *khā'ifūn*, sing. *khā'if*) = fearful; i.e., being fearful of Allah (active participle from *khāfa* [*khawf*], to fear).

13. *Khizy* = disgrace, ignominy, humiliation.

وَلَهُمْ فِي الْآخِرَةِ and shall have in the hereafter
عَذَابٌ عَظِيمٌ an enormous¹ retribution.

115. To Allah belong
الْمَشْرِقُ وَالْمَغْرِبُ the east and the west;²
فَإِنَّمَا تُوَلُّوْا so whithersoever you turn
فَإِنَّ وَجْهَ اللَّهِ there is Allah's Countenance.³
إِنَّ اللَّهَ وَاسِعٌ Verily Allah is All-Reaching,⁴
عَلِيمٌ All-Knowing.

116. And they say:
أَخَذَ اللَّهُ "Allah has taken⁵ to Him
وَلَدًا a son".
سُبْحَنَهُ Sacrosanct⁶ is He.
بَلْ لَهُ Nay, to Him belongs
مَا فِي السَّمَوَاتِ all that is in the heavens
وَالْأَرْضِ and the earth;
كُلٌّ لَهُ قَانِتُونَ all to Him render obeisance.⁷

117. [He is] The Originator⁸
السَّمَوَاتِ وَالْأَرْضِ of the heavens and the earth;
وَإِذَا قَضَىٰ أَمْرًا and when He decrees⁹ a thing
فَإِنَّمَا يَقُولُ لَهُ He only says for it :

1. 'Aẓīm = great, big, grand, huge, stupendous, immense, enormous, tremendous. When spoken of punishment it means "extremely heavy". See at 2:7, p. 6, n. 9

2. The expression "the east and the west" means here the entire world and all its directions.

3. i.e., that direction is the direction towards Allah. The 'āyah is an exception for those who are unable to ascertain the direction of the qiblah, or have mistakenly prayed to another direction or are unable to turn towards the qiblah for any valid reason. It should be understood along with 2:144 which makes it incumbent to turn towards the Ka'ba while saying prayers.

4. 'Wāsi' = All-Reaching, All-Embracing, All-Encompassing in His knowledge, care, attention, favour and power.

5. Ittakhadha = he took to him, took for him, took up, assumed (v. iii. m. s. past in form VIII of 'akhadha ['akhdh], to take. See ittakhadhtum at 2:51, p. 24, n.9).

6. The word Subhān is derived from sabbaḥa, form II of subaḥa [sabh/sibāḥah], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct is He" seems to convey the meaning better.

7. Qānitūn (sing. qānit) = submissive, obedient, humble (active participle from qanata [qunāt], to be obedient, submissive). This and the next 'ayah emphatically assert that Allah has no son or any other relation, that He is the Creator and Master of everything, living or lifeless, in and including the heavens and the earth, that He originates creation and does not need any instrumentality to do so. He simply decrees and it comes into existence. The birth of any being, without parents or with a single parent does not invest it with any divine quality. The Creator and the creature are totally distinct and different, in entity and attributes.

8. Badi' = originator, initiator, creator out of nonentity (active participle in the intensive form of fa'īl from bada'a [bad'], to innovate, to originate, to introduce).

9. Qadā = he decreed, decided, pronounced judgement, determined (v. iii. m. s. past from qadā', to settle, to terminate, to conclude).

كُنْ يَكُونُ 117. "Be", and it is.

وَقَالَ الَّذِينَ 118. And there say those

لَا يَعْلَمُونَ that do not know:

لَوْلَا "Why is it not that

يُكَلِّمَنَا اللَّهُ Allah speaks¹ to us

أَوْ تَأْتِينَا آيَةٌ or a miracle² comes³ to us?"

كَذَلِكَ قَالَ Thus did say

الَّذِينَ مِنْ قَبْلِهِم those before them

مِثْلَ قَوْلِهِمْ like their saying;⁴

تَشَبَّهَتْ قُلُوبُهُمْ their hearts are alike.⁵

فَدَبَّيْنَا We have indeed made clear⁶

الْآيَاتِ the signs

لِقَوْمٍ يُؤْفِقُونَ for a people believing firmly.⁷



إِنَّا أَرْسَلْنَاكَ 119. Verily We have sent you

بِالْحَقِّ with the truth⁸

بَشِيرًا as a harbinger of glad tidings⁹

وَنَذِيرًا and as a warner;¹⁰

وَلَا تُسْأَلُ and you will not be asked¹¹

عَنِ أَصْحَابِ الْحَجَرِ about the inmates of hell.¹²



وَلَنْ رَضَى 120. And happy will never be

1. *Yukallimu* = he speaks, talks, converses (v. iii. m. s. impfct. from *kallamu*, form II of *kalama* [*kalm*] to injure, to hurt. In its form II the verb means to speak).

2. *'Āyah* (pl. *'āyāt*) = sign, miracle, revelation. See 2:99, p. 47, n. 2; and 2:106, p. 50, n. 6.

3. *Ta'tī* = she or it comes, arrives (v. iii. m. s. impfct. from *'atā*. See *ya'tī* at 2:109, p. 52, n. 7).

4. For instance the Israelites demanded of Mûsa to bring Allah before their very eyes so that they could see Him. (see a 2:55, at p. 26).

5. *Tashâbahat* = she or it resembled, became similar, alike, identical, one to the other; also became unclear, ambiguous (v. iii. f. s. past in form VI from *shubh/shubah*, resemblance, similarity. See *tashâbaha* at 2:70, p. 33, n. 5).

6. *Bayyannâ* = we have made clear, explained, elucidated, clarified (v. i. m. pl. past from *bayyana*, form II of *bâna* [*bayân*], to be clear, evident. See *yubayyinu* at 2:68, p. 32, n. 7).

7. *Yûqînûna* = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl., impfct. form *'ayqana*, form IV of *yaqina* [*yaqn/yaqîn*], to be sure, be certain. See at 2:4, p. 5, n. 9).

8. i.e., the Qur'ân and other non-Qur'ânic *wahy* (*sunnah*).

9. *Bashîr* (pl. *busharâ'*) = conveyer of glad tidings, harbinger of glad tidings, i.e., the tidings of reward and paradise for the believers and doers of good deeds according to the Qur'ân and *sunnah*. Active participle on the scale of *fa'il* from *bashura/bushira* [*bishr/bushr*], to rejoice, to be delighted.

10. *Nadhîr* (pl. *nadhûr*) = warner, i.e., giving warning about punishment and hell for the unbelievers and wrong-doers. Active participle on the scale of *fa'il* from *nadhara* [*nadhr/nudhûr*], to vow, to pledge.

11. i.e., you will not be accountable for their deeds after you have delivered the message and have warned them. *Tus'alu* = you are asked, questioned (v. ii. m. impfct. passive from *sa'ala* [*sa'âl*]. See *tas'âlû* at 2:108, p. 51, n. 4).

12. *Jahîm* = hellfire, hell.

عَنْكَ الْيَهُودُ about you the Jews,
 وَلَا النَّصْرَى nor the Christians,
 حَتَّى تَتَّبِعَ unless you follow¹
 مِلَّتَهُمُ their religion.²
 قُلْ إِنَّ هُدَى اللَّهِ Say: "The guidance of Allah,
 هُوَ الْمُدَى that is the guidance."
 وَلَئِنْ اتَّبَعْتَ And indeed if you follow³
 أَهْوَاءَهُمْ their fancies⁴
 بَعْدَ الَّذِي جَاءَكَ after what has come to you
 مِنَ الْعِلْمِ of the knowledge,⁵
 مَا لَكَ you will not have
 مِنْ اللَّهِ مِنْ وَلِيٍّ against Allah any protector⁶
 وَلَا نَصِيرٍ nor any helper.⁷

الَّذِينَ 121. Those to whom
 مَا آتَيْنَاهُمُ الْكِتَابَ We have given the Book,
 يَتْلُونَهُ they read⁸ it
 حَقَّ تِلَاوَتِهِ as it ought to be read;
 أُولَئِكَ they are the ones
 يُؤْمِنُونَ who believe in it;⁹
 وَمَنْ يَكْفُرْ بِهِ and whoso disbelieves in it,
 فَأُولَئِكَ such people will be
 هُمُ الْخَاسِرُونَ the ones in loss.¹⁰

1. *Tattabi'a*[u] = you follow, pursue, be attached to (v. ii. m. s. impfct. from *ittaba'a*, form V of *tabi'a* [*taba'*/*tabâ'ah*], to come after, to follow. The last letter takes *fathah* because of the coming of the conditional particle *hattâ* before the verb. See *ittaba'û* at 2:102, p. 48, n. 1). The '*âyah*, though formulated as an address to the Prophet, has within its purview the Muslims in general.

2. *Millah* (pl. *milal*) = religion, creed, religious community, denomination.

3. *Ittaba'ta* = you followed, pursued (v. ii. m. s. past from *ittaba'a*. See n. 1 above).

4. '*Ahwâ'* (sing. *hawan*) = fancies, whims, caprices, liking, desires.

5. i.e., the special knowledge contained in the Qur'ânic and non-Qur'ânic *wahy* (*sunnah*).

6. *Waliyy* (pl. *auliyâ'*) = legal guardian, protector, patron, relative, close friend. See at 2:107, p. 51, n. 2).

7. *Naṣîr* (pl. *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron. See at 2:107, p. 51, n. 3).

8. *Yatlûna* = they read, recite (v. iii. m. pl. impfct. from *talâ* [*tilâwah*], to read, recite. See *tatlû* at 2:102, p. 48, n. 2).

9. i.e., they believe in the Qur'ân and the Messengership of Muḥammad, peace and blessings of Allah be on him. The '*âyah* refers in the first instance to the knowledgeable Jews of Madina who, in consonance with the information contained in the *Tawrah*, believed the Prophet and embraced Islam.

10. *Khâsirûn* (sing. *khâsir*) = losers, those that incur loss (active participle from *khasira* [*khusr*/*khasâr*/*khasârah*/*khusrân*], to lose, be in loss. See at 2:27, p. 15, n. 4). Such persons will be the losers in the hereafter.

Section (Rukû') 15

- يَبْنَىٰٓ اِسْرَٔٓىٖلَ 122. O Children of Isrâ'îl,
 اَذْكُرُوْا نِعْمَتِىْ remember¹ My favour
 اَلَّتِىْ اَنْعَمْتُ عَلَيْكُمْ which I bestowed² on you
 وَاَنِّىْ فَضَّلْتُكُمْ and that I preferred³ you
 عَلَى الْاٰلَمَٔىٖنَ over all the beings.⁴
- وَاتَّقُوا يَوْمًا 123. And be afraid of ⁵ a day
 لَا تَجْزِىْ when there shall not requite⁶
 نَفْسٌ any individual
 عَنْ نَفْسٍ for any individual
 شَيْئًا in anything;
 وَلَا يُقْبَلُ nor will there be accepted⁷
 مِنْهَا عَدْلٌ from it any compensation,⁸
 وَلَا تَنْفَعُهَا nor will benefit⁹ it
 شَفَعَةٌ any intercession,¹⁰
 وَلَا هُمْ يُنصَرُونَ nor will they be helped.¹¹

- وَإِذْ 124. And [recall] when
 اٰتٰىنَا اِبْرٰهٖمَ his Lord tested¹² Ibrâhîm
 بِكَلِمٰتٍ with [certain] words¹³
 فَاتَّخٰذَهُنَّ and he fulfilled¹⁴ them.
 قَالَ He [the Lord] said:

1. *Udhkurâ* = you (all) remember, recall, recollect (v. ii. m. pl. imperative from *dhakara* [*dhikr* / *tadhkâr*] to remember. See at 2:40, p. 20, n. 10).
2. *'An'amtu* = I have bestowed, graced (v. i. s. past from *na'ama* [*na'mah/man'am*], to be in ease, comfort. See at 2:40, p. 20, n. 11).
3. *Faddaltu* = I preferred, gave preference (v. i. s. past from *faḍala*, form II of *faḍala* [*faḍl*], to be good, be in excess. See at 2:48, p. 23, n. 4).
4. i.e., all beings of the time. The meaning here is that preference was given to the Children of Isrâ'îl, from among all the people of the time, in respect of the raising of Prophets and Messengers. *'Ālamîn*, see at 1:2, p. 1, n. 4).
5. *Ittaqû* = you (all) beware of, be afraid of, fear (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to guard, to protect. See at 2:24, p. 12, n. 12).
6. *Tajzî* = she or it avails, requites, repays, rewards (v. iii. f. s., past from *jazâ* [*jazâ'*], to requite, recompense. See 2:48, p. 43, n. 9).
7. *Yuqbalu* = it is accepted, received (v. ii. m. s. impfct. passive from *qabila* [*qabûl/qubûl*], to accept. See at 2:48, p. 23, n. 9).
8. *'Adl* = equivalence, compensation, justice, impartiality. See at 2:48, p. 23, n. 11).
9. *Tanfa'u* = she or it benefits, becomes of use (v. iii. f. s. impfct. from *nafa'a* [*naḥ'*], to benefit, be of use. See *yanfa'u* at 2:102, p. 48, n. 14).
10. *Shafâ'ah* = intercession (derived from *shaf'*, i.e. even, either part of a pair, and is so meant because of the joining of one to another to speak on behalf of the latter. See at 2:48, p. 23, n. 10.).
11. *Yunṣarûna* = they are helped, assisted (v. iii. m. pl. impfct. passive from *naṣara* [*naṣr / nuṣûr*], to help, assist, make victorious. See at 2:86, p. 41, n. 2). The *'âyah* means that none shall get any help against Allah's judgement and decree on the Day of Judgement.
12. *Ibtalâ* = he tested, put to test, tried, afflicted (v. iii. m. s. past in form VIII of *balâ* [*balw / balâ'*], to test, to try).
13. i.e., certain injunctions and prohibitions.
14. *'Ātamma* = he fulfilled, completed, finished; i.e., he carried out to the exact requirements (v. iii. m. s. past in form IV of *tamma* [*tamâm*], to be complete, to come to an end).

إِنِّي جَاعِلٌ "I am going to make¹ you

لِلنَّاسِ إِمَامًا a leader² for men."

قَالَ He [Ibrâhîm] said:

وَمِنْ ذُرِّيَّتِي "And from my progeny?"³

قَالَ He [Allah] said:

لَا يَتَّٰلِعْهُدَى "My covenant⁴ reaches⁵ not

الظَّالِمِينَ the transgressors."

وَإِذْ 125. And [recall] when

جَعَلْنَا الْبَيْتَ We made⁶ the House⁷

مَثَابَةً لِّلنَّاسِ a resort⁸ for mankind

وَأَنشَأْنَا and a place of immunity⁹ –

وَأَتَّخِذُوا and you take up¹⁰

مِن مَّقَامِ إِبْرَٰهِيمَ of the Spot of Ibrâhîm¹¹

مُصَلًّى a place for prayer¹² –

وَعَهَدْنَا and We gave a commission¹³

إِلَىٰ إِبْرَٰهِيمَ وَإِسْمَٰعِيلَ to Ibrâhîm and Ismâ'îl

أَن طَهِّرَا that you [two] purify¹⁴

بَيْتِي My House

لِلطَّائِفِينَ for those making circuits,¹⁵

وَالْمَكْفِينَ or sojourning for prayer,¹⁶

وَالرُّكَّع or bowing in submission¹⁷

السُّجُودِ and prostrating themselves.¹⁸

1. *Jâ'il* (pl. *jâ'ilûn*) = one who creates, puts, makes, sets, lays, places, appoints (active participle from *ja'ala* [*ja'*]), to create, put, set.

See at 2:30, p. 16, n. 4).

2. *Imâm* (pl. *a'imma*) = leader, prayer leader.

3. *Dhurriyah* (pl. *dharâriy*) = progeny, offspring, children, descendants.

4. *Ahd* (pl. *'uhûd*) = covenant, pledge, pact, vow, commitment. See at 2:27, p. 14, n. 9.

5. *Yanâlu* = he or it reaches, attains, gets hold of, affects (v. iii. m. s. impfct. from *nâla* [*nayl/manâl*], to reach, attain).

6. *Ja'alnâ* = we made, set, appointed (v. i. pl. past from *ja'ala*. See n. 1 above).

7. i.e., the Ka'ba.

8. *Mathâbah* = resort, refuge, meeting place, place where one returns.

9. *'Amn* = safety, security, peace, immunity, protection.

10. *Ittakhidhû* = you (all) take up, take for yourselves, adopt (v. ii. m. pl. imperative from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *ittakhadhiim* at 2:51, p. 24, n. 9).

11. *Maqâm* (pl. *maqâmât*) = spot, site, place, station, standing, position. The reference is to the stone on which Ibrâhîm stood while building the Ka'ba. It is still preserved near the Ka'ba door.

12. i.e., make some of the prayers at or near the spot. *Muṣallan* = place of prayer.

13. *'Ahdnâ* ('ilâ) = we assigned, committed to, entrusted to (v. i. m. pl. past from *'ahida* [*'ahd*], to delegate, to entrust, to commit).

14. *Tahhirâ* = you (two) purify, cleanse (v. ii. m. dual, imperative from *ṭahhara*, form II of *ṭahara/ṭahura* [*ṭahârah/ṭuhr*], to be pure, clean).

15. *Tâ'ifin* (accusative/genitive of *tâ'ifûn*, sing. *tâ'if*) = those making circuits, going round, circumambulators. Active participle from *ṭafa* [*ṭawâf/ṭawf*], to go about, go round).

16. *'Âkifin* (accusative/genitive of *'âkifûn*, sing. *'âkif*) = those who stick to, cling to, remain uninterruptedly, devote themselves to (active participle from *'akafa* ('ukûf), to cling or stick to).

17. *Rukka'* (sing. *râki'*) = those bowing in submission (active participle from *raka'a* (*rukû'*), to bow, bend the body, especially in prayer.

18. *Sujûd* (sing. *sâjid*) = those who prostrate themselves.

وَإِذْ 126. And [recall] when
 قَالَ إِبْرَاهِيمُ رَبِّ Ibrâhîm said: "My Lord,
 اجْعَلْ هَذَا make¹ this
 بَلَدًا آمِنًا a place² secure,³
 وَارْزُقْ أَهْلَهُ and provide⁴ its people
 مِنَ الثَّمَرَاتِ with fruits and yields⁵ –
 مَنْ آمَنَ مِنْهُمْ such of them as believe
 بِاللَّهِ وَالْيَوْمِ الْآخِرِ in Allah and the Last Day."
 قَالَ He [Allah] said:
 وَمَنْ كَفَرَ "And whoever disbelieves
 فَأُمِّنِعْهُ قَلِيلًا I shall let him enjoy⁶ a little;
 ثُمَّ أَضْطَرُّهُ then I shall force⁷ him
 إِلَىٰ عَذَابِ النَّارِ to the punishment of the fire –
 وَبَشِّرِ الْمَصِيدَ and evil is the destination."⁸

وَإِذْ 127. And [recall] when
 يَرْفَعُ إِبْرَاهِيمُ Ibrâhîm was raising⁹ the
 أَلْفَوَاعِدَ مِنَ الْبَيْتِ foundations¹⁰ of the House,
 وَإِسْمَاعِيلُ and Ismâ'îl, [praying]:
 رَبَّنَا اقْبَلْ مِنَّا "Our Lord, accept¹¹ from us,
 إِنَّكَ أَنْتَ verily You are
 السَّمِيعُ the All-Hearing,
 الْعَلِيمُ the All-Knowing."

1. *Ij'al* = you make, appoint, set (v. ii. m. s. imperative from *ja'ala*).

2. *Balad* (pl. *bilâd*) = town, city, place, country. Here the reference is to the habitation or town of Makka.

3. *'Âmin* = peaceful, secure. The prayer of Ibrâhîm was indeed granted. In *sûrah* 95 (*al-Tin*) Makka is mentioned as "this city of peace and security" (*hâdha al-balad al-'amin*).

4. *Urzuq* = you provide with the means of sustenance, bestow (v. ii. m. s. imperative from *razaqa* [*rizq*]), to provide with the means of sustenance. See *razaqnâ* at 2:3, p. 5, n. 4; and 2:57, p. 26, n. 13)

5. *Thamarât* (sing. *thamarah*) = fruits, yields, crops. See at 2:22, p. 12, n. 1).

6. *'Umatî'u* = I make/let s.o. enjoy (v. i. m. s. impfct. from *matta'a*, form II of *mata'a* [*mat'/mut'ah*], to carry away, take away).

7. *Aḍḡarru* = I force, compel, coerce (v. i. m. s. impfct. from *iḍḡarra*, form VIII of *ḍarra* [*ḍarr*], to harm, to impair).

8. *Maṣîr* (pl. *maṣâyir*) = destination, place at which one arrives, outcome, result. Adverb of place from *ṣâra* [*ṣayr/ṣayrûrah*], to become).

9. *Yarfa'u* = he raises, lifts, lifts up (v. iii. m. s. impfct. from *rafa'a* [*raf'*], to raise, to lift).

10. *Qawâ'id* (sing. *qâ'idah*) = foundations, bases, groundwork.

11. *Taqabbal* = you accept, receive, grant (v. ii. m. s. imperative from *taqabbala*, form V of *qabala* [*qubûl/qabûl*], to accept. See *yaqbalu* at 2:123, p. 58, n. 7). This and the preceding *'ayah* state that it was by Allah's especial design and command that Prophets Ibrâhîm and Ismâ'îl made and consecrated the Ka'ba for the worship of Allah Alone and the rites connected with *ḥajj* and *'umrah*.

رَبَّنَا وَاجْعَلْنَا 128. "Our Lord, make us
 مُسْلِمِينَ two Muslims¹ to You;
 وَمِنْ ذُرِّيَّتِنَا and of our progeny²
 أُمَّةً مُسْلِمَةً لَّكَ a people³ submissive to You;
 وَأَرِنَا مَنَاسِكَنَا and show us⁴ our rites,⁵
 وَتُبَّ عَلَيْنَا and turn to us in forgiveness;
 إِنَّكَ أَنْتَ verily You are
 التَّوَّابُ the Most-Forgiving,
 الرَّحِيمُ the Most Merciful.

رَبَّنَا 129. "Our Lord,
 وَارْتَعْزِمْ فِيهِمْ and raise⁶ amongst them
 رَسُولًا a Messenger out of them,
 يَتْلُو عَلَيْهِمْ who will recite⁷ unto them
 آيَاتِكَ Your signs [revelations]
 وَيُعَلِّمُهُمُ الْكِتَابَ and will teach them the Book
 وَالْحِكْمَةَ and the wisdom⁸ [sunnah],
 وَيُزَكِّهِمْ and will purify⁹ them.
 إِنَّكَ أَنْتَ Verily You are
 الْعَزِيزُ the All-Mighty,¹⁰
 الْحَكِيمُ the All-Wise."

1. *Muslimayn* (dual; sing. *Muslim*, plural *Muslimûn*) = two Muslims. A *Muslim* is one who surrenders himself completely and sincerely to Allah. (Active participle from '*aslama*', form IV of *salima* [*salâmah/salâm*], to be safe, safe and sound, secure, faultless. See '*aslama*' at 2:112, p. 53, n. 6).

2. *Dhurriyah* (pl. *dharâriy*) = progeny, offspring, children, descendants. See at 2:124, p. 59, n. 3).

3. '*Ummah* (pl. '*umam*) = nation, people, group.

4. '*Arî + nâ* = show + us (v. ii. m. s. imperative from *ra'â* [*ra'y/ru'yah*], to see, notice).

5. *Manâsik* (sing. *mansik*) = rites, ceremonies, ways and formalities of prayers.

6. *Ib'ath* = you send, dispatch, raise, bring on (v. ii. m. s. imperative, from *ba'atha* [*ba'ath*], to send, to revive, resurrect. See *ba'athnâ* at 2:56, p. 26, n. 6).

7. *Yatlû* = he recites, reads (v. iii. m. s. impfct. from *talâ*. See *yatlûna* at 2:121, p. 57, n. 8; and *tatlû* at 2:102, p. 48, n. 2).

8. *Hikmah* (pl. *hikam*) = wisdom, sagacity. Here it means the teachings and instructions of the Prophet (*sunnah*), apart from the Book, i.e. the Qur'ân.

9. *Yuzakkî + him* = he purifies + them (v. iii. m. s. impfct. from *zakkâ*, form II of *zakâ* [*zakâ'*], to grow, be pure, be just). Here purification means purification from the filth of polytheism (*shirk*) and sins. The prayers of *Ibrâhîm* and *Ismâ'il* mentioned in 'âyahs 128 and 129 were accepted by Allah. The coming of Prophet Muhammad, peace and blessings of Allah be on him, and the emergence of the Muslim '*ummah* are the fulfilment of those prayers.

10. '*Azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved.

Section (Rukû') 16

130. And who does shrink¹
 from the religion² of Ibrâhîm
 except he that befools³
 himself?
 We indeed selected him⁴
 in this world;
 and verily in the hereafter he
 shall be of the righteous.⁵

131. When there said to him
 his Lord: "Surrender",⁶
 he said: "I have surrendered
 to the Lord of all beings."⁷

132. And Ibrâhîm enjoined⁸
 this upon his sons –
 so did Ya'qûb –
 "O my sons,
 verily Allah has selected⁹
 for you the religion [dîn];
 so let not yourselves die¹⁰

1. *Yarghab* = he detests, abhors, shrinks from; also he likes, desires, wishes (v. iii. m. s. impfct. from *raghiba* [*raghbah/raghab*] to detest, dislike, desire, wish). This word is used in opposite senses. The sense of dislike and detestation is indicated by using the particle 'an after the verb.

2. *Millah* (pl. *milal*) = religion, creed, religious community, denomination. See at 2:120, p. 57, n. 2.

3. *Safiha* = he became stupid, foolish, unwise (v. iii. m. s. past from *safah/safâhah*).

4. *Istafaynâ + hu* = we selected/chose+him (v. i. m. pl. past from *istafâ*, form VIII of *şafâ* [*şafw, şufûw/şafâ*], to be clear, pure). This 'ayah is in essence a reiteration of 'ayah 124 wherein Allah says in respect of Ibrâhîm, "I am going to make you a leader for men".

5. *Şâlihîn* (accusative/genitive of *şâlihûn*, sing. *şâlih*) = righteous, those who are right and correct in their conduct and deeds according to the teachings of Islam. Active participle from *salaha* [*şalâh/şulûh/maşlahah*], to be good, right, proper, in order).

6. *'Aslim* = surrender, deliver up, be a Muslim (v. ii. m. s. imperative from '*aslama*'. See '*aslama*' at 2:112, p. 53, n. 6)

7. *'Âlamîn* (sing. '*âlam*') = all beings. See at 1:2, p. 1, n. 4.

8. *Waşşâ* = he enjoined, made a behest, directed, made incumbent (v. iii. m. s. past in form II of *waşâ* [*waşy*], to be joined, lightened, degraded)).

9. *Iştaşâ* = he selected, chose (v. iii. m. s. past. See n. 4 above).

10. *Tamûtunna* = you must/of surety die. (v. ii. m. pl. impfct. in the emphatic form of *tamûtu*, impfct. of *mâta* [*mawt*], to die. The doubled terminal *nûn* stands for emphasis. *Lâ tamûtunna* = you should not die, do not let yourselves die.

إِلَّا وَأَنْتُمْ مُسْلِمُونَ except as you be Muslims."



أَمْ كُنْتُمْ شُهَدَاءَ 133. Or were you witnesses¹
إِذْ حَضَرَ يَعْقُوبَ
أَلَمُوتَ when death came to Ya'qûb—
إِذْ قَالَ لِأَبْنِهِ
مَا تَعْبُدُونَ "What will you worship²

مِنْ بَعْدِي after me?"

قَالُوا They said:

تَعْبُدُ إِلَهَكَ "We shall worship³ your God

وَالِلَّهِ مَا بَابُكَ and the God of your fathers,

وَأَبْرَاهِيمَ وَإِسْمَاعِيلَ of Ibrâhîm and Ismâ'îl

وَأِسْحَاقَ and Ishâq,

إِلَهًا وَاحِدًا the One God;

وَنَحْنُ لَهُ مُسْلِمُونَ and to Him we surrender."⁴



تِلْكَ أُمَّةٌ 134. That was a nation⁵

فَذَلَّتْ who have passed away.⁶

لَهَا They will have

مَا كَسَبَتْ what they earned;⁷

وَلَكُمْ and you will have

مَا كَسَبْتُمْ what you earn;⁸ and

وَلَا تُسْأَلُونَ you will not be questioned⁹

عَمَّا كَانُوا يَعْمَلُونَ about what they used to do.¹⁰



1. *Shuhadâ'* (sing. *shahîd*) = witnesses, martyrs.

2. *Ta'budûna* = you (all) worship, serve (v. ii. m. pl. impfct. from '*abada* [*'ibâdah* /*'ubûdah* /*'ubûdiyyah*], to worship, serve. See at 2:83, p. 38, n. 8).

3. *Na'budu* = we worship, adore, serve; (v. i. pl. imperfect from '*abada*, to worship, serve. See at 1:5, p. 2, n.1).

4. The point emphasized here is that all the previous Prophets communicated the same message of monotheism and charged their progeny and followers to worship Allah Alone and not to associate any partner with Him; but the subsequent generations deviated from that teaching. The Last Prophet Muḥammad, peace and blessings of Allah be on him, was sent to revive and complete the message.

5. '*Ummah* (pl. '*umam*) = nation, people. See at 2:128, p. 61, n. 3).

6. *Khalat* = she passed away, became empty, became alone, went privately (v. iii. m. s. past from *khalâ* [*khalâ* /*khalâ*']. See *khalâ* at 2:76, p. 36, n. 2).

7. *Kasabat* = she earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain, to acquire. See *yaksibûna* at 2:79, p. 37, n. 7).

8. *Kasabtum* = you (all) earned, acquired, gained (v. ii. m. pl. past from *kasaba*)

9. *Tus'alûna* = you (all) are asked, questioned (v. ii. m. pl. impfct. passive from *sa'ala* [*su'âl* /*mas'alah* /*tas'âl*], to ask. See *tus'alu* at 2:119, p. 56, n. 11).

10. *Ya'malûna* = they (all) do, perform (v. iii. m. pl. impfct. from '*amila* [*'amal*] to do. See at 2:13, p. 8, n. 6; and 2:113, p. 54, n. 2). The point made here is that of individual responsibility. No one will be responsible for another person's deeds; none can or will account for or efface or atone the sins of others and neither race nor ancestry nor relationship will be of any avail against Allah's judgement. This principle is reiterated time and again in the Qur'ân - "No bearer will bear the burden of another", so say 6:164, 17:15, 35:18, 39:7 and 53:38.

وَقَالُوا كُونُوا 135. They say: "Be

هُودًا أَوْ نَصَارَى Jews or Christians,
تَهْتَدُوا you will get guided."¹

قُلْ بَلْ مِلَّةَ Say: "No, rather the religion²

إِبْرَاهِيمَ of Ibrâhîm, the monotheist;³

وَمَا كَانَ and he was none

مِنَ الْمُشْرِكِينَ of the polytheists.

قُولُوا 136. Say [you all]:

مَا مَنَا بِاللَّهِ "We believe⁴ in Allah

وَمَا أُنْزِلَ and what has been sent down

إِلَيْنَا to us

وَمَا أُنْزِلَ and what was sent down⁵

إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ to Ibrâhîm and Ismâ'îl

وَأِسْحَاقَ وَيَعْقُوبَ and Ishâq and Ya'qûb

وَالْأَنْبِيَاءَ and the tribes;⁶

وَمَا أُوتِيَ مُوسَى and what was given to Mûsâ

وَعِيسَى and 'Îsâ and what was given

النَّبِيِّينَ to the Prophets

مِنْ رَبِّهِمْ from their Lord.

لَا تَفَرِّقُ We do not differentiate⁷

بَيْنَ أَحَدٍ مِنْهُمْ between any of them;

وَنَحْنُ لَهُمُ مُسْلِمُونَ and we are to Him Muslims.⁸



1. *Tahtadû* (na) = you (all) get guided, are rightly guided (v. ii. m. pl. impfct. from *ihtadû*, form VIII of *hadû* [hady / hudan / hidâyah], to guide, to show. The terminal *nûn* is dropped because it forms the conclusion of an implied conditional clause. See *muhtadîn* at 2:16, p. 9, n. 8).

2. *Millah* (pl. *milal*) = religion, creed, religious community, denomination. See at 2:120, p. 57, n. 2; and 2:130, p. 62, n. 2).

3. *Hanîf* (pl. *hunafâ'*) = one who shuns the surrounding false religions and follows the true religion, a true monotheist. The word *hanîf* has been used in the Qur'ân always in contrast with a polytheist. The 'ayah is a reply to the Jews' and Christians' claims that they were the followers of the religion of Ibrâhîm. It says that while he was a true monotheist and not at all a polytheist, they were not so.

4. *'Âmannâ* = we believed (v. i. pl. past from *'âmana* ['imân], from IV of *amina*, to be safe, feel safe. See *tu'minûna* at 2:3, p. 5, n. 1).

5. *'Unzila* = he or it is sent down (v. iii. m. s. past passive from *'anzala*, form IV of *nazala* [*nuzûl*], to get down, come down, descend. See at 2:4, p. 5, n. 6).

6. *'Ashbât* (sing. *sibt*) = grandsons, the 12 tribes of the Israelites, so called because they arose out of the 12 sons of Ya'qûb.

7. *Nufarriqu* = we differentiate, make distinction, separate (v. i. pl. impfct. from *farraqa*, form II of *faraqa* [*furqân*], to separate, divide). The meaning here is that we do not differentiate between the Prophets in respect of our belief in them; but they were given different ranks by Allah, as stated at 2:253: "Those Messengers, We preferred some of them to the others; some of them Allah spoke to and raised some of them over the others in ranks..."

8. *Muslimûn* (sing. *Muslim*) = A Muslim is one who surrenders himself completely and sincerely to Allah. (Active participle from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, safe and sound, secure, faultless. See *'aslama* at 2:112, p. 53, n. 6; see also *muslimayn* at 2:128, p. 61, n. 1).

فَإِنْ ءَامَنُوا 137. So if they believe¹
 بِمِثْلِ مَا ءَآمَنْتُمْ بِهِ like what you believe² in
 فَقَدْ ءَاهْتَدَوْا then they are guided aright;³
 وَإِنْ تَوَلَّوْا but if they turn away⁴
 فَإِنَّمَا هُمْ فِي شِقَاقٍ then they are indeed in rift.⁵
 فَسَيَكْفِيكَهُمُ So Allah will suffice you
 اللَّهُ against them;⁶
 وَهُوَ السَّمِيعُ and He is the All-Hearing,
 الْعَلِيمُ the All-Knowing.

صِبْغَةَ اللَّهِ 138. Allah's colouring,⁷
 وَمَنْ أَحْسَنُ and who is better
 مِنَ اللَّهِ than Allah
 صِبْغَةً in respect of colouring?
 وَنَحْنُ لَهُ عِبَادُونَ And we are His worshippers.⁸

قُلْ أَتُحَادِّثُونَ 139. Say : "Do you dispute"⁹
 فِي اللَّهِ with us about Allah,
 وَهُوَ رَبُّنَا while He is our Lord
 وَرَبُّكُمْ and your Lord,
 وَلَنَا أَعْمَالُنَا and for us are our deeds¹⁰
 وَلَكُمْ أَعْمَالُكُمْ and for you are your deeds,
 وَإِنَّمَا هُوَ إِلَهُنَا and we are to Him
 مُخْلِصُونَ sincere devotees?"¹¹

1. 'Āmanû = they believed (v. iii. m. pl. past from 'āmāna. See 'āmannā at 2:136, p. 64, n. 4).

2. 'Āmantum = you believed (v. ii. m. pl. past from 'āmāna).

3. Ihtadaw = they received guidance, were guided aright (v. iii. m. pl. past from ihtadā. See tahtadū at 2:135, p. 64, n. 1).

4. Tawallaw = they turned away, desisted, refrained from (v. iii. m. pl. past from tawallā, form V of waliya [waly], to be near, be next. See tawallaytum at 2:83, p. 39, n. 5).

5. Shiqāq (sing. shiqqah) = piece, splinter, difficulty, trouble, rift, schism.

6. Yakfi + ka = he suffices you, he is enough for you (v. iii. m. s. impfct. from kafā [kifāyah], to be enough, be sufficient, suffice). The prefix sa is a particle indicative of future tense.

7. Šibghah = colour, dye, hue, shade, tinge, tincture, touch, character. Here it means the dīn or religion of Allah – the way of life that imparts a distinctive touch and character to its follower.

8. 'Ābidūn (sing. 'ābid) = worshippers, adorers.

9. Tuḥājjūna = you (all) dispute, controvert, argue in opposition, debate, confute (v. ii. m. pl. impfct. from ḥājja, form III of ḥajja [ḥijj/ḥajjj], to aim at, to overcome. See yuḥājjū at 2:76, p. 36, n. 6).

10. 'A'māl (sing. 'amal) = deeds, performances, doings, acts, achievements.

11. Mukhlisūn (sing. mukhlis) = sincere ones, devoted, loyal, faithful. Active participle from 'akhlaṣa, form IV of khalaṣa [khulāṣ], to be pure, unmixed, unadulterated. Here the meaning is those who adore and worship Allah Alone to the exclusion of all other beings and objects and do all deeds exclusively for His pleasure. In other words Mukhlisūn here means true and pure monotheists.

140. Or do you say
 أَنْ تَقُولُوا إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
 and Ishâq, Ya'qûb
 وَالْحَقُّ وَبَعْقُوبَ
 and the Tribes¹
 كَانُوا هُودًا أَوْ نَصَارَى were Jews or Christians?
 قُلْ أَأَنْتُمْ Say: "Are you
 أَعْلَمُ أَمِ اللَّهُ more informed² or is Allah?
 وَمَنْ أَظْلَمُ And who is more unjust³
 مِمَّنْ كَتَمَ than the one who conceals⁴
 شَهَادَةً عِنْدَهُ a testimony⁵ he has with him
 مِنَ اللَّهِ from Allah?⁶
 وَمَا اللَّهُ بِغَفِلٍ And Allah is not unmindful⁷
 عَمَّا تَعْمَلُونَ of what you do."⁸

141. That was a nation⁹
 فَذَلَّتْ who have passed away.¹⁰

لَهُمْ They will have
 مَا كَسَبَتْ what they earned¹¹
 وَلَكُمْ and you will have
 مَا كَسَبْتُمْ what you earn,¹²

وَلَا تُسْأَلُونَ and you will not be asked¹³
 عَمَّا كَانُوا يَعْمَلُونَ about what they used to do.¹⁴



1. 'Asbât (sing. sib) = grandsons, the 12 tribes of the Israelites, so called because they arose out of the 12 sons of Ya'qûb. See at 2:136, p. 64, n. 6.

2. 'A'lamu = more informed. Elative form of 'âlim.

3. 'Azlamu = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (relative form of zâlim. See at 2:114, p. 54, n. 6; and zâlimûn at 2:51, p. 24, n. 11).

4. Katama = he concealed, hid, secreted (v. iii. m. s. past from katm/kitmân, to hide. See taktumûna at 2:33, p. 18, n. 2).

5. Shahâdah = testimony, evidence, witness.

6. i.e., received from Allah. The allusion is to the evidence in the Tawrah about the coming of the Last Prophet Muhammad, peace and blessings of Allah be on him.

7. Ghâfil (pl. ghâfilûn) = negligent, unmindful, heedless, inattentive, indifferent to. Active participle from ghafala [ghafala / ghufûl], to neglect, not to heed.

8. Ta'malûna = you (all) do, perform (v. ii. m. pl. impfct. from 'amila ['amal], to do, perform. See ya'malûna at 2:134, p. 63, n. 10).

9. 'Ummah (pl. 'umam) = nation, people. See at 2:128, p. 61, n. 3; also 2:133, p. 63, n.).

10. Khalat = she passed away, became empty, became alone, went privately (v. iii. m. s. past from khalâ [khalâ/khulâ'], to be empty. See at 2:134, p. 63, n. 5).

11. Kasabat = she earned, acquired, gained (v. iii. f. s. past from kasaba [kasb], to gain. See at 2:134, p. 63, n. 7).

12. Kasabtum = you (all) earned, acquired, gained (v. ii. m. pl. past from kasaba. See at 2:134, p. 63, n. 8).

13. Tus'alûna = you (all) are asked, questioned (v. ii. m. pl. impfct. passive from sa'ala. See at 2:134, p. 63, n. 9).

14. Ya'malûna = they (all) do, perform (v. iii. m. pl. impfct. from 'amila. See at 2:13, p. 8, n. 6; and 2:113, p. 54, n. 2; also at 2:134, p. 63, n. 10).

الْحَمْدُ لِلَّهِ

Part [juz'] II

Section (Rukû') 17

سَيَقُولُ

142. There will say

السَّفَهَاءُ مِنَ النَّاسِ the fools¹ among the people:

مَا وَلَّاهُمْ

"What turned² them away

عَنْ قِبْلَتِهِمُ الَّتِي

from the *qiblah*³ of theirs

كَانُوا عَلَيْهَا

they had been on?"

قُلْ لِلَّهِ

Say: "To Allah belong

الْمَشْرِقُ وَالْمَغْرِبُ

the East and the West.⁴

يَهْدِي مَنْ يَشَاءُ

He guides⁵ whom He will

إِلَى صِرَاطٍ مُسْتَقِيمٍ

to a straight path."

﴿١٧﴾

وَكَذَلِكَ جَعَلْنَاكُمْ

143. Thus⁶ We have made you

أُمَّةً وَسَطًا

a balanced⁷ nation

لِتَكُونُوا شُهَدَاءَ

that you be witnesses

عَلَى النَّاسِ

over mankind

وَيَكُونَ الرَّسُولُ

and that the Messenger be

عَلَيْكُمْ شَهِيدًا

over you a witness.⁸

وَمَا جَعَلْنَا

And We have not set

الْقِبْلَةَ الَّتِي

the *qiblah* which

كُنْتَ عَلَيْهَا

you had been on⁹

إِلَّا لِنَعْلَمَ

but for that We might know¹⁰

مَنْ يَتَّبِعُ الرَّسُولَ

who follows the Messenger

1. *Sufahâ'* (sing. *safih*) = fools, stupid, impudent.2. *Wallâ* = he or it turned away, diverted (v. iii. m. s. past in form II of *waliya*, to follow, to lie next, to be near. See *tawallaytum* at 2:83, p. 39, n. 5).3. *Qiblah* = the direction which one faces. Technically it means the direction the Muslims face in praying, i.e., the direction of the Ka'ba at Makka. At Makka the Prophet and the Muslims used to pray turning towards the Ka'ba. Shortly before the migration to Madina he received divine directive to turn towards Bayt al-Maqdis while praying. He continued to do so for 16 or 17 months after the migration to Madina, but at the same time yearned for being directed to turn towards the Ka'ba. This '*ayah*' and the succeeding '*ayahs*' up to '*ayah* 150 deal with the setting of the *qiblah* finally towards the Ka'ba, which took place shortly before the Battle of Badr. The present '*ayah*' alludes to the reaction of the unbelievers, particularly the Jews of Madina, to this memorable event.

4. "The East and the West" is here a figurative expression meaning that all the directions belong to Allah; but He guides whomsoever He wills to the right path and the right direction to face in the course of praying.

5. *Yahdî* = he guides, shows the way (v. iii. m. s. impfct. from *hudâ* [*hady/hudan/hidâyah*], to guide, to lead).

6. i.e., just as We have guided you to the straight path, Islam, and to the right direction to turn to in praying, so We have made you an élite nation.

7. *Wasat* (pl. *awsât*) = middle, centre, heart, core, élite. Here it means just, equitable, fair, balanced (See *Bukhârî*, no. 4487; also *Al-Bahr*, II, 6; *Tafsîr al-Baydâwî*, I, 91).8. i.e., on the Day of Judgement the followers of Muḥammad, peace and blessings of Allah be on him, will bear witness that the previous Prophets had delivered Allah's message to their respective peoples, and the Prophet will bear witness to the same effect against his own followers (*Bukhârî*, no. 4487).9. i.e., the direction of the Ka'ba to which you used to turn at Makka. The order to revert to that first *qiblah*, the Ka'ba, was undoubtedly a test for the weak-minded and the hypocrites. Conversely, if the expression "the *qiblah* which you had been on" is taken to mean Bayt al-Maqdis, the directive to turn towards it for a time was also a test for the believers. (See *Al-Bahr*, II, 14-15; *Al-Tafsîr al-Kabîr*, II, 114-115).

10. i.e., distinguish, mark out, for the Prophet and the Muslims; for Allah knows everything.

مِمَّن يَنْقَلِبُ from him who turns¹

عَلَى عَقِبَيْهِ on his heels;²

وَإِنْ كَانَتْ لَكَبِيرَةً and it is indeed very hard

إِلَّا عَلَى الَّذِينَ except on those whom

هَدَى اللَّهُ Allah gives guidance.³

وَمَا كَانَ اللَّهُ And Allah is not

لِيُضِلَّكُمْ to let go in vain⁴ your faith.⁵

إِنَّ اللَّهَ بِالنَّاسِ Verily Allah is for mankind

رَءُوفٌ Most Beneficent,⁶

رَحِيمٌ Most Merciful.

قَدْ رَأَى 144. We do at times see⁷

تَقَلُّبَ وَجْهِكَ the turning⁸ of your face

فِي السَّمَاءِ towards the sky;

فَلَنَوَلِّيَنَّكَ so We will surely turn you⁹

قِبْلَةً to a qiblah

تَرْضَاهَا you will be pleased with.¹⁰

فَوَلِّ وَجْهَكَ Hence turn your face

شَطْرَ الْمَسْجِدِ الْحَرَامِ towards¹¹ the Sacred Mosque;

وَحَيْثُ مَا كُنْتُمْ and wherever you all be,

فَوَلُّوا وُجُوهَكُمْ turn your faces

شَطْرَهُ towards it.

وَإِنَّ الَّذِينَ And verily those who

1. *Yanqalibu* = he turns, revolves, is upturned (v. iii. m. s. impfct. from *inqalaba*, form VII of *qalaba* [qalb], to turn around, turn about).

2. *'Aqibay+hi* (sing. *'aqib*; pl. *a'qâb*) = his two heels. The expression "who turns on his heels" means who refuses to follow the Prophet and reverts to unbelief (*kufir*).

3. *Hadâ* = he guided, gave guidance (v. iii. m. s. past. See *yahdî* at 2:142, p.67, n. 5).

4. *Yuqî'u* = he ruins, lets perish, lets go in vain, frustrates (v. iii. m. s. impfct. from *'adâ'a*, form IV of *qâ'a* [qay/qiyâ'a], to get lost).

5. i.e., the prayers performed in good faith towards Bayt al-Maqdis. This part of the *'ayah* allays the fears of some that prayers already performed facing a direction other than the Ka'ba would go in vain.

6. *Ra'ûf* = Most Beneficent, Most Benevolent, Most Compassionate.

7. *Narâ* = we see (v. i. pl. impfct. from *ra'â* [ra'y, ru'yah], to see. The word *qad*, followed by an imperfect verb, as here, gives the sense of sometimes, at times, perhaps, may; but when followed by a perfect verb, it indicates the termination of an action. This *'ayah* alludes to the fact that the Prophet, even while facing Bayt al-Maqdis in prayer, yearned for being directed to face the Ka'ba and sometimes raised his face, i.e., eyes, towards the sky praying for that.

8. *Taqallub* = fluctuation, variation, turning and tossing (form V of *qalaba*, to turn round. See *yanqalibu* at n. 1 above).

9. *Nuwalliyanna + ka* = we will surely turn you, make you face (v. i. pl. impfct. in the emphatic, from *wallâ*, form II of *waliya* to be close, to lie next. The terminally doubled *nân* is the mark of emphasis. See *wallâ* at 2:142, p. 67, n.2).

10. *Tarqâ + hâ* = you are pleased with her, you are fond of her, you like her (v. ii. m. s. impfct. from *radiya* [riḍan/riḍwân/marḍâh], to be satisfied, be content).

11. *Shatr* (pl. *shuṭâr, ashṭur*) = direction, in the direction of, towards. The Sacred Mosque is the Ka'ba.

وَأُوْتُوا الْكِتَابَ were given the Book
 يَتْلُمُونَ surely know¹
 أَنَّهُ الْحَقُّ that it is the truth²
 مِنْ رَبِّهِمْ from their Lord;
 وَمَا اللَّهُ بِغَفِلٍ and Allah is not unmindful
 عَمَّا يَعْمَلُونَ of what they do.³

وَلَئِنْ 145. And even if
 أَتَيْتَ الَّذِينَ you came up⁴ to those who
 أُوتُوا الْكِتَابَ were given the Book
 بِكُلِّ آيَةٍ with every sign [miracle]
 مَا تَعْبُوا they would not follow⁵
 قِبْلَتَكَ your qiblah;
 وَمَأْنَتْ يَتَّابِعَ nor are you to follow⁶
 قِبْلَتَهُمْ their qiblah,
 وَمَا بَعْضُهُمْ بِتَابِعٍ nor do some of them follow
 قِبْلَةَ بَعْضٍ the qiblah of the others.
 وَلَئِنْ أَتَبَعْتَ And if you follow⁷
 أَهْوَاءَهُمْ their desires⁸
 مِنْ بَعْدِ مَا جَاءَكَ after what has come to you
 مِنَ الْعِلْمِ of the knowledge,⁹
 إِنَّكَ إِذَا you will then surely be
 لَمِنَ الظَّالِمِينَ of the transgressing ones.¹⁰

1. *Ya'lamûna* = they know, are aware of (v. iii. m. pl. impfct. from '*alima* ['ilm], to know. See at 2:13, p.8, n.6; 2:13, p.54, n.2; 2:134, p. 63, n.10).

2. i.e., the directive to turn towards the Ka'ba is truly from Allah.

3. *Ya'malûna* = they do, perform (v. iii. m. pl. impfct. from '*amila* ['amal], to do. See at 2:134, p. 63, n. 10; 2:141, p. 66, n. 14).

4. '*Atayta*...(+bi) = you came up with, brought, produced (v. ii. m. s. past from '*atâ* [ityân/aty/ma'tâh], to come. See *ta'tî* at 2:118, p. 56, n. 3).

5. *Tabi'û* = they followed, came after, trailed (v. iii. m. pl. past from *tabi'a* [tab'/tabâ'ah], to follow. See nos. 6 and 7 below).

6. *Tâbi'* (pl. *atbâ'*) = follower, successor (active participle from *tabi'a*).

7. *Itaba'ta* = you followed (v. ii. m. s. past from *ittaba'a*, form VIII of *tabi'a*. See at 2:120, p. 57, n.3).

8. '*Ahwâ'* (sing. *hawan*) = desires, fancies, wishes, caprices. See at 2:120, p. 57, n. 4).

9. i.e., the knowledge communicated through *wahy*, Qur'anic and non-Qur'anic.

10. *Zâlimîn* (accusative/genitive form of *zâlimûn*, sign. *zâlim*) = transgressors, those who cross the limits, wrong-doers, unjust ones; also polytheists. See at 2:35, p. 19, n. 5).

الَّذِينَ آتَيْنَاهُمُ 146. Those whom We gave
الْكِتَابَ the Book

يَعْرِفُونَهُ كَمَا they know him¹ as

يَعْرِفُونَ أَبْنَاءَهُمْ they know their sons;

وَإِنَّ فَرِيقًا مِنْهُمْ and verily a section² of them

يَكْتُمُونَ الْحَقَّ conceal³ the truth,

وَهُمْ يَعْلَمُونَ while they know⁴ [it].



الْحَقُّ 147. [It is] The truth

مِنْ رَبِّكَ from your Lord;

فَلَا تَكُونَنَّ so you must not be

مِنَ الْمُنْكَرِينَ of the sceptics.⁵

Section (Rukû') 18

وَلِكُلِّ 148. And everyone has

وَجْهَةٌ يُوَلِّيهِآ a direction⁶ he turns to.⁷

فَأَسْبِقُوا Hence vie⁸ with one another

الْخَيْرَاتِ for the good things.⁹

أَيْنَ مَا كُنْتُمْ Wherever you may be

يَأْتِيَكُمْ اللَّهُ Allah will bring you

جَمِيعًا all together.¹⁰

إِنَّ اللَّهَ Verily Allah is

عَلَى كُلِّ شَيْءٍ وَدِيرٌ over everything Omnipotent.



1. They know him, i.e., the Prophet, because their Scripture (*Tawrah* and *Injil*) contains the prophecy about his coming as well as his description.

2. *Fariq* (pl. *furûq*, *afriqah*) = section, group, faction, party, band. See at 2:75, p. 35, n. 5). Here it refers to the leaders and rabbis of the Jews.

3. *Yaktumûna* = they conceal, keep secret, hide, secrete (v. iii. m. pl. impfct. from *katama* [*katm* /*kimân*], to hide, to conceal. See *katama* at 2:140, p. 66, n. 4; and *taktumûna* at 2:33, p. 18, n. 2).

4. Their offence is all the more reprehensible because they do it knowingly and wilfully.

5. *Mumtarîn* (accusative/genitive form of *mumtarîn*, sing. *mumtarin*) = sceptics, the doubting ones, those who doubt, entertain doubts. Active participle from *imtirâ'*, form VIII from *miryah/muryah*, doubt, dispute.

6. *Wijhah* (pl. *wijhât*) = direction, trend, objective.

7. *Muwallîn* (pl. *muwallân*) = one who turns to a direction, has an objective. Active participle from *wallâ*. See *tawallaytum* at 2:83, p. 39, n. 5.

8. *Istabiqû* = you (all) vie with one another, try to get ahead of one another, compete, race for (v. ii. m. pl. imperative from *istabaqa*, form VIII of *sabaqa* [*sabq*], to get before, to precede, to go ahead).

9. *Khayrât* (sing. *khayrah*) = good things, good deeds. Here it means obedience to the Prophet and carrying out the directives of Allah and the Prophet.

10. i.e., on the Day of Judgement, for rewarding the righteous and punishing the sinful.

وَمِنْ حَيْثُ 149. And from wherever

خَرَجْتَ you come out¹

قَوْلٍ وَجْهَكَ you turn² your face

عَ شَطْرَ الْمَسْجِدِ الْحَرَامِ towards the Sacred Mosque.³

وَإِنَّهُ لِلْحَقِّ Verily it is the truth

مِنْ رَبِّكَ form your Lord;

وَمَا اللَّهُ بِغَفِلٍ and Allah is not unmindful

عَمَّا تَعْمَلُونَ of what you do.

وَمِنْ حَيْثُ 150. And from wherever

خَرَجْتَ you come out

قَوْلٍ وَجْهَكَ you turn your face

عَ شَطْرَ الْمَسْجِدِ الْحَرَامِ towards the Sacred Mosque;

وَحَيْثُ مَا كُنْتُمْ and wherever you all be

فَوَلُّوْا وُجُوهَكُمْ you turn your faces

شَطْرَهُ towards it;⁴

لَعَلَّايَكُونَ لِلنَّاسِ so that there be not for men

عَلَيْكُمْ حُجَّةٌ any plea⁵ against you,

إِلَّا الَّذِينَ ظَلَمُوا except those that transgress⁶

مِنْهُمْ of them.

فَلَا تَخْشَوْهُمْ So do not dread⁶ them

وَأَخْشَوْنِي and dread Me;

وَلَا أَيْمٌ and that I may make full⁷

1. *Kharajta* = you came out, emerged, started, left (v. ii. m. s. past from *kharaja* [*khurûj*], to come out, to leave. See *yakhruju* at 2:74, p. 35, n.6).

2. *Walli* = you turn, you face (v. ii. m. s. imperative from *wallâ*. See at 2:142, p. 67, n. 2; and *tawallaytum* at 2:83, p. 39, n. 5).

3. i.e., the Ka'ba.

4. The repeated directives are for emphasis in view of the criticism and opposition of the Jews. According to the commentators the three repetitions have in view three situations, namely, (a) for those who are at Makka and in the vicinity of the Ka'ba; (b) for those who are away from the Ka'ba and at all other places (c) for those who are on travel. Also, (a) the first mention is meant to contradict the Jews' assumption and to emphasize that the Prophethood of Muhammad, peace and blessings of Allah be on him, and the order to turn towards the Ka'ba are the truth and are from Allah as right guidance from Him, and not merely to please the Prophet; for the Ka'ba is the first and the oldest *qiblah* which Prophet Ibrâhîm, peace be on him, set under the direction of Allah; (b) that the order applies in respect of all places and at all times and (c) that there should not be any deviation from the *qiblah* so that others may not have any plea against the Muslims (See for instance Al-Qurṭubî, *Tafsîr*, II, 168; Al-Fakhr al-Razî, *Al-Tafsîr al-Kabîr*, II, 152-154).

5. *Hujjah* (pl. *hujaj*) = argument, pretense, pretext, plea, proof. The allusion here is mainly to the Arab polytheists and the Makkans on the one hand, who alleged that the Prophet, though he claimed to follow the religion of Ibrâhîm, had turned away from his *qiblah*, the Ka'ba, and to the Jews on the other, who alleged that though the Prophet refused to follow Judaism yet he adopted the *qiblah* of the Jews, Bayt al-Maqdis. This part of the 'âyah meets such objections of the unbelievers and the Jews.

6. *Ẓalamû* = they transgressed, did wrong (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. The allusion is to the obstinate opponents who refused to see reason.

7. 'Utîmma(u) = I make full, make complete (v. i. s. impfct. from 'atamma, form IV of *tamma* [*tamâm*], to be complete, finished. See 'atamma at 2:124, p. 58, n. 14).

نِعْمَتِي عَلَيْكُمْ My grace upon you
وَلَعَلَّكُمْ and that you may
تَهْتَدُوا receive guidance.¹

كَمَا أَرْسَلْنَا 151. As I have sent
فِيكُمْ رَسُولًا amidst you a Messenger²
مِنْكُمْ from among you –
يَتْلُوا عَلَيْكُمْ he recites³ unto you
آيَاتِنَا Our revelations (signs)⁴

وَيُزَكِّيكُمْ and purifies⁵ you
وَيُعَلِّمُكُمُ الْكِتَابَ and teaches⁶ you the Book⁷
وَالْحِكْمَةَ and the wisdom⁸
وَيُعَلِّمُكُم and teaches you what
مَا لَمْ تَكُونُوا تَعْلَمُونَ you had not been knowing.⁹

فَاذْكُرُونِي 152. So remember¹⁰ me,
أَذْكُرْكُمْ I shall remember you;¹¹

وَأَشْكُرُوا إِلَى and express gratitude¹² to Me
وَلَا تَكْفُرُونِ and be not ungrateful to Me.

Section (Rukû') 19

يَا أَيُّهَا الَّذِينَ آمَنُوا 153. O you who believe,
اسْتَغِيثُوا بِالصَّبْرِ ask for help¹³ with patience

1. *Tahtadûna* = you (all) receive guidance, are on the right track (v. ii. m. pl. impfct. from *ihtadû*, form VIII of *hadâ*. See *tahtadû* at 2:135, p. 64, n. 1).

2. i.e., Muḥammad, peace and blessings of Allah be on him.

3. *Yatlû* = he recites, reads (v. iii. m. s. impfct. from *talâ* [*tilâwah*], to recite, read. See at 2:124, p. 61, n. 7).

4. *'Ayât* (sing. *'ayah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:99, p. 47, n. 2).

5. *Yuzakkî* (+*kum*) = he purifies you, makes you clean (v. iii. m. s. impfct. from *zakkâ*, form II of *jakâ* [*zakw/zaky/zakâ*'], to grow, be pure. See *Yuzakkî* +*him* at 2:129, p. 61, n. 9).

6. *Yu'allimu* = he teaches, instructs (v. iii. m. s. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. See at 2:129, p. 61, n. 9).

7. i.e., the Qur'ân.

8. i.e., *sunnah*, the non-Qur'ânîc *wahy* to the Prophet containing information about the proprieties and improprieties for a Muslim.

9. i.e., of the matters of the *dîn* and rules of *shari'ah*. *Ta'lamûna* = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima*. See at 2:22, p. 12, n. 5; and 2:80, p. 37, n. 12). This *'ayah* in fact speaks of the fulfilment of the prayer made by Ibrâhîm and Ismâ'il, peace be on them, made at the time of their raising the foundation of the Ka'ba. See *'ayah* 129 above at p. 61).

10. *Udhkurû* (+ *nî*) = you (all) remember me, keep me in mind (v. ii. m. pl. imperative from *dhakara*. See at 2:122, p. 58, n. 1). Remembering Allah at all times is the key to righteousness (*taqwâ*); for if one keeps Allah in mind one cannot commit any misdeed or wrong thing.

11. While remembrance is undoubtedly one of Allah's attributes, its practical manifestation is His awarding of merit to and bestowal of favours upon the righteous.

12. *Ushkurû* = you all express gratitude, thanks (v. ii. m. pl. imperative from *shakara* [*shukr* /*shukrân*], to thank, be grateful). Expression of gratitude means not only declaration of gratitude and thanks but also carrying out the injunctions and prohibitions of Allah and abstinence from sinful acts.

13. *Ista'inû* = you (all) seek help, ask for help, beseech help (v. ii. m. pl. imperative from *ista'ana*, form X from *'ana* [*'awn*]. See at 2:45, p. 22, n. 10).

وَالصَّلَاةَ and prayer.

إِنَّ اللَّهَ Verily Allah is

مَعَ الصَّابِرِينَ with the patient.¹

وَلَا تَقُولُوا 154. And do not say

لِمَنْ يُقْتَلُ about those who are slain²

فِي سَبِيلِ اللَّهِ in the way of Allah:

أَمَوْتُ "They are dead".³

بَلْ أَمْتَ نAY, they are alive,⁴

وَلَكِنْ لَا تَشْعُرُونَ but you do not realize.⁵

وَلَنَبْلُوَنَّكُمْ 155. We will surely test⁶ you

بِشَيْءٍ وَمِنْ

الْخَوْفِ وَالْجُوعِ fear⁷ and hunger⁸

وَنَقْصٍ مِنَ الْأَمْوَالِ and loss⁹ of properties

وَالْأَنْفُسِ وَالْعُرْثِ and lives¹⁰ and crops;¹¹

وَبَشِيرٍ but give glad tidings¹²

الصَّابِرِينَ to the persevering ones –

الَّذِينَ 156. Who ,

إِذَا أَصَابَتْهُمْ if there afflicts¹³ them

مُصِيبَةٌ any calamity,¹⁴

قَالُوا they say:

1. *Ṣābirîn* (accusative/genitive of *ṣābirân*, sing. *ṣābir*) = the patient, the persevering, the steadfast, the forbearing. Active participle from *ṣabara* [*ṣabr*], to be patient). "Allah is with the patient" means His support and mercy are with them. See 'āyahs 156-157 below.

2. *Yuqtalu* = he is killed, slain, murdered (v. iii. m. s. impfct. passive from *qatala* [*qatl*], to kill, slay. See *yaqtulūna* at 2:61, p. 29, n. 11).

3. *Amwât* (sing. *mayyit*) = dead, lifeless. See at 2:28, p. 15, n. 6

4. '*Aḥyâ*' (sing. *hayy*) = alive, living.

5. *Tash'urūna* = you (all) realize, perceive, are aware of (v. ii. m. pl. impfct. from *sha'ara* [*shu'ur*], to know, to realize. See *yash'urūna* at 2:9, p. 7, n. 3; and 2:12, p. 8, n. 2).

6. *Nabluwanna* (+*kum*) = we will surely test you, try you (v. i. pl. impfct. in the emphatic form, the terminally doubled *nūn* being the mark of emphasis, from *balâ* [*balw/balâ*], to test, to try. See *ibtalâ* at 2:124, p. 58, n. 12).

7. *Khawf* = fear, dread. See at 2:38, p. 20, n. 3; 2:62, p. 30, n. 5 and 2:112, p. 53, n. 10).

8. *Jû'* = hunger, starvation.

9. *Naqs* = loss, diminution, decrease, shortage.

10. '*Anfus* (sing. *nafs*) = life, person, individual, self.

11. *Thamarât* (sing. *thamarah*) = fruits, crops, yields, products, results. See at 2:22, p. 12, n. 1; and 2:126, p. 60, n. 5).

12. *Bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara* [*bashira* [*bishr* /*bushr*], to rejoice, be happy. See *bashîr* at 2:119, p. 56, n. 9).

13. '*Aṣābat* = she hit, afflicted, befell (v. iii. f. s. past from '*aṣāba*, form IV of *ṣāba* [*ṣawb/ṣaybūbah*], to hit the mark, to be right).

14. *Muṣṭibah* (pl. *maṣā'ib*) = calamity, disaster, misfortune.

إِنَّا لِلّٰهِ "Verily we belong to Allah,
وَأِنَّا إِلَيْهِ and to Him we all are
رَاجِعُونَ going to return."¹

أُولَٰئِكَ 157. Such people,
عَلَيْهِمْ صَلَوَاتٌ on them will be blessings²
مِّن رَّبِّهِمْ from their Lord,
وَرَحْمَةٌ and mercy;
وَأُولَٰئِكَ هُمُ and such are the ones
الْمُهْتَدُونَ in receipt of guidance.³

إِنَّ الصَّفَا 158. Surely the Safâ
وَالْمَرْوَةَ and the Marwah⁴
مِّن سَعَابِ اللَّهِ are of Allah's signposts.⁵
فَمَنْ حَجَّ So whoever performs *hajj*
أَلْبَسَ to the House (Ka'ba)
أَوْ اعْتَمَرَ or goes on '*umrah*,⁶
فَلَا جُنَاحَ عَلَيْهِ it will be no sin⁷ on his part
أَنْ يَطُوفَ that he makes circuits⁸
بِهِمَا between the two;
وَمَنْ تَطَوَّعَ and whoever willingly does⁹
خَيْرًا a good deed,
فَإِنَّ اللَّهَ then verily Allah is

1. *Râji'ûn* (sing. *râjî'*) = returning ones, those in the process of returning. Active participle from *raja'a* [*rujû'*], to return, to come back. See *yurji'ûna* at 2:18, p. 10, n.).

2. *Şalawât* (sing. *şalâh*) = blessings, grace (of Allah); prayers, benedictions (of men).

3. *Muhtadûn* (sing. *muhtadin*) = those in receipt of guidance, those on the right track. Active participle from *ihtadâ*, form VIII of *hadâ*. See at 2:70, p. 33, n. 6; and *muhtadin* at 2:16, p. 9, n. 8). '*Âyahs* 153 and 155-156 speak of the distinctive and unique merits of *şabr* (patience) in distress and difficulties.

4. The Safâ and the Marwah are two hills near the Ka'ba. Prophet Ibrâhîm, under the direction of Allah, had left Hâjar and the baby Ismâ'il in the valley where the Ka'ba stands. When the provision and water with her were exhausted she ran frantically between the two hills in search of water for the baby. When she had just finished seven runs between the two hills the angel Jibrîl appeared before her by Allah's command and caused the Zam Zam spring to gush forth from the earth, which provided the means of subsistence for her and Ismâ'il. Since that time it has been a perennial source of water for the succeeding generations. The rule to make seven runs between the two hills in connection with *hajj* and '*umrah* is in consonance with the Abrahamic tradition (*Bukhârî*, no. 3364). The pre-Islamic Arabs also used to make these runs; but as they had placed idols in and near the Ka'ba, similarly they had placed two idols, 'Isâf and Nâ'ilah, respectively on the two hills and used to touch and invoke them while making runs there. As such the Muslims hesitated making these runs during *hajj* and '*umrah*. The '*âyah* alleys those misgivings.

5. *Sha'â'ir* (sing. *sha'îrah*) = signposts, tokens, distinctive features in worship, religious rites.

6. *I'tamara* = he performed '*umrah* (v. iii. m. s. past in form VIII of '*amara* [*'amr*/*'umr*], to live, become inhabited).

7. *Junâh* = sin, wrong, misdemeanour, deviation into a wrong course.

8. *Yattawwafa(u)* = he makes runs, circuits, he circumambulates (v. iii. m. s. impfct. in form V of *tâfa* [*tawâf*/*tawfs*/*tawfân*], to go about, run around).

9. *Tatawwa'a* = he volunteered to do, voluntarily/willingly did (v. iii. m. s. past in form V of *tâ'a* [*taw'*] to obey, be obedient).

شَاكِرٌ Most Appreciative,¹



عَلِيمٌ All-Knowing.

إِنَّ الَّذِينَ يَكْتُمُونَ 159. Those who conceal²

مَا أُنزِلَنَا what We sent down³

مِنَ الْبَيِّنَاتِ of the clear evidences⁴

وَأَهْدَى and guidance,

مِنْ بَعْدِهَا even after that

بَيَّنَّاهُ We had made it clear⁵

لِلنَّاسِ فِي الْكِتَابِ for men in the Book,⁶

أُولَئِكَ يَلْعَنُهُمُ اللَّهُ such ones Allah curses,⁷

وَيَلْعَنُهُم and there curse them



الْمَلْعُونُونَ all the imprecators.⁸

إِلَّا الَّذِينَ 160. But not so those who

تَابُوا وَأَصْلَحُوا repent⁹ and rectify¹⁰

وَبَيَّنُوا and state clearly¹¹ [the truth],

فَأُولَئِكَ then those people

أَتُوبُ عَلَيْهِمْ I shall forgive¹² them;

وَأَنَا التَّوَّابُ for I am Most Forgiving,



الرَّحِيمُ Most Merciful.

إِنَّ الَّذِينَ كَفَرُوا 161. Those who disbelieve

1. *Shâkir* = appreciative, thankful, grateful. Active participle from *shakara* [*shukr/shukrân*], to thank, be thankful. See *tashkurûna* at 2:52, p. 24, n. 13).

2. *Yaktumûna* = they conceal, hide, secrete, withhold from the public (v. iii. m. pl. impfct. from *katama* [*katm/kitmân*], to hide. See at 2:146, p. 70, n. 3).

3. *'Anzalâ* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See *'anzala* at 2:22, p. 11, n. 9).

4. *Bayyinât* (sing. *bayyinah*) = clear evidences, indisputable proofs. See at 2:87, p. 41, n. 6.

5. *Bayyannâ* = we made clear, elucidated (v. i. pl. past from *bayyana*, form II of *bâna* [*bayân*], to be evident. See at 2:118, p. 56, n. 6).

6. i.e., the scripture of the Jews and the Christians, the *Tawrah* and the *Injîl*.

7. *Yal'anu* = curses, banishes from mercy, damns, imprecates (v. iii. m. s. impfct. from *la'ana* [*la'n*], to curse).

8. *Lâ'inûn* (sing. *lâ'in*) = cursers, imprecators. Active participle from *la'ana*.

9. *Tâbû* = they repented, became penitent, turned from sin (v. iii. m. pl. past from *tâba* [*tawb/tawbah/matâb*], to repent, be penitent. See *tâba* at 2:37, p. 19, n. 14).

10. i.e., they rectified the wrong done in the form of concealment, alteration and misinterpretation of the truth contained in Allah's revelations. *'Aşlahû* = rectified, made good, made amends, put right (v. iii. m. pl. past from *'aşlahu*, form IV of *şalaha*. See *muşliḥûn* at 2:11, p. 7, n. 10).

11. *Bayyanû* = they stated clearly, elucidated, announced unequivocally (v. iii. m. pl. past from *bayyana*, form II of *bâna*. See *bayyannâ* above at n. 5).

12. *'Atûbu* = I turn in forgiveness, forgive. (v. i. s. impfct. from *tâba*. See at 2:38, p. 7, n. 10).

وَمَاتُوا and die
 وَهُمْ كَفَّارٌ while they are unbelievers –
 وَأُولَئِكَ عَلَيْهِمْ
 لَعْنَةُ اللَّهِ the curse of Allah
 وَالْمَلَائِكَةُ وَالنَّاسِ and the angels and mankind,
 أَجْمَعِينَ of all of them –

خَالِدِينَ 162. Abiding for ever¹
 فِيهَا therein.²
 لَا يُخَفَّفُ No mitigation³ will be made
 عَنْهُمْ in respect of them
 الْعَذَابِ of the punishment,
 وَلَا هُمْ يُنْظَرُونَ nor will they be respited.⁴

وَاللَّهُكَ 163. And your God⁵ is
 إِلَهُ وَاحِدٌ the One God.
 لَا إِلَهَ إِلَّا هُوَ There is no god but He,
 الرَّحْمَنُ the Most Compassionate,
 الرَّحِيمُ the Most Merciful.

Section (Rukû') 20

إِنِّي خَلَقْتُ 164. Verily in the creation⁶
 السَّمَوَاتِ وَالْأَرْضِ of the Skies and the earth,
 وَآخِثَاتٍ the alternation⁷ of

1. *Khâlidîn* (accusative /genitive of *khâlidûn*, sing. *khâlid*) = Remaining for all time to come, abiding for ever, everlasting, eternal. Active participle from *khaladu* [*khulûd*], to remain or last (for ever). See *khâlidûn* at 2:25, p. 13, n. 14; 2:81, p. 38, n. 6).

2. i.e., under the curse and in the fire of hell.

3. *Yukhaffafu* = he or it is lessened, lightened, mitigated (v. iii. m. s. impfct. passive from *khaffafu*, form II of *khaffa* [*khiffah*], to be light. See at 2:86, p. 41, n. 1).

4. *Yunẓarûna* = they are respited, reprieved, given time, deferred, looked at, glanced at (v. iii. m. pl. impfct. from *nazara* [*nazr/manẓar*], to see, view, look at).

5. *'Ilâh* (pl. *'âlîhah*) = object of worship, God. The *'âyah* is an emphasis on monotheism in respect of worshipping (*al-tawhîd al-'ulûhiyyah*). This emphasis on monotheism in respect of worshipping is the distinctive feature of Qur'anic teachings and of Islam; for even arch-polytheists recognize the existence of One Supreme God but in practice worship a multiplicity of gods, holding them to be intermediaries and intercessors with the Supreme God, as the pre-Islamic Arab polytheists used to do. See 1:5, p. 2, n. 2).

6. *Khalq* = creation, origination, making; also creatures, shape, constitution.

7. *Ikhtilâf* = alternation, coming of one after the other, diversity, variation, difference; form VIII of *khalafa* [*khalf*] to come after, to succeed. This *'âyah* 164 is an elucidation of the doctrine of monotheism, particularly monotheism in respect of worshipping, emphasized in the previous *'âyah*, calling attention to the fact that the entire universe and all the natural phenomena have One Creator, One Lord and One Director, so that worship and adoration are due only to Him and that to associate anything or being with Him in respect of His Lordship (*rubûbiyyah*), in the matter of worshipping (*'ulûhiyyah*) and in respect of His Names and Attributes (*al-'Asmâ' wa al-Sifât*) constitutes the gravest of sins and the height of ingratitude. The consequences for such grave sinners are mentioned in the succeeding *'âyahs* 165 and 166.

أَلَيْلٍ وَالنَّهَارِ of the night and the day,
 وَالْفُلُكِ الَّتِي the large ships¹ that
 تَجْرِي فِي الْبَحْرِ ply² in the sea
 بِمَا يَنْفَعُ النَّاسَ with what benefits³ man,
 وَمَا أَنْزَلَ اللَّهُ and what Allah sends⁴ down
 مِنَ السَّمَاءِ مِنْ مَّاءٍ from the sky of water
 فَأَنْحَا بِهِ الْأَرْضَ and thus enlivens⁵ the earth
 بَعْدَ مَوْتِهَا after its being dead
 وَبَثَّ فِيهَا and disseminates⁶ therein
 مِنْ كُلِّ دَابَّةٍ all kinds of moving animals,⁷
 وَتَصْرِيفِ الرِّيْحِ and the circulating⁸ of winds
 وَالسَّحَابِ الْمُسَخَّرِ and the clouds subjugated⁹
 بَيْنَ السَّمَاءِ between the sky
 وَالْأَرْضِ and the earth,
 لَايَتَرَى are sure signs
 لِقَوْمٍ يَعْقِلُونَ for a people who understand.

وَمِنَ النَّاسِ 165. And [yet] of men
 مَّن يَتَّخِذُ are those who take up¹⁰
 مِنْ دُونِ اللَّهِ besides Allah
 أَدْدَادًا compeers,¹¹
 يُحِبُّونَهُمْ adoring¹² them
 كَحُبِّ اللَّهِ like the adoring of Allah;

1. **Fulk** (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark.

2. **Tajrî** = she or it flows, runs, plies (v. iii. f. s. impfct. from *jarâ* [jary], to flow, to run).

3. **Yanfa'u** = he (or it) benefits, is of use (v. iii. m. s. impfct. from *nafa'a* [naf'], to be useful, be of use. See at 2:102, p. 48, n. 14). The allusion is here to the great blessing of the open waterways provided by the seas and oceans for commerce and communications.

4. **'Anzala** = he sent down (v. iii. m. s. past from *nazala*. See at 2:22, p. 11, n. 9).

5. **'Ahyâ** = he brought to life, enlivened, revived, gave life to (v. iii. m. s. past in form IV of *hayiya* [hayih], to live. See *yastahyî* at 2:26, p. 14, n. 1).

6. **Baththa** = he disseminated, scattered abroad, dispersed (v. iii. m. s. past from *bathth*, to scatter).

7. **Dâbbah** (pl. *dawâbb*) = animal, beast, riding animal, crawling creature.

8. **Taṣrîf** = to make flow, to turn about, to circulate, to dispatch, to distribute; verbal noun in form II of *ṣarafa* [ṣarf], to turn, to divert).

9. **Musakhkhar** = subjected to order, subjugated, made serviceable, compelled; passive participle from *sakhhara*, form II of *sakhira* [sakhir/sakhar/sukhûr/sukhrah/maskhar], to obey.

10. **Yattakhidhu** = he takes to himself, takes on, assumes (v. iii. m. s. impfct. in form VIII of *akhadha* [akhdh], to take. See *ittakhadha* at 2:116, p. 55, n. 5).

11. **'Andâd** (sing. *nidd*) = equals, compeers, partners, rivals.

12. **Yuḥibbûna** = they love, adore (v. iii. m. pl. impfct. from *habba* [hubb], to love, to like).

وَالَّذِينَ آمَنُوا but those who believe
 أَشَدُّ حُبًّا are more intense in adoration
 لِلَّهِ for Allah –
 وَلَوْ يَرَى and if only there could see¹
 الَّذِينَ ظَلَمُوا those who transgress,²
 إِذْ يَرَوْنَ when they will see³
 الْعَذَابَ the punishment,
 أَنَّ الْقُوَّةَ لِلَّهِ that power belongs to Allah
 جَمِيعًا altogether
 وَأَنَّ اللَّهَ and that Allah is
 شَدِيدُ الْعَذَابِ severe in punishment –



إِذْ 166. When⁴

تَبَرَّأَ there will disavow⁵
 الَّذِينَ اتَّبَعُوا those who were followed⁶
 مِنَ الَّذِينَ اتَّبَعُوا the ones who followed,⁷
 وَرَأَوْا and they will have seen
 الْعَذَابَ the punishment
 وَتَقَطَّعَتْ بِهِمْ and cut off from them
 الْأَسْبَابُ will be⁸ all the relations.⁹

وَقَالَ 167. And there will say

الَّذِينَ اتَّبَعُوا those who followed:

1. i.e., if they could realize and understand.

2. i.e., transgress by associating partners with Allah. *ẓalamū* = they transgressed, crossed the limits, did wrong and injustice, committed the grave sin of associating partners with Allah, *shirk* (v. iii. m. pl. past from *ẓalama*. See *ẓālimin* at 2:35, p. 19, n. 5). Here the meaning is clearly the *ẓulm* of associating partners with Allah; for this is the context of the *āyah*.

3. *Yarawna* = they see, observe with their eyes, realize (v. iii. m. pl. impfct. from *ra'ā* [*ra'y/ru'yuh*], to see). Here the meaning is that as the polytheists will be brought face to face with the punishment they deserve, they will realize that power and dominion belong entirely to Allah, not to any of their supposed gods and goddesses, and that Allah is severe in punishing the sin of associating partners with Him.

4. This "when" is in apposition to the "when" (*'idh*) mentioned in the previous *āyah* and continues the description of the situation in which the polytheists will realize the gravity of their sin.

5. *Tabarra'a* = he clears himself, rids himself of, disowns, disavows, declares his innocence of, acquits himself, absolves himself (v. iii. m. s. past in form V of *bari'a* [*barā'ah*], to be clear, free).

6. *Utubi'ū* = they were followed (v. iii. m. pl. past passive from *itaba'a*, form VIII of *tabi'a* [*taba'/tabā'ah*], to follow, to come after. See the next note).

7. *Itaba'ū* = they followed (v. iii. m. pl. past in form VIII of *tabi'a*. See at 2:102, p. 48, n. 1). The emphasis of this *āyah* is on the fact that it is generally the leaders of the society and the immediate beneficiaries of the system of false religion, the priests and clerics, who mislead their people into the error. But such people will disown and rid themselves of their followers when they are brought face to face with the punishment.

8. *Taqatṭa'at* = she or it became severed, cut, separated (v. iii. f. s. past in form V of *qata'a* [*qat'*], to cut. See *yaqtā'ūna* at 2:27, p. 14, n. 10).

9. *Asbāb* (sing. *sabab*) = relations, ties, connections (between people). This meaning is especial to the plural form; the singular form has the meanings of rope, reason, cause and these apply also to the plural form.

لَوْ أَكْرَهْنَا "If we had a comeback¹
 فَتَنَبَرْنَا we would rid ourselves²
 مِنْهُمْ of them
 كَمَا تَبَرَّءُوا مِنَّا as they rid themselves of us."
 كَذَلِكَ يُرِيهِمُ اللَّهُ Thus will Allah show³ them
 أَعْمَالَهُمْ their deeds
 حَسْرَتٍ عَلَيْهِمْ as lamentations⁴ on their part;
 وَمَا هُمْ and they will not be
 يَخْرُجِينَ مِنَ النَّارِ coming out⁵ of the fire.



Section (Rukû') 21

يَا أَيُّهَا النَّاسُ 168. O mankind,
 كُلُوا مِن مَّا فِي الْأَرْضِ eat⁶ of what is in the earth
 حَلَالًا طَيِّبًا of lawful and good things;⁷
 وَلَا تَتَّبِعُوا and do not follow⁸
 خُطُوتَ الشَّيْطَانِ the footsteps⁹ of Satan.
 إِنَّهُ لَكُمْ Verily he is to you
 عَدُوٌّ مُّبِينٌ a patent¹⁰ enemy.¹¹

إِنَّمَا يَأْمُرُكُمْ 169. He but commands¹² you
 بِالسُّوءِ for the evil¹³
 وَالْفَحْشَاءِ and the atrocious deeds¹⁴
 وَأَنْ تَقُولُوا عَلَى اللَّهِ and that you say against Allah

1. **Karrah** = comeback, recurrence, a return.

2. **Natabarra'u** = we rid ourselves, absolve ourselves, disavow, disown (v. i. pl. impfct. from *tabarr'a*, form V of *bari'a*. See *tabarra'u* at 2:166, p. 78, n. 5).

3. **Yuri** = he shows, makes see (v. iii. m. s. impfct. from '*arâ*, form IV of *ra'â* [*ra'y/ru'yah*], to see. See '*arinâ* at 2:128, p. 61, n. 4).

4. **Hasarât** (sing. *hasrah*) = lamentations, regrets, grief, distress.

5. **Khârijîn** (accusative /genitive of *khârijûn*, sing. *khârij*) = those going out, leaving. Active participle from *kharaja* [*khurâj*], to go out, to leave. See *yakhruju* at 2:74, p. 35, n. 6).

6. **Kulû** = you (all) eat (v. ii. m. pl. imperative from '*akala* [*'akl/ma'kal*], to eat. See at 2:58, p. 27, n. 1).

7. **Tayyib** = good, pleasant, agreeable, salutary, delicious. Note that the permission has two conditions attached to it, namely, (a) that the edible thing must be lawful and (b) that it should be good for health.

8. **Lâ + Tattabi'û** = you (all) do not follow (v. ii. m. pl. imperative {prohibition} from *ittaba'u*, form VIII of *tabi'u*. See *tattabi'u* at 2:120, p. 57, n. 1).

9. **Khuṭuwât** (sing. *khuṭwah*) = footsteps, steps.

10. **Mubîn** = obvious, evident, clear, patent.

11. '**Aduw** (pl. '*a'dâ*') = enemy, foe, adversary.. See at 2:97, p. 46, n. 4.

12. **Ya'muru** = he commands, orders, bids, instructs (v. iii. m. s. impfct. from '*amaru* [*'amr*], to order, to command. See '*amr* at 2:109, p. 52, no. 8).

13. **Sû'** (pl. '*aswâ'*') = evil, bad, foul, offensive things. Here it means sinful acts.

14. **Faḥshâ'** = atrocity, monstrosity, abomination, adultery, fornication.

مَا لَا تَعْلَمُونَ what you do not know.¹

وَإِذَا قِيلَ لَهُمْ 170. When it is said to them:

اتَّبِعُوا "Follow²

مَا أَنْزَلَ اللَّهُ what Allah has sent down",³

قَالُوا they say:

بَلْ نَتَّبِعُ "Nay, we will follow⁴

مَا آتَيْنَا that which we have found⁵

عَلَيْهِ آبَاءُنَا our fathers on."

أَوَلَوْ Is it so even though

كَانَ آبَاؤُهُمْ their fathers had been

لَا يَعْقِلُونَ شَيْئًا not understanding⁶ anything

وَلَا يَهْتَدُونَ nor receiving guidance?⁷



وَمِثْلُ 171. And the simile

الَّذِينَ كَفَرُوا of those who disbelieve⁸

كَمِثْلُ الَّذِي يَنْعِقُ is like the one who yells⁹

بِمَا لَا يَسْمَعُ to that which do not hear¹⁰

إِلَّا دُعَاءً وَنِدَاءً except a call¹¹ and a shout¹² –

صُمٌّ بَكْمٌ عُمًى deaf,¹³ dumb,¹⁴ blind,¹⁵

فَهُمْ لَا يَعْقِلُونَ so they do not understand.



يَا أَيُّهَا الَّذِينَ آمَنُوا 172. O you who believe,

1. i.e., to say that it has been made lawful or not lawful by Allah, while the cases might be just the opposite. *Ta'lamûna* = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [ilm], to know. See at 2:22, p. 12, 5. 5; 2:80, p. 37, n. 12).

2. *Ittabi'û* = you all follow (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [taba'/tabâah], to follow. See *ittaba'û* at 2:102, p. 48, n. 1).

3. i.e. the Qur'ân and the non-Qur'ânic *wahy* to the Prophet (*sunna*). *'Anzala* = he sent down (v. iii. m. s. past in for IV of *nazala*. See at 2:22, p. 11, n. 9).

4. *Natbi'û* = we follow (v. i. pl. impfct. from *ittaba'a*, form VIII of *tabi'a*. See n. 2 above).

5. *'Alfaynâ* = we found (v. i. pl. past in form IV of *lafâ* [lafw], to find).

6. i.e., not understanding anything of *tawhid* and matters relating thereto. *Ya'qilûna* = they realize, understand, comprehend (v. iii. m. pl. impfct. from *'aqala* [aql], to understand, to be reasonable, to have intelligence).

7. *Yahidûna* = they receive guidance, are on the right track (v. iii. m. pl. impfct. from *ihadâ*, form VIII of *hadâ* [hady/hudan/hidâyah], to guide, to show the way. See *muhtadîn* at 2:16, p. 9, n. 8).

8. i.e., those who disbelieve and the one who calls them to the truth. The expression "and the one who calls them to the truth" is left out here to be understood from the sequence of the *'ayah* (see *Tafsîr al-Jalâlayn* on the *'ayah*).

9. *Yan'iqu* = he cries, screams, yells (v. iii. m. s. impfct. from *na'aqu* [na'/na'iq], to caw, to cry, to scream).

10. i.e., a flock of sheep or cattle that do not understand. *Yasma'u* = he hears (v. iii. m. s. impfct. from *sami'a* [sam' /simâ' /samâ'ah /musma'], to hear. Here the word has the meaning of understanding. See *sami'nâ* at 2:93, p. 44, n. 8).

11. *Du'â'* (pl. *'ad'iyah*) = call, prayer, invocation.

12. *Nidâ'* (pl. *nidâ'ât*) = shout, call, address, public announcement).

13. *Ṣumm* (sing. *aṣumm*) deaf. See at 2:18, p. 10, n. 1).

14. *Bukm* (sing. *abkam*) = dumb. See at 2:18, p. 10, n. 2).

15. *'Umy* (sing. *'a'mâ*) = blind. See at 2:18, p. 10, n. 3). They are called deaf, dumb and blind not in the physical sense but in the sense of their being incapable of listening to the truth, or speaking it out and seeing it through. The meaning is made clear by the last clause: "so they do not understand".

كُلُوا مِنْ طَيِّبَاتِ eat of the good things¹ of
 مَا رَزَقْنَاكُمْ what We have given² you
 وَاشْكُرُوا لِلَّهِ and be grateful³ to Allah,
 إِنْ كُنْتُمْ يُبَادُ if it is Him that you use to
 تَعْبُدُونَ worship.⁴

إِنَّمَا حَرَّمَ 173. He has but prohibited⁵
 عَلَيْكُمْ for you
 أَلْمَيْتَةَ وَالْدَّمَ the dead animals⁶ and blood⁷
 وَلَحْمَ الْخِنْزِيرِ and meat⁸ of swine⁹
 وَمَا أُهِلَّ بِهِ and what has been offered¹⁰ up
 لِغَيْرِ اللَّهِ to any other than Allah
 فَمَنْ أَضْطَرَّ but whoever is constrained,¹¹
 غَيْرَ بَاطِلٍ not being outrageous¹²
 وَلَا عَادٍ nor being aggressive,¹³
 فَلَا إِثْمَ عَلَيْهِ no sin will lie on him.
 إِنَّ اللَّهَ Verily Allah is
 عَفُورٌ Most Forgiving,
 رَحِيمٌ Most Merciful.

إِنَّ الَّذِينَ يَكْتُمُونَ 174. Those who conceal¹⁴
 مَا أَنْزَلَ اللَّهُ what Allah has sent down¹⁵
 مِنَ الْكِتَابِ of the Book

1. *Tayyibât* = pleasant things, good things, i.e., lawful things.

2. *Razaqâ* = we provided, bestowed, gave (v. i. pl. past from *razaqa* [rizq]), to provide with the means of subsistence. See at 2:3, p. 5, n.4; 2:57, p. 26, n. 14).

3. *Ushkurû* = you all express gratitude, give thanks, be grateful (v. ii. m. pl. imperative from *shakara* [shukr/shukrân], to thank, to be grateful. See *tashkurûna* at 2:52, p. 24, n. 13).

4. *Ta'budûna* = you (all) worship, serve (v. ii. m. pl. impfct. from 'abada ['ibâdah /'ubûdah /'ubûdiyah], to worship. See *na'budu* at 1:5, p. 2, n. 1).

5. *Harrama* = he prohibited, made unlawful, proscribed, made sacred/inviolable (v. iii. m. s. past in form II of *harama/haruma* [hirmân], to forbid, to be unlawful, prohibited).

6. *Maytah* = corpse, carcass, dead animal, i.e. one not slaughtered according to the requirements of Islamic law, exclusive of fish.

7. *Dam* = blood, i.e., spilled blood.

8. *Lahm* (pl. *luḥūm*) = meat, flesh.

9. *Khinzîr* (*khanâzîr*) = swine, pig. The prohibition applies to every part of swine. "Meat" here stands for the animal as a whole.

10. *'Uhilla* = it is offered up, slaughtered in the name of, cheered, exulted (v. iii. m. s. past passive from *halla* [hall], to appear, come up, show).

11. i.e., constrained either by hunger and want of lawful food or by an inimical force. *Idṭurra* = he is constrained, coerced, forced, compelled, obliged (v. iii. m. s. impfct. passive from *idṭurra*, form VIII of *ḍarra* [ḍarr], to harm, impair).

12. *Bâghin* = outrageous, oppressive, desiring, coveting (active participle from *baghâ* [bughâ'], to seek, desire).

13. *'Âdin* (pl. *'âdûn*) = aggressive, attacking, enemy (active participle from *'adâ* ['adw], to run, to speed).

14. *Yaktumâna* = they conceal, hide, secrete (v. iii. m. pl. impfct. from *katama* [katm/kitmân], to conceal. See at 2:146, p. 70, n. 3).

15. i.e., about the prophecy and description of the last Prophet to come.

وَيَشْتَرُونَ بِهِ and purchase¹ therewith

ثَمَنًا قَلِيلًا a little value,²

أُولَئِكَ مَا يَأْكُلُونَ such people do not devour³

فِي بُطُونِهِمْ in their stomach

إِلَّا النَّارَ except fire; and

لَا يَكَلِّمُهُمُ اللَّهُ Allah will not speak to them

يَوْمَ الْقِيَمَةِ on the Day of Resurrection,

وَلَا يَرْكِبُهم nor will He purify⁴ them;

وَلَهُمْ and they shall have

عَذَابٌ أَلِيمٌ an agonizing punishment.

أُولَئِكَ الَّذِينَ 175. Those are they who

اشْتَرَوْا الضَّلَالَةَ have bought⁵ error⁶

بِالْهُدَى for the guidance

وَالْعَذَابِ and punishment

بِالْمَغْفِرَةِ for forgiveness.

فَمَا أَصْبَرَهُمْ How enduring⁷ will they be

عَلَى النَّارِ on the fire!

ذَلِكَ بِأَنَّ اللَّهَ 176. That is because Allah

نَزَّلَ الْكِتَابَ has sent down⁸ the Book

بِالْحَقِّ with the truth;⁹

وَإِنَّ الَّذِينَ and verily those who

1. *Yashtarûna* = they purchase, buy, sell (v. iii. m. pl. impfct. from *ishtarâ*, form VIII of *sharâ* [*shiran/shirâ*]), to buy, to sell. See *yashtarû* at 2:79, p. 37, n. 5).

2. *Thaman* (pl. *athmân/athminah*) = price, value.

3. *Ya'kulûna* = they eat, consume, devour (v. iii. m. pl. impfct. from '*akala* ['*akl /ma'kal*], to eat. See *kulû* at 2:58, p. 27, n. 1).

4. i.e., Allah will not absolve them from their sins. *Yuzakkî* = he purifies, vindicates, declares just, increases (v. iii. m. s. impfct. in from II of *zakâ* [*zakâ*'], to grow, be pure, just. See at 2:129, p. 61, n. 9).

5. *Ishtaraw* = they bought, purchased, sold (v. iii. m. pl. past from *ishtarâ*, form VIII of *sharâ*. See a n. 1 above).

6. *Ḍalâlah* = error, wrong way.

7. *Mâ 'aşbara* = how enduring, how very patient! Verb of wonder from *ṣabara* [*ṣabr*], to have patience.

8. *Nazzala* = he sent down (v. iii. m. s. past in form II of *nazala* [*nuzâl*], to come down. See at 2:97, p. 46, n. 5). 'Āyahs 174-176 speak about those of the People of the Book who conceal, alter or misconstrue the truth revealed by Allah, particularly about the coming of the last Prophet and his description given in their Book.

9. i.e., the unbelievers will be duly punished because they disbelieve even after the Book of guidance has come to them with the truth and with all the evidences, and as such their disbelief is with knowledge and on purpose.

اٰخْتَلَفُوْا فِى الْكِتٰبِ disagree¹ about the Book

لِىْ شِقَاقٍ بَعِيْدٍ³ are in a rift² far away.³

Section (Rukû') 22

لَيْسَ الْبِرَّ 177. Piety⁴ is not

اَنْ تُوَلُّوْا وُجُوْهَكُمْ⁵ that you turn⁵ your faces⁶

قِبَلَ الْمَشْرِقِ towards the east

وَالْمَغْرِبِ and the west,

وَلَكِنَّ الْبِرَّ but piety is in

مَنْ اٰمَنَ بِاللّٰهِ those who believe in Allah

وَالْيَوْمِ الْاٰخِرِ and the Last Day

وَالْمَلٰٓئِكَةِ وَالْكِتٰبِ and the angels and the Book

وَالنَّبِيِّنَّ and the Prophets;

وَعٰتٰى الْمَالِ and give money,

عَلٰى حُبِّهِ in spite of love for it,

ذَوٰى الْقُرْبٰنِ وَالْيَتٰمٰى to relatives⁷ and the orphans,

وَالْمَسْكِيْنَ وَابْنِ السَّبِيْلِ the poor⁸ and the wayfarers⁹

وَالسَّابِقِيْنَ and the beggars,¹⁰

وَفِى الرِّقَابِ and in manumitting slaves;¹¹

وَأَقَامَ الصَّلٰوةَ and perform¹² the prayers

وَعٰتٰى الزَّكٰوةَ and pay the zakâh;

وَالْمُوفُوْنَ and who fulfil¹³

بِعَهْدِهِمْ their covenant

اِذَا عٰهَدُوْا when they make one,

1. i.e. disagree in the matter of altering and misinterpreting the Book, i.e., the *Tawrah*. *Ikhtalafû* = they disagreed, differed from one another, were at variance (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalf*], to follow, to succeed. See at 2:113, p. 54, n. 5).

2. *Shiqâq* (sing. *shiqqah*) = rift, split, fissure, crack. See at 2:137, p. 65, n. 5.

3. *Ba'id* (pl. *bu'adâ*) = far away, remote, distant; i.e., they are in a rift and far away from the truth.

4. *Birr* = piety, righteousness, reverence, kindness, charitable gift. The '*ayah*' has in view the Jews and the Christians who used to turn respectively to the west and the east during prayers, each claiming that piety lay in doing so. The '*ayah*' says that true piety lies not in turning to the east or the west but in believing Allah and faithfully following His directives and in the acts and qualities enumerated in this '*ayah*'.

5. *Tuwallû* (*tuwallûna*) = you (all) turn (v. ii. m. pl. impfct. from *wallâ*, form II of *waliya*, to be close, to follow; the terminal *nûn* being dropped on account of the particle '*an*' used before the verb. See *wallâ* at 2:142, p. 67, n.2).

6. *Wujûh* (sing. *wajh*) = faces, countenances. See at 2:112, p. 53, n. 7).

7. *Dhawî al-Qurbâ* (accusative/genitive of *dhawû al-Qurbâ*, sing. *dhû al-qurbâ*) = relatives, relations. See *dhî al-qurbâ* at 2:83, p. 38, n. 10.

8. *Masâkin* (sing. *maskin*) = poor, humble, miserable. See at 2:83, p. 39, n. 2.

9. *Ibn al-sabil* = wayfarer, traveller.

10. *Sâ'ilîn* (accusative/genitive of *Sâ'ilûn*, sing. *sâ'il*) = beggars, petitioners, questioners.

11. *Riqâb* (sing. *raqabah*) = necks, shoulder. In its plural form (*riqâb*) the word means slave; *fî al-riqâb* is a phrase meaning towards or for manumitting slaves.

12. '*Aqâma* = he properly performed, set upright (v. iii. m. s. past in form IV of *qâma*, to get up, stand up. See *yûqîmûna* at 2:3, p. 5, n. 3).

13. *Mûfûna* (sing. *mûfin*) = those who keep their promise, fulfil their covenant or agreement (active participle from '*awfâ*', form IV of *wafâ* [*wafâ*'], to be perfect, to fulfil).

وَالصَّابِرِينَ and are patient¹
 فِي الْبَأْسَاءِ وَالضَّرَاءِ in adversity² and affliction³
 وَحِينَ الْبَأْسِ and in the thick of fighting.⁴
 أُولَئِكَ Those are they
 الَّذِينَ صَدَقُوا who speak the truth;⁵
 وَأُولَئِكَ and those people,
 هُمُ الْمُتَّقُونَ they are the godfearing.⁶

يَا أَيُّهَا الَّذِينَ آمَنُوا 178. O you who believe,
 كُتِبَ عَلَيْكُمُ the taking of equal reprisal⁷
 فِي الْقَتْلِ in respect of the murdered⁸ –
 الْحُرِّ بِالْحُرِّ the freeman⁹ for the freeman,
 وَالْعَبْدُ بِالْعَبْدِ the slave¹⁰ for the slave,
 وَالْأُنْثَىٰ بِالْأُنْثَىٰ the female for the female;
 فَمَنْ عَفِيَ لَهُ but if anyone is excused¹¹
 مِنْ أَخِيهِ on behalf of his brother
 شَيْءٌ of a thing,
 فَاتَّبِعْ then the pursuing¹² is to be
 بِالْمَعْرُوفِ according to equity¹³
 وَادَّاءُ إِلَيْهِ and the payment to him
 بِإِحْسَنٍ is to be made in good grace.
 ذَلِكَ تَخْفِيفٌ This is a mitigation¹⁴

1. *Ṣâbirîn* (accusative/genitive of *ṣâbirûn*, sing. *ṣâbir*) = the patient, the persevering, the steadfast, the forbearing. Active participle from *ṣabara* [*ṣabr*], to be patient. See at 2:153, p. 73, n.1).

2. *Ba'sâ'* = adversity, distress, difficulty, poverty.

3. *Ḍarrâ'* = affliction, suffering, illness, distress.

4. *Ba's* = the thick of fighting, extreme torment.

5. i.e., they are true in their assertion of piety. *Ṣadaqû* = they spoke the truth, proved themselves true (v. iii. m. pl. past from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See *ṣâdiqîn* at 2:23, p. 12, n. 10).

6. *Muttaqûn* (sing. *muttaqin*) = godfearing, those who are on their guard. Active participle from *ittaqa* = to be on one's guard, to protect oneself, form VIII of *waqa* [*waqy/wiqâyah*], to guard, to protect. Hence *muttaqin* means one who protects oneself against Allah's displeasure and punishment by scrupulously obeying His injunctions and prohibitions; hence godfearing. See *muttaqîn* at 2:2, p. 4, n. 4). 'Āyahs 2:2 and this 'āyah 2:177 constitute a definition of a godfearing person (*muttaqin*).

7. *Qisâs* = the rule of equal retribution, reprisal, retaliation, equipoise.

8. *Qatlâ* (sing. *qatîl*) = killed, murdered persons (passive participle on the scale of *fu'il* from *qatala*).

9. *Hurr* (pl. m. *ahrâr/ħ. ħarâ'ir*) = freeman

10. 'Abd (pl. 'abîd/'ubdân/'ibdân/'ibâd) = slave, serf, servant. This part of the 'āyah has to be understood along with 5:45 (*sûrat al-Mâ'idah*).

11. 'Ufiya = he is excused, pardoned, forgiven (v. iii. m. s. past passive from 'afû ['afw/'afû], to be effaced, wiped out, obliterated. See 'i'fû at 2:109, p. 52, n. 5)

12. *Ittibâ'* = pursuing, following up (form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See *ittaba'û* at 2:102, p. 48, n. 1).

13. i.e., of demanding blood-money. *Ma'rûf* = usage, generally recognized or accepted practice, good, beneficial, fairness, equity (passive participle from 'urafa [*ma'rifuh/'irfân*], to know).

14. *Takhfîf* = mitigation. reduction, lightening (verbal noun in form II of *khaffa*, to be light, lose weight. See *yukhaffaju* at 2:86, p. 41, n. 1).

مِنْ رَبِّكُمْ وَرَحْمَةً from your Lord and a mercy;
 فَمَنْ أَتَدَّى but whoever transgresses¹
 بَعْدَ ذَلِكَ فَلَهُ after that² shall have
 عَذَابٌ أَلِيمٌ an agonizing³ punishment.

وَلَكُمْ 179. And there is for you
 فِي الْقِصَاصِ in the taking of reprisal
 حَيَاةٌ [the saving of] life,⁴
 يَا أَيُّهَا الَّذِينَ يَافِقُونَ O you men of understanding,
 لَعَلَّكُمْ so that you may
 تَتَّقُونَ be on your guard.⁵

كُتِبَ عَلَيْكُمْ 180. Prescribed for you is,
 إِذَا حَضَرَ when death approaches⁶
 أَحَدَكُمْ أَلْمُوتُ any of you,
 أَنْ تَرَكَ خَيْرًا if he leaves a fortune,⁷
 الْوَصِيَّةَ the making of bequests⁸
 لِلْوَالِدَيْنِ for the parents
 وَالْأَقْرَبِينَ and the relatives⁹
 بِالْمَعْرُوفِ with justice and equity,¹⁰
 حَقًّا عَلَى الْمُتَّقِينَ as a duty on the godfearing.¹¹



فَمَنْ بَدَّلَهُ 181. So whoever changes¹² it

1. *I'tadā* = he overstepped, transgressed, crossed the limits, acted outrageously (v. iii. m. s. past in form VIII of *'adā* ['adw], to run, speed, gallop. See ya'*tadūna* at 2:61, p. 29, n. 13). Transgression here means taking blood-money and then killing the murderer, or killing the murderer and then extorting blood-money from his kinsfolk.

2. i.e., after excusing or after taking blood-money.

3. *'Alīm* = agonizing, excruciating, extremely painful.

4. Because it will prevent people from fighting and killing one another.

5. *Tattaqūna* = you (all) be on your guard, protect yourselves (v. ii. m. pl. impfct. from *ittaqā*, form VIII of *waqā* [waqy/wiqāyah], to guard, to protect. See at 2:21, p. 11, n. 6; and *muttaqīn* at 2:2, p. 4, n. 4).

6. *Ḥadara* = he attended, was present (v. iii. m. s. past from *ḥudūr*). Here *ḥadara* has the sense of coming near, approaching.

7. *Khayr* (pl. *khiyār/akhyār*) = fortune, wealth, property, good thing. See at 2:105, p. 50, n. 3.

8. *Waṣīyyah* (pl. *waṣāyā*) = will, testament, bequest.

9. *Aqrabīn* (pl. of *aqrab* [aqrabūn] in the accusative /genitive) = relatives, relations.

10. *Ma'rūf* = good, beneficial, fairness, equity, usage, generally recognized or accepted practice (passive participle from *'araḥ* [ma'rīḥ/irfān], to know. See at 2:178, p. 84, n. 13).

11. *Muttaqīn* (pl. in the genitive of *muttaqīn*, active participle from *ittaqā* = to be on one's guard, to protect oneself, form VIII of *waqā* [waqy/wiqāyah], to guard, to protect. Hence *muttaqīn* means one who protects oneself against Allah's displeasure and punishment by scrupulously obeying His injunctions and prohibitions; hence godfearing. See at 2:2, p. 4, n. 4). The injunction of this *'āyah* has been superseded by the rules regarding inheritance laid down in 4:11-12 (*sūrat al-Nisā'*) and the right of making bequests is now limited to one-third of one's property.

12. *Baddala* = he changed, altered, substituted (v. iii. m. s. past in form II of *badala*, to change, replace. See at 2:59, p. 27, n. 12).

بَعْدَ مَا سَمِعَهُ after what he had heard¹ of it,

فَإِنَّهَا إِتْمُهُ then of course its sin² lies

عَلَى الَّذِينَ يُدِيلُونَهُ on those that change³ it.

إِنَّ اللَّهَ سَمِيعٌ Verily Allah is All-Hearing,
عَلِيمٌ All-Knowing.

فَمَنْ خَافَ 182. But he who fears⁴

مِنْ مَوْصٍ from a testator⁵

جَفًّا أَوْ إِثْمًا partiality⁶ or wrong

فَأَصْلَحَ and hence settles⁷

بَيْنَهُمْ between them,⁸

فَلَا إِثْمَ عَلَيْهِ then no sin will lie on him.

إِنَّ اللَّهَ

عَفُورٌ Most Forgiving,

رَحِيمٌ Most Merciful.

Section (Rukū') 23

يَا أَيُّهَا الَّذِينَ آمَنُوا 183. O you who believe,

كُتِبَ عَلَيْكُم obligatory is made⁹ on you

الصِّيَامُ fasting¹⁰

كَمَا كُتِبَ عَلَى as it was made obligatory on

الَّذِينَ مِنْ قَبْلِكُمْ those before you,¹¹

لَعَلَّكُمْ تَتَّقُونَ that you may be godfearing.

1. *Sami'a* = he heard, listened (v. iii. m. s. past from *sam* /*samā* /*samā* 'ah/masma'. See *sami* 'nā at 2:93, p. 44, n. 8).

2. *'Ithm* (pl. *'āthām*) = sin, crime, offence, wrong. See at 2:85, p. 40, n. 2.

3. *Yubaddilūna* = they change, alter, substitute (v. iii. m. pl. impfct. from *baddala*, form II of *badala*. See *baddala* at 2:59, p. 27, n. 12 and at n. 12 on the previous page).

4. *Khāfa* = he feared, was afraid of (v. iii. m. s. past from *khawf*. See at 2:38, p. 20, n. 3).

5. *Mūṣin* = testator. Active participle from *'awṣā*, form IV of *waṣā*.

6. *Janaf* = partiality, deviation, mistake.

7. *'Aṣḥaha* = he set right, settled, adjusted (v. iii. m. s. past in form IV of *ṣalaha* [*ṣalāh/sulūh/maṣlahah*], to be good, proper. See *muṣliḥūna* at 2:11, p. 7, n. 10; and *'aṣḥahū* at 2:160, p. 75, n. 10).

8. i.e., between the beneficiaries or the parties concerned.

9. *Kutiba* = it is written, put down in writing, inscribed, prescribed, made obligatory (v. iii. m. s. past passive from *kataba* [*katb/kitbah/kitābah*], to write).

10. *Ṣiyām* = fast, fasting, abstinence. Technically it means abstinence from food and drinks and sex from early dawn till sunset with intention to fast. 'Āyahs 183-187 speak about fasting and these should be understood and interpreted together.

11. Such as the followers of Prophets Mūsā and 'Īsā, peace be on them.

أَيَّامًا مَّعْدُودَاتٍ 184. For days numbered.¹

فَمَنْ كَانَ مِنْكُمْ

مَّرِيضًا أَوْ عَلَى سَفَرٍ

ill² or on travel³

فَعِدَّةٌ then a number

مِنْ أَيَّامٍ أُخَرَ of other days.⁴

وَعَلَى الَّذِينَ

use all their strength⁵ to do it

وَذِيَّةٌ is a redemption –⁶

طَعَامٍ مُسْكِينٍ the feeding of an indigent⁷;

فَمَنْ تَطَوَّعَ but whoever willingly does⁸

خَيْرًا good,⁹

فَهُوَ خَيْرٌ لَهُ that is better for him;

وَأَنْ تَصُومُوا and that you fast¹⁰

خَيْرٌ لَّكُمْ is better for you,

إِنْ كُنْتُمْ تَعْلَمُونَ if you are aware [of].¹¹



شَهْرُ رَمَضَانَ 185. The month of Ramaḍân

الَّذِي is that

أُنزِلَ فِيهِ in which was sent down¹²

الْقُرْآنُ the Qur'ân,

هُدًى لِلنَّاسِ as guidance for mankind

وَبَيِّنَاتٍ and as clear proofs¹³

مِنَ الْهُدَى of guidance and Criterion.¹⁴

وَالْفُرْقَانِ

1. *Ma'dûdât* (sing. *ma'dûdah*) = numbered, countable, a few, some. The period is in fact specified in 'āyah 185, i.e., the month of Ramaḍân. So this 'āyah 183 is to be understood together with 'āyah 185.

2. *Marîḍ* (pl. *marḍâ/marḍâ*) = ill, sick, diseased.

3. i.e., travel up to a prescribed distance which allows reduction in praying (*qasr*).

4. i.e., the same number of days that are not fasted during the month of Ramaḍân due to illness or travel.

5. *Yuṣṭiqûna* = they can just do, they exert all their strength to do [see Al-Isfahâni, *Al-Mufradât*, p. 312] (v. iii. m. pl. impfct. from 'aṭâqa, form IV of ṭâqa [ṭawq], to be able). This provision is for the old and the infirm, just as the previous clause provides for the sick and those on travel.

6. *Fidyah* (pl. *fidyât/fidan*) = redemption, ransom.

7. i.e., to feed one indigent person for each day not fasted. *Miskîn* (pl. *masâkîn*) = poor, indigent. See at 1:177, p. 83, n. 8.

8. *Taṭawwa'a* = he volunteered to do, voluntarily /willingly did (v. iii. m. s. past in form V of ṭâ'a [ṭaw'] to obey, be obedient). See at 2:158, p. 74, n. 8.

9. i.e., by increasing the extent of redemption, e.g., by feeding a larger number of indigent persons.

10. *Taṣûmû[nā]* = you (all) fast (v. ii. m. pl. impfct. from ṣâma [ṣawm/ṣiyâm], to fast, to abstain from food, drink and sex. The terminal *nûn* has been dropped on account of the particle 'an coming before the verb).

11. *Ta'lamûna* = you (all) know, are aware of (v. ii. m. pl. impfct. from 'alima. See at 2:22, p. 12, n. 5).

12. i.e., the beginning of the process of sending down the Qur'ân to the Prophet was made during the month of Ramaḍân, in a "Blessed Night" (*laylah mubârahah*), the "Night of Power" (*laylat al-qadr*). See 44:3 and 97:1. 'Unzila = it was sent down (v. iii. m. s. past passive from 'anzala, form IV of nazala [nuzâl], to come down, descend). See at 2:4, p. 5, n. 6.

13. *Bayyinât* (sing. *bayyinah*) = clear proofs, indisputable evidences. See at 2:87, p. 41, n. 6.

14. *Furqân* = criterion, distinguishment, evidence.

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا أَلْعِدَّةَ وَتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَيْتُمْ ۚ وَلَعَلَّكُمْ تَشْكُرُونَ ۝ ١٨٦ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ

So whoever of you sights¹ the month shall fast it through; but whoever is ill or on travel, then a number² of other days – Allah intends³ for you ease,⁴ and does not intend for you hardship⁵ – and that you may complete⁶ the number and proclaim Allah's supremacy⁷ in that He has guided you and in order that you may express gratitude.⁸

186. And if there ask⁹ you My servants about Me, [tell] I am indeed close by;¹⁰ I respond¹¹ to the prayer¹² of the supplicant

1. *Shahida* = he saw, witnessed, sighted (v. iii. m. s. past from *shuhûd*, to see, to witness).

2. *'Iddah* = number; legally prescribed period; i.e., whoever is ill or on travel and does not fast, should fast at another time for an equal number of days not fasted during the month of Ramaḍân on account of illness or travel.

3. *Yurîdu* = he intends, wishes, desires (v. iii. m. s. impfct. from *'arâda*, form IV of *râda* [rawd], to walk about, search. See *'arâda* at 2:26, p.14, n. 5).

4. *Yusr* = ease, facility.

5. *'Usr* = hardship, difficulty, distress.

6. *Tukmilû*[na] = you (all) complete, make full (v. ii. m. impfct. from *'akmala*, form IV of *kamila/kamula/kamala* [kamâl/kumûl], to be complete, perfect. The terminal *nûn* is dropped here on account of the particle *lâm* (signifying an imperative) used before the verb.

7. *Tukabbirû*[na] = you (all) proclaim supremacy/greatness of, magnify, extol, glorify (v. ii. m. pl. impfct. from *kabbara*, form II of *kabara/kabura* [kabr], to be big., to grow. The terminal *nûn* is dropped here on account of the particle *lâm* (signifying an imperative) used before the verb.

8. *Tashkurûna* = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [shukr/shukrân], to thank, express gratitude. See at 2: 52, p. 24, n. 13.

9. *Sa'ala* = he asked, enquired (v. iii. m. s. past) [*su'âl/mas'alah/tas'âl*]. See *tas'alû* at 2:108, p. 51, n. 4.

10. *Qarîb* = near, close by, not far away; i.e., close by in knowledge and hearing so that there is no need for intermediaries.

11. *'Ujibu* = I respond, I answer (v. i. impfct. from *'ajaba*, form IV of *jâba* [jawb], to travel, to explore.

12. *Da'wah* = prayer, call, supplication, invocation, appeal.

إِذَا دَعَا¹ when he calls¹ on Me.
 فَلْيَسْتَجِيبُوا لِي² So let them respond² to Me
 وَلْيُؤْمِنُوا بِي and believe in Me
 لَعَلَّهُمْ so that they may
 يَرْشُدُوا³ follow the right course.³
 أَجَلٌ لَكُمْ 187. Lawful is made⁴ for you
 لَيْلَةَ الْفِصَا⁵ during the night of fasting
 الرَّفْتُ إِلَى نِسَائِكُمْ⁶ to go in⁵ to your wives.
 مِنْ بَاسٍ لَكُمْ They are your covering,
 وَأَنْتُمْ بَاسٌ لِهِنَّ⁶ and you are their covering.⁶
 عَلِمَ اللَّهُ أَنْكُمْ Allah knows that you
 كُنْتُمْ تَخْتَانُونَ use to betray⁷
 أَنْفُسَكُمْ yourselves;
 فَتَابَ عَلَيْكُمْ⁸ Hence He forgave⁸ you
 وَعَفَا عَنْكُمْ and exempted⁹ you.
 فَالْتَمِزْهُمْ¹⁰ Now then join¹⁰ them
 وَاسْتَعُوا¹¹ and seek¹¹ for what
 كَتَبَ اللَّهُ لَكُمْ¹² Allah has ordained for you;¹²
 وَكُلُوا وَاشْرَبُوا and eat and drink
 حَتَّى يَتَبَيَّنَ لَكُمُ¹³ till distinct becomes¹³ to you
 الْخَيْطُ الْأَبْيَضُ the white thread
 مِنَ الْخَيْطِ الْأَسْوَدِ from the black thread
 مِنَ الْفَجْرِ of the dawn.

1. *Da'â + ni* (originally *nî*) = he called, prayed, supplicated, invoked (v. iii. m. s. past).

2. *Yastajîbû(na)* = they respond, answer, listen to, defer to (v. iii. m. pl. impfct. from *istajâba*, from X of *jâba*. See '*ujîbu* in the previous clause of this '*âyah*, p. 88, n.11). Listening or responding to Allah means believing in Him, refraining from associating any partner with Him and abiding by His injunctions and prohibitions.

3. *Yarshudûna* = they follow the right course, are well guided (v. iii. m. pl. impfct. from *rashada* [*rushd*], to be on the right way).

4. '*Uhilla* = he or it is made lawful, made permissible (v. iii. m. s. past passive from '*ahalla*, from IV of *halla* [*hall/hill*], to unbind, to solve, to be lawful. See also at 2:173, p. 81, n. 10).

5. *Rafath* = obscenity, indulging in the satisfaction of desires, going in to one's wife for sexual enjoyment. Initially eating, drinking and having sex were allowed only between sunset and the '*ishâ*' prayer. The '*âyah* modifies the rule and makes these lawful till the break of early dawn.

6. *Libâs* (pl. *albisah*) = clothing, apparel, costume, garment, dress, covering. Husband and wife are each a "covering" to the other in the sense that each is a means of tranquillity to the other and each protects the other from unlawful conduct.

7. *Takhtânûna* = you (all) betray, deceive, dupe (v. ii. m. pl. impfct. from *ikhîâna*, form VIII of *khâna* [*khawn/khiyânah*], to be treacherous).

8. *Tâba* = he returned, turned to (v. ii. m. s. past [from *tawb*, *tawbah* / *matâb*]). Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 2:37, p. 19, n. 14.

9. '*Afâ* = he effaced, wiped out, obliterated, exempted, relieved (v. iii. m. s. past [from '*afw*'/'*afâ*']).

10. *Bâshirû* = you (all) join, touch, be in direct contact, have sexual intercourse (v. ii. m. pl. imperative from *bâshara*, form III of *bashara*, to peel, to scrape off, to be delighted).

11. *Ibâghâ* = you (all) seek, desire, wish for, aspire after (v. ii. m. pl. imperative from *ibâghâ*, form VIII of *baghâ* [*baghâ*], to seek, to desire).

12. i.e., of offspring.

13. *Yatabayyana* [*u*] = it becomes distinct, clear, evident (v. iii. m. s. impfct. from *tabayyana*, form V of *bâna* [*bayân*], to come out, be clear, be evident. See *tabayyana* at 2:109, p. 52, n. 3.

ثُمَّ أَتِمُّوا الصِّيَامَ then complete¹ the fasting
 إِلَى الْإِيلِ till nightfall;
 وَلَا تَتَّبِعُوا هَمَزًا and do not go in to them
 وَأَنْتُمْ عَنْكُمْ while you are in isolation²
 فِي الْمَسَاجِدِ in the mosques.
 تِلْكَ These are
 حُدُودُ اللَّهِ the bounds³ set by Allah,
 فَلَا تَقْرُبُوهَا so do not go near⁴ them.
 كَذَلِكَ يَبَيِّنُ اللَّهُ Thus does Allah make clear⁵
 لِّلنَّاسِ His revelations⁶ to men
 لَعَلَّهُمْ so that they may be
 يَتَّقُونَ on their guard.⁷
 وَلَا تَأْكُلُوا 188. And do not devour⁸
 أَمْوَالَكُمْ your wealth
 بَيْنَكُمْ as between yourselves
 بِالْبَطِيلِ with injustice⁹
 وَتُدْلُوا بِهَا nor make an offer¹⁰ with it
 إِلَى الْحُكَّامِ to the adjudicators¹¹
 لِتَأْكُلُوا وَرِيقًا in order that you may eat
 مِنْ أَمْوَالِ النَّاسِ a part of men's properties
 بِإِثْمٍ sinfully
 وَأَنْتُمْ تَعْلَمُونَ and you are aware [of it].

1. *'Atimmû* = you (all) complete, make full (v. ii. m. pl. imperative from *'atamma*, form IV of *tamma*, to be complete. See *'atamma* at 2:124, p. 58, n. 14.

2. *'Ākifûn* (sing. *'ākif*) = those in a state of isolation or uninterrupted devotion and prayer (active participle from *'akafu* [*'ukûf*], to cling to, to devote or apply oneself to. See *'ākifin* at 2:125, p. 59, n. 6). The reference here is to the act of uninterrupted prayer and devotion in the mosque during the closing days of Ramaḍān. The *'āyah* makes it unlawful for one during such stay in the mosque (*i'tikāf*) to go out and have sexual intercourse with one's wife even during the night.

3. *Ḥudūd* (sing. *ḥadd*) = edges, limits, bounds, borders, boundaries, Allah's injunctions, legal punishment.

4. i.e., do not go near to violating the prohibitions. *Lā Taqrabû* = you (all) do not go near, approach (v. ii. m. pl. imperative {prohibition} from *qaraba* [*qurb / maqrabah*], to go near, approach.

5. *Yubayyinu* = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [*bayān*], to be plain, clear). See at 2:68, p. 32, n. 7.

6. *'Āyât* (sing. *'āyah*) = signs, tokens, marks, units of statements in the Qur'ān, revelations

7. i.e., against pitfalls and violation of Allah's injunctions. *Yattaqûna* = they are on their guard, protect themselves (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqāyah*], to guard, to protect. See *tattaqûna* at 2:21, p. 11, n. 6).

8. *Lā Ta'kulû* = you (all) do not eat, consume, devour (v. ii. m. pl. imperative {prohibition} from *'akala* [*'akhl/ma'kal*], to eat. See *kulû* at 2:58, p. 27, n. 1).

9. i.e., unlawfully, such as by stealing, usurping, taking forcefully or deceptively. *Bāṭil* = false, baseless, invalid.

10. i.e., of bribe or illegal gratification. (*Lā*)+ *Tudlû* = you (all) do (not) make an offer, cast down, deliver, adduce (v. ii. m. pl. imperative {prohibition}, from *'adlā*, form IV of *dalā* [*dalw*], to drop down).

11. *Ḥukkām* (sing. *ḥākim*) = judges, adjudicators, rulers (active participle from *ḥakama* [*ḥukm*], to pass judgement).

Section (Rukû') 24

يَسْأَلُونَكَ 189. They ask¹ you

عَنِ الْأَهْلَةِ² about the new moons.

قُلْ هِيَ مَوَاقِيتُ Say: They are time-tables³

لِلنَّاسِ وَالْحَجِّ for men and the pilgrimage.

وَلَيْسَ أَنْزِرُ And piety⁴ is not

بِأَنْ تَأْتُوا الْبُيُوتَ in that you enter⁵ the homes

مِنْ ظُهُورِهِمَا by the backs⁶ thereof,

وَلَكِنَّ الْبِرَّ but piety is

مَنْ أَنْزَرَ in him who fears Allah.⁷

وَأْتُوا الْبُيُوتَ Enter your houses

مِنْ أَبْوَابِهَا by the doors⁸ thereof;

وَاتَّقُوا اللَّهَ and fear⁹ Allah

لَعَلَّكُمْ so that you may

نُفْلِحُوا be successful.¹⁰

وَقَاتِلُوا 190. And fight¹¹

فِي سَبِيلِ اللَّهِ in the way of Allah

الَّذِينَ يُقَاتِلُونَكَ those that fight¹² you;

وَلَا تَقْدُوا but do not be aggressive.¹³

إِنَّ اللَّهَ لَا يُحِبُّ Verily Allah does not like

الْمُعْتَدِينَ the aggressors.

وَأَقْتُلُوهُمْ 191. And kill them

حَيْثُ تَجِدُهُمْ wherever you find¹⁴ them;

1. *Yas'alûna* = they ask, enquire (v. iii. m. pl. impfct. from *sa'ala* [*su'âl/mas'alah/tas'âl*], to ask. See *tas'alûna* at 2:134, p. 63, n. 9).

2. '*Ahilla*' (sing. *hilâl*) = the new moons, i.e., the cyclic appearance of the new moons.

3. *Mawâqit* (sing. *mîqât*) = appointed times, dates, meeting points, deadlines, timetables.

4. *Birr* = piety, righteousness, reverence, kindness, obedience, charitable gift. See 2:177, p. 83, n. 4. This part of the '*âyah*' disapproves of a practice of some pre-Islamic Arabs who used to enter their homes by the backs thereof after having resolved on pilgrimage or '*umrah*' but before having performed it.

5. *Ta'tû[na]* = you (all) come, enter, go in (v. ii. m. pl. impfct. from '*atâ*' [*'aty/ityân/ma'tâh*], to come, to arrive. The terminal *nûn* is dropped on account of the particle '*un*' coming before the verb. See '*atayta*' at 2:145, p. 69, n.4).

6. *Zuhûr* (sing. *zahr*) = backs, rears, rear sides. See at 2:101, p. 47, n. 6).

7. *Ittaqâ* = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqa* [*waqy/wiqâyah*], to guard, to protect. See *yattaqûna* at 2:187, p. 90, n. 7).

8. *Abwâb* (sing. *bâb*) = doors, gates, sections.

9. *Ittaqû* = you (all) be on your guard, beware of, fear (v. ii. m. pl. imperative. See n. 7 above).

10. *Tuflihûna* = you (all) succeed, be successful, prosper (v. ii. m. pl. impfct. from '*aflaha*', form IV of *falaḥa* [*falḥ*], to cleave, split).

11. *Qâtîlû* = you (all) fight (v. ii. m. pl. imperative from *qâtala*, form III of *qatala* [*qatl*], to kill, slay). This '*âyah*' gives permission for the Muslims to fight on three conditions : (a) that the fighting must be in the "way of Allah", i.e., for the sake of serving the cause of His *dîn*; (b) that the opposite side must be "those that fight you", i.e. they must have started fighting, and (c) that the Muslims must not be the aggressors.

12. *Yuqâtîlûna* = they fight (v. iii. m. pl. impfct. from *qâtala*. See no. 11 above).

13. *Lâ ta'tadû* = you (all) do not commit aggression/ transgress /overstep / act outrageously (v. ii. m. pl. imperative from '*i'tadâ*', for VIII of '*adâ*' [*'adw*], to speed, race). See *yu'tadûna* at 2:61, p. 29, n. 13)

14. *Thaqiftum* = you (all) find, meet (v. ii. m. pl. past from *thaqifa* [*thaqf*], to meet, be skilful).

وَأَخْرِجُوهُمْ and drive¹ them out
 مِنْ حَيْثُ from where
 أَخْرَجُوكُمْ they have driven² you out;
 وَالَّذِينَ and persecution³ is
 أَشَدُّ مِنَ الْقَتْلِ worse than killing.
 وَلَا تَقَاتِلُوهُمْ And do not fight⁴ them
 عِنْدَ الْمَسْجِدِ الْحَرَامِ by the Sacred Mosque
 حَتَّى يَقْتُلُوكُمْ unless they fight you⁵
 فِيهِ therein;
 فَإِنْ قَتَلُوكُمْ but if they [so] fight you
 فَاقْتُلُوهُمْ then kill them.
 كَذَلِكَ جَزَاءُ Such is the retribution⁶
 الْكَافِرِينَ of the unbelievers.

فَإِنْ أَنهَوْا 192. But if they give up,⁷
 فَإِنَّ اللَّهَ then of course Allah is
 عَفُورٌ Most Forgiving,
 رَحِيمٌ Most Merciful.

وَقَاتِلُوهُمْ حَتَّى 193. And fight them till
 لَا تَكُونَ فِتْنَةٌ there be no persecution
 وَيَكُونَ الدِّينُ and the worship⁸ becomes
 لِلَّهِ for Allah [Alone].

1. '*Akhrijû* = you (all) drive out, turn out, oust, dislodge (v. ii. m. pl. imperative from '*akhraja*, form IV of *kharaja* [*khurâj*], to go out. See '*akhraja* at 2:22, p. 11, n. 12).

2. '*Akhrajû* = they drove out, turned out, ousted, dislodged (v. iii. m. pl. past from '*akhraja*. See n. 1 above). This '*âyah* and the previous '*âyah* make it clear that the permission to fight was given after the Makkan unbelievers had already started fighting against the Muslims and had driven them out from their homes.

3. '*Fitnah* (pl. *fitan*) = persecution, trial, test, intrigue, dissension, discord. See at 2:102, p. 48, n. 7.

4. '*Lâ tuqâtîlû* = do not fight (v. ii. m. pl. imperative {prohibition}, from *qâtala*, form III of *qatala* [*qatl*], to kill. See *qâtîlû* at 2:190, p. 91, n. 11).

5. '*Yuqâtîlûna* = they fight (v. iii. m. pl. impfct. from *qâtala*. See n. 4 above and at 2:190, p. 91, n. 12.).

6. '*Jazâ'* = retribution, repayment, recompense, requital.

7. '*Intahaw* = they came to an end, gave up, terminated, desisted, ceased, stopped (v. iii. m. pl. past from *intahâ*, form VIII of *nahâ* [*nahw/nahy*], to forbid, ban).

8. '*Dîn* (pl. *adyân*) = religion, faith, creed, worship. Here the sense is that of worship and sincere submission to Allah (See *Al-Bahr*, II, p. 246; *Tafsîr al-Jalâlayn* on the '*âyah*).

فَإِنْ أَنهَبُوا So if they give up¹

فَلَا عُدْوَانَ then let there be no hostility²

إِلَّا عَلَى except against

الظَّالِمِينَ the transgressors.³

الشَّهْرِ الْحَرَامِ 194. The sacred⁴ month

يَا شَهْرَ الْحَرَامِ is for the sacred month,

وَالْحَرَمَاتُ and the sacred things⁵

قِصَاصٌ counterpoise [one another].⁶

فَمَنْ أَغْدَى So whoever makes an attack⁷

عَلَيْكُمْ on you

فَاعْتَدُوا عَلَيْهِ بِمِثْلِ attack⁸ him similarly

مَا أَعْدَى عَلَيْكُمْ as he made the attack on you.

وَاتَّقُوا اللَّهَ And be afraid of⁹ Allah

وَاعْلَمُوا أَنَّ اللَّهَ and know that Allah is

مَعَ الْمُتَّقِينَ with the godfearing.¹⁰

وَأَنفِقُوا 195. And expend¹¹

فِي سَبِيلِ اللَّهِ in the way of Allah;

وَلَا تُلْقُوا and do not throw¹²

بِأَيْدِيكُمْ yourselves¹³ with your hands

إِلَى الْهَلَاكِهَ to destruction.¹⁴

وَأَحْسِنُوا And be generous;¹⁵

1. *Intahaw* = see n.7 on the previous page.

2. *'Udwan* = hostility, hostile action, aggression, enmity. See at 2:85, p. 40, n.3.

3. *Zâlimîn* (accusative /genitive of *zâlimûn*, sing. *zâlim*) = transgressors, wrong-doers (active participle of *zalama* [zulm], to transgress, do wrong. See at 2:35, p. 19, n.5). Here "transgressors" mean those who do not give up and continue fighting.

4. *Harâm* = sacred, inviolate, forbidden.

5. *Ḥurumât* (sing. *ḥurmah*) = sacred things, forbidden things.

6. *Qiyâs* = the rule of equal retribution, reprisal, retaliation, equipoise, counterpoise. See at 2:178, p. 84, n. 7.

7. *I'tadâ* = he committed aggression, did a hostile act, overstepped (v. iii. m. s. past in form VIII of *'adâ* ('adw), to run, to speed. See at 2:178, p. 85, n. 1).

8. *I'tadû* = you (all) make an attack (v. ii. m. pl. imperative from *i'tadâ*).

9. *Ittaqû* = You (all) be on your guard, protect yourselves, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqâyuh*), to guard, safeguard. See at 2:24, p. 12, n. 12).

10. *Muttaqîn* (accusative/genitive of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, godfearing. Active participle from *ittaqa*. See n. 9 above and at 2:2, p. 4, n. 4). The *'ayah* sets the rules of guidance for the Muslims in case the unbelievers commit an aggression on them during the sacred months or in the sacred precincts, directing them to counterattack the aggressors at the same time and in the same place as equal retribution (*qiyâs*).

11. *'Anfiqû* = you (all) expend, spend, lay out (v. ii. m. pl. imperative from *'anfaqa*, form IV of *nafaqa* [nafaq], to be used up, to be spent).

12. *Lâ+ tulqû* = do not throw, throw away, cast (v. ii. m. pl. imperative from *'alqa*, form IV of *laqiya* [liqâ'/luqyân/luqan], to meet, encounter).

13. The object of "throw", i.e. "yourselves", is silent here. See *Tafsîr al-Baydâwî*, I, p.109; also *Tafsîr al-Jalâlayn*. The meaning is: Do not ruin yourselves by not spending in the way of Allah, i.e. *jihâd*, or by not joining it.

14. *Tahlukah* = ruin, destruction.

15. *'Ahsinû* = you (all) be generous, be good (v. ii. m. pl. imperative from *'ahsana*, form IV of *hasuna* [husn], to be good, handsome).

إِنَّ اللَّهَ يُحِبُّ
الْمُحْسِنِينَ verily Allah loves
the generous.¹

وَاتِمُّوا 196. And perform fully²
الحَجَّ وَالْعُمْرَةَ لِلَّهِ hajj and 'umrah for Allah.

فَإِنْ أُحْصِرْتُمْ But if you are barred,³
فَمَا اسْتَيْسَرَ then make whatever is easy⁴

مِنَ الْهَدْيِ of the sacrifice;⁵

وَلَا تَحْلِقُوا and do not shave⁶

رُءُوسَكُمْ your heads

حَتَّى يَبْلُغَ الْهَدْيُ till the sacrifice reaches⁷

مَحَلَّهُ its slaughtering place;⁸

فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا but if any of you is ill

أَوْ بَدَأَ أَدَى or has on him an ailment⁹

مِنْ رَأْسِهِ at his head,

فَفِدْيَةٌ then the redemption¹⁰ is

مِنْ صِيَامٍ أَوْ صَدَقَةٍ of fasting or charitable gift¹¹

أَوْ نَسِكَ or making a sacrifice.¹²

وَإِذَا أَسَافْتُمْ And when you are in safety,¹³

فَمَنْ تَمَنَّعَ then whoever prefers¹⁴

بِالْعُمْرَةِ being on 'umrah

إِلَى الْحَجِّ till the hajj,

فَمَا اسْتَيْسَرَ then make whatever is easy

1. *Muhsinîn* (accusative /genitive of *muhsinûn*, sing. *muhsin*) = those who do right things, beneficent, charitable, generous (active participle from *'ihsân*, form IV of *hasana* [*husn*], to be handsome, to be good. See at 2:58, p. 27, n. 11)

2. *'Atimmû* = you (all) complete, make full, perform fully (v. ii. m. pl. imperative from *'atamma*, form IV of *tamma*, to be complete. See at 2:187, p. 90, n. 1. See also *'atamma* at 2:124, p. 58, n. 14). This and the succeeding *'âyahs* till *'âyah* 203 describe the rules of performing *hajj* and *'umrah* during the time of peace as well as of war.

3. i.e., if you are barred by an enemy from going to the Ka'ba or entering Makka. *'Uḥṣirtum* = you were barred, beleaguered, besieged, blockaded, restrained, contained, encircled (v. ii. m. pl. past passive from *'aḥṣara*, form IV of *ḥaṣara* [*ḥaṣr*], to surround, blockade).

4. *Istaysara* = it became easy, comfortable (v. iii. m. s. past in form X of *yasira* [*yasar/yusr*], to be easy. See *yusr* at 2:185, p. 88, n. 4).

5. *Hady* = what is offered as sacrifice, sacrifice, the sacrificial animal.

6. *Lâ+ taḥliqû* = you (all) do not shave (v. ii. m. pl. imperative {prohibition} from *ḥalaqa* [*ḥalq*], to shave).

7. *Yablughu*[u] = he or it reaches, arrives at, comes to, matures, ripens, comes of age, attains puberty (v. iii. m. s. impfct. from *balagha* [*buligh*], to reach).

8. i.e., the animal is sacrificed. *Maḥill* = the place of sacrifice, i.e. the Ka'ba precinct, the valley of Minâ or, if besieged, the place of besieger.

9. *'Adhan* = ailment, injury, trouble, offence.

10. *Fidyah* (pl. *fidyât* / *fidan*) = redemption, ransom. See at 2:184, p. 87, n. 6).

11. *Ṣadaqah* (pl. *ṣadaqât*) = charitable gift, charity, voluntary contribution, alms.

12. *Nusuk* = sacrifice, ritual, especially during the pilgrimage.

13. *'Amintum* = you (all) became safe, were secure (v. ii. m. pl. past from *'amina* [*'amn/amân*], to be safe).

14. *Tamatta'a* = he preferred, enjoyed, relished (v. iii. m. s. past in form V of *mata'a* [*mat'/muta'*], to take away). Technically *tamattu'* means performing *'umrah* and *hajj* in one go during the sacred months, but relinquishing the state of *'iḥrâm* after performing *'umrah* but again assuming the state of *'iḥrâm* for performing *hajj*.

مِّنْ أَهْدَىٰ of the sacrifice;

فَمَن لَّمْ يَجِدْ but he that cannot find [it],¹

فَصِيَامُ ثَلَاثَةِ أَيَّامٍ shall fast three days

فِي الْحَجِّ during the *hajj*

وَسَعَةِ and seven [days]

إِذَا رَجَعْتُمْ when you all have returned,²

تِلْكَ عَشْرَةٌ كَامِلَةٌ that is ten in full.

ذَلِكَ لِمَن This is for the one

لَّمْ يَكُنْ أَهْلَهُ whose family are not

كَاصِرِي dwellers³ by

الْمَسْجِدِ الْحَرَامِ the Sacred Mosque.

وَاتَّقُوا اللَّهَ And be afraid⁴ of Allah

وَأَعْلَمُوا أَنَّ اللَّهَ and know that Allah is

شَدِيدُ الْعِقَابِ severe⁵ in retribution.⁶

Section (Rukû') 25

الْحَجَّ 197. The pilgrimage is

أَشْهُرٌ مَّعْلُومَاتٌ during well-known⁷ months.

فَمَن So whoever

وَرَضَ فِيهِ makes incumbent⁸ therein

الْحَجَّ the pilgrimage

فَلَا رَفَ shall not enjoy sex,⁹

وَلَا فُسُوقٌ nor indulge in sins,¹⁰

1. i.e., cannot find the means or the animal for making the sacrifice. *Yajid(u)* = he finds, gets, comes across (v. iii. m. s. past from *wajada* [*wujûd*], to find).

2. *Raja'tum* = you (all) returned, came back (v. ii. m. pl. past from *raja'u'a* [*rujû'*], to come back. See *yarji'âna* at 2:18, p. 10, n. 4).

3. *Hâdirî[n]* (accusative /genitive of *hâdirîn*, sing. *hâdir*) = dwellers, residents, present (active participle from *hādara* [*hudûr*], to be present, to be settled). The rule laid down here is for non-residents of Makka and does not apply to the residents thereof. Offering a sacrifice is incumbent on non-resident pilgrims performing (a) *hajj* of *tamattu'*, i.e., performing 'umrah and *hajj* in one go but relinquishing the state of *ihrâm* after performing 'umrah but assuming the state of *ihrâm* again for performing *hajj*, or (b) *hajj* of *qiran*, i.e., performing 'umrah and *hajj* in one go but remaining in the state of *ihrâm* all through.

4. *Ittaqû* = You (all) be on your guard, protect yourselves, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqâyah*), to guard, safeguard. See at 2:189, p. 91, n. 9).

5. *Shadîd* (pl. *ashiddâ'/shidâd*) = severe, hard, stern, rigorous, strong, forceful, intense. See 'ashadd at 2:74, p.35, n. 2.

6. 'Iqâb = punishment, retribution, infliction of punishment.

7. *Ma'lûmât* (f. sing. *ma'lûmah*) = known, fixed, determined; also, as noun, known facts, data, information). The months of *hajj* are the 10th, the 11th and the first 13 days of the 12th month of the lunar calendar.

8. i.e., formally resolves on by making *niyyah* and putting on *ihrâm*. *Faraḍa* = made incumbent, determined, imposed, undertook the duty of, decreed (v. iii. m. s. past from *farḍ*).

9. *Rafath* = obscenity, indulging in the satisfaction of desires, going in to one's wife for sexual enjoyment. See at 2:187, p. 89, n. 5.

10. *Fusûq* = sinfulness, iniquity, outrage. See *fâsiqûn* at 2:99, p. 47, n. 3; and *fâsiqîn* at 2:26, p. 14, n. 7.

وَلَا جِدَالَ nor engage in quarrelling¹
 فِي الْحَجِّ during the *hajj*;
 وَمَا تَقْلَعُوا and whatever you do
 مِنْ خَيْرٍ of good
 يَعْلَمَهُ اللَّهُ Allah knows it.
 وَتَكْرَرُوا And take provisions along,²
 فَإِنَّ خَيْرَ الزَّادِ but the best of provisions³
 الْقَوَى is godfearliness;⁴
 وَأَتَّقُونِ and be afraid⁵ of Me,
 يَا أُولِيَ الْأَلْبَابِ O you men of perception.⁶

﴿١٧٧﴾

لَيْسَ عَلَيْكُمْ جُنَاحٌ 198. No sin⁷ will be on you
 أَنْ تَبْتَغُوا فَضْلًا that you seek⁸ a bounty
 مِنْ رَبِّكُمْ of your Lord.
 فَإِذَا أَفَضْتُمْ So when you have emerged⁹
 مِنْ عَرَفَاتٍ from 'Arafat
 فَادْكُرُوا اللَّهَ then remember¹⁰ Allah
 عِنْدَ الْمَشْرِقِ الْحَرَامِ at the Sacred Spot¹¹ –
 وَادْكُرُوهُ and remember Him
 كَمَا هَدَىٰكُمْ as He has guided you,
 وَإِنْ كُنْتُمْ for indeed you had been
 مِنْ قَبْلِهِ before it
 لِمَنِ الضَّالِّينَ of those gone astray.¹²

﴿١٧٨﴾

1. *Jidāl* = quarrel, quarrelling, dispute, disputing.

2. *Tazawwadū* = you (all) take along provisions, be supplied with provisions (v. ii. m. pl. imperative from *tazawwada*, form V *zāda* [zawd], to make provisions).

3. *Zād* (pl. *azwād/azwidah*) = provisions, supplies.

4. *Taqwā* = godfearliness, devoutness, piety. The best of provisions is godfearliness because it protects one from being involved in sins, renders one's *hajj* and other deeds exclusively for the sake of Allah, making way for Allah's pleasure and the accumulation of merits that are the real provisions for the hereafter.

5. *Ittaqū + ni* (originally *nī*) = You (all) be on your guard, protect yourselves, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqā* (*waqy/wiqāyah*), to guard, safeguard. See at 2:24, p. 12, n. 12).

6. *Albāb* (sing *lubb*) = sense, reason, intellect, intelligence, understanding, perception, heart, core, gist, essence.

7. *Junāh* = sin, fault, misdemeanour. See 2:158, p. 74, n. 7.

8. *Tabtaghū[na]* = you (all) seek, desire, aspire after, strive for (v. ii. m. pl. impfct. from *ibtaghā*, the terminal *nūn* being dropped on account of the particle 'an used before the verb; form VIII of *baghā* [*bughā*], to seek, to desire. See *ibtaghū* at 2:187, p. 89, n. 11).

9. *'Afaḍtum* = you (all) emerged, moved out with force, streamed, overflowed, became prolix (v. ii. m. pl. past in form IV of *fāḍa* [*fayḍ/fuyḍān*], to overflow, inundate).

10. *Udhkurū* = you (all) remember, call to mind, i.e., make prayers and glorify Allah (v. ii. m. pl. imperative from *dhakara* [*dhikr/tadhkār*], to remember. See at 2:40, p. 20, n. 10).

11. *Al-mash'ar al-haram* = the sacred spot, i.e. Muzdalifah, a valley between 'Arafat and Minā.

12. *Ḍāllin* (accusative/ genitive of *ḍāllūn*, sing. *ḍāll*) = those who go astray by abandoning monotheism and the "straight path" enunciated by Allah. (Active participle from *ḍalla* [*ḍalāl/ḍalālah*], to go astray, to stray, to err. See at 1:7, p. 3, n. 7).

ثُمَّ أَفِضُوا 199. Then emerge¹
 مِنْ حَيْثُ أَفَاضَ whence emerge
 النَّاسُ the people
 وَاسْتَغْفِرُوا اللَّهَ and seek² Allah's forgiveness.
 إِنَّ اللَّهَ Verily Allah is
 غَفُورٌ Most Forgiving,
 رَحِيمٌ Most Merciful.

فَإِذَا قَضَيْتُمْ 200. Then when you finish³
 مَنَاسِكَكُمْ your rituals and worship,⁴
 فَادْكُرُوا اللَّهَ remember Allah
 كَذِكْرِكُمْ as the remembering of yours
 آبَاءَكُمْ of your fathers⁵
 أَوْ أَشْكَدَ or a more intensive⁶
 ذِكْرًا remembrance.
 فَمِنْ النَّاسِ But among men is such
 مَنْ يَقُولُ رَبَّنَا as says [only]: "Our Lord,
 آتِنَا فِي الدُّنْيَا give us in this world";
 وَمَا لَهُ and he will not have
 فِي الْآخِرَةِ in the hereafter
 مِنْ خَلْقٍ any portion.⁷

وَمِنْهُمْ مَنْ يَقُولُ 201. And of them who say:
 رَبَّنَا آتِنَا "Our Lord, give us

1. 'Afiḍū = you (all) emerge, move out, overflow (v. ii. m. pl. imperative from 'afāḍa, form IV of fāḍu [fayḍ/fayḍān], to overflow, inundate. See 'afuḍtum at 2:198, p. 96, n. 9).

2. Istaghfirū = you (all) seek forgiveness (v. ii. m. pl. imperative from istaghfara, form X of ghafara [ghafr/maghfirah/ghufrān], to forgive.

3. Qaḍaytum = you finished, completed, accomplished, concluded, carried out, executed, performed, effectuated, discharged, decided, determined, decreed (v. ii. m. pl. past from qaḍā [qaḍā'], to finish, to settle. See qaḍā at 2:117, p. 55, n. 9).

4. Manāsik (sing. mansik) = rites rituals, ceremonies, ways and formalities of worship. See at 2:128, p. 61, n. 5.

5. The pre-Islamic Arabs used sing the glory of their forefathers after having completed the formalities of ḥajj. This 'āyah asks to substitute that practice by the practice of singing the glory and praise of Allah in a more intensive form.

6. Ashadd = more intense, more intensive, stronger (relative of shadid. See at 2:74, p. 35, n. 2).

7. Khalāq = portion, merit. See at 2:102, p. 49, n. 2.

This section of the 'āyah points out the folly of seeking only worldly benefits and favours from Allah. The right course, as pointed out in the next 'āyah, is to seek Allah's favours and mercy for both worldly and spiritual benefits and His forgiveness and eternal bliss for the life in the hereafter. This should be done especially on such rare and solemn occasions as ḥajj and 'umrah.

فِي الدُّنْيَا حَسَنَةً in this world good
وَفِي الْآخِرَةِ حَسَنَةٌ and in the hereafter good
وَقِنَا and save us¹ from
عَذَابَ النَّارِ the punishment of the fire."

أُولَئِكَ لَهُمْ 202. Such ones will have
نَصِيبٌ a dividend²
مِمَّا كَسَبُوا for what they earned;³
وَاللَّهُ and Allah is
سَرِيعُ الْحِسَابِ quick⁴ in taking account.

وَاذْكُرُوا اللَّهَ 203. And remember Allah
فِي أَيَّامٍ مَّعْدُودَاتٍ during days numbered;⁵
فَمَنْ تَعَجَّلَ but whoever hurries⁶ off
فِي يَوْمَيْنِ in two days
فَلَا إِثْمَ عَلَيْهِ will have no sin on him;
وَمَنْ تَأَخَّرَ and whoever lingers on,⁷
فَلَا إِثْمَ عَلَيْهِ no sin will be on him,
لِمَنِ انْفَقَى for such as fear⁸ Allah.
وَاتَّقُوا اللَّهَ And beware⁹ of Allah
وَأَعْلَمُوا أَنَّكُمْ and know¹⁰ that you shall
إِلَيْهِ تُخْشَرُونَ to Him be all mustered up.¹¹



1. *Qi* + *nâ* = save us, protect us. (v. ii. m. s. imperative from *waqâ* [waqy/wiqâyah], to save, to protect).
2. i.e., merits and happiness in this world and in the hereafter. *Naṣīb* (pl. *nusūb* /*anṣībā'* /*anṣībuh*) = share, share of profits, dividend.

3. *Kasabū* = they earned, acquired, gained (v. iii. m. pl. past from *kasaba* [kasb], to gain, to earn. See *kasabium* at 2:134, p. 63, n.8).

4. *Sarī* = Quick, fast, swift, prompt, expeditious, rapid.

5. *Ma'dūdāt* (sing. *mu'dūdah*) = numbered, countable, a few, some. See at 2:184, p. 87, n. 1). The '*āyah*' speaks about the stay at Minā after the tenth day of *Dhū al-Hijjah* (*Yawm al-Nahr*). This stay, as mentioned later on in the '*āyah*', may be for two or three days (*Ayyām al-Tashrīq*). During this period one should, besides performing the rite of throwing stones at the appointed spots, remember Allah and pray as much as possible for His forgiveness and mercy.

6. *Ta'ajjala* = he hurried, hastened, rushed, speeded (v. iii. m. s. past in form V of '*ajila* ['*ajal*'/ajalah], to hurry, to hasten).

7. i.e., lingers on till the third day. *Ta'akhhara* = he delayed, lagged behind, tarried, lingered (v. iii. m. s. past in form V from the root '*akhr*').

8. i.e., these rules are for those who fear Allah and perform *hajj* in all sincerity and submission to Him. *Ittaqā* = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqā* [waqy/wiqâyah], to guard, to protect. See at 2:189, p. 91, n. 6).

9. *Ittaqū* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqā* (waqy/wiqâyah), to guard, safeguard. See at 2:24, p. 12, n. 12).

10. *I'lamū* = you (all) know, be aware of (v. ii. m. pl. imperative from '*alima* ['ilm], to know. See *ya'lamūna* at 2:13, p. 8, n. 6).

11. i.e., on the Day of Resurrection. *Tuḥsharūna* = you (all) are mustered, gathered, assembled, brought together, rallied (v. ii. m. pl. impfct. passive from *ḥashara* [ḥashr], to gather).

204. And of men is such one

يُعْجِبُكَ قَوْلُهُ as impresses¹ you his talk

فِي الْحَيَاةِ الدُّنْيَا about the worldly life

وَيَشْهَدُ اللَّهُ and he calls to witness² Allah

عَلَى مَا فِي قَلْبِهِ about what is in his heart,

وَهُوَ أَلَدُّ but he is the fiercest³

الْخِصَامِ in disputing.⁴

205. And as he turns away

سَعَى فِي الْأَرْضِ he hastens⁵ through the land

لِيُفْسِدَ فِيهَا to create mischief⁶ therein

وَيُهْلِكَ الْحَرْثَ and to destroy⁷ the crops⁸

وَالنَّسْلَ and cattle.⁹

وَاللَّهُ لَا يُحِبُّ And Allah does not like

الْفَسَادَ mischief-making.¹⁰

206. And if it is said to him:

اتَّقِ اللَّهَ "Fear¹¹ Allah",

أَعَدَّتْهُ الْعِزَّةُ arrogance¹² makes him stick

بِالْإِثْمِ to sinning.¹³

فَحَسْبُ So enough for him¹⁴ will be

جَهَنَّمَ وَلَيْسَ Hell; and evil¹⁵ indeed is

الْمِهَادُ that resting place.¹⁶

1. *Yu'jibu* = he impresses, amazes, pleases, delights (v. iii. m. s. impfct. from '*a'jaba*, form IV of '*ajiba* [*'ajab*], to wonder, to marvel). This and the following two '*âyahs* speak about some of the characteristics of the hypocrites (*munâfiqûn*). One such *munâfiq* was Al-'Akhnas ibn Sharîq at Madina whose conduct was exactly as it is described in this and the following '*ayah*. He used to show himself up as a Muslim and was impressive in his talk, but secretly he carried on hostilities against the Muslims and destroyed their crops and cattle.

2. *Yush-hidu* = he calls as witness, cites as witness (v. iii. m. s. impfct. from '*ashhada*, form IV of *shahida* [*shuhûd*], to witness).

3. '*Aladd* (pl. *ludd*) = most quarrelsome, fiercest, most stubborn, most obstinate.

4. *Khiṣām* = controversy, dispute, feud, quarrel, altercation.

5. *Sa'a* = he ran, hurried, speeded, moved quickly (v. iii. m. s. past from *sa'y*, to run, to move quickly).

6. *Yufsida*[u] = he creates mischief, spoils, destroys, undermines, ruins, corrupts (v. iii. m. s. impfct. from '*afsada*, form IV of *fasada* [*fasâd*], to be bad, spoil).

7. *Yuhlika*[u] = he destroys, he ruins (v. iii. m. s. impfct. from '*ahlaka*, form IV of *halaka* [*halk/hulk/tahlukah*], to destroy). See *tahlukah* at 2:195, p. 93, n. 14.

8. *Harth* = tilling, tilth, cultivation, plantation, arable land, crops.

9. *Nasl* = offspring, progeny, descendants.

10. *Fasâd* = mischief-making, decay, corruption, depravity.

11. *Ittaqi* = fear, be afraid of, beware, be on your guard (v. ii. m. s. imperative from *ittaqû*, form VIII of *waqa* [*waqy* / *wiqâyah*], to guard, to protect). See *ittaqû* at 2:24, p. 12, n. 12.

12. '*Izzah* = power, strength, honour, fame, renown, pride, arrogance, self-respect.

13. '*Ithm* (pl. '*âthâm*) = crime, offence, wrong, sin, sinning. See at 2:85, p. 40, n. 2.

14. *Hasb* = reckoning, sufficiency, enough.

15. *Bi's* = evil, wretched.

16. *Mihâd* = bed, resting place.

وَمِنَ النَّاسِ مَن 207. And of men there is
 يَشْرِي نَفْسَهُ such one as sells¹ himself
 آتِبَعَاءَ seeking²
 مَرْضَاتِ اللَّهِ the pleasure³ of Allah.
 وَاللَّهُ رَءُوفٌ And Allah is Most Gracious⁴
 بِالْعِبَادِ to the servants.

يَا أَيُّهَا الَّذِينَ 208. O you who
 آمَنُوا believe,
 ادْخُلُوا فِي السِّلْمِ enter⁵ into Islam⁶
 كَافَّةً in toto;⁷
 وَلَا تَتَّبِعُوا and do not follow⁸
 خُطُوَاتِ the footsteps⁹ of satan.
 الشَّيْطَانِ Verily he is for you
 إِنَّهُ لَكُمْ a patent¹⁰ foe.¹¹
 عَدُوٌّ مُّبِينٌ

فَإِنْ رَكَلْتُمْ 209. But if you slide off¹²
 مِنْ بَعْدِ مَا even after that
 جَاءَتْكُمْ there have come to you
 الْبَيِّنَاتُ the clear proofs,¹³
 فَاعْلَمُوا أَنَّ اللَّهَ then know that Allah is
 عَزِيزٌ حَكِيمٌ All-Mighty, All-Wise.
 ﴿٢٠٩﴾

هَلْ يَنْظُرُونَ إِلَّا 210. Do they wait¹⁴ but for
 أَنْ يَأْتِيَهُمُ اللَّهُ that Allah comes to them

1. *Yashrî* = he sells, buys, purchases, barter (v. iii. m. s. impfct. from *sharâ* [*shiran* / *shirâ'*], to sell, vend, buy). See *sharaw* at 2:102, p. 49, n. 3. The '*âyah*' has reference to such persons as sacrifice all their earthly possessions and interests for the sake of Allah, like *Shuhayb ibn Sinân* who was barred by the unbelieving Quraysh leaders from migrating to Madina unless he surrendered to them all his earnings and savings made at Makka and he did so for making them let him migrate to Madina. See *Al-Tafsîr al-Kabîr*, V, 222.

2. *Ibtighâ'* = to seek, desire, long for, hanker after, aspire after, strive for. (verbal noun in form VIII of *bughâ* [*bughâ'*], to seek. See *ibtighâ'* at 2:187, p. 89, n. 11).

3. *Marât* (sing. *marât*) = pleasures, means of affording satisfaction.

4. *Ra'ûf* = most gracious, benevolent, compassionate, kind, merciful (active participle in the scale of *fa'ûl*, signifying intensity of the attribute from *ra'ûf/ra'ûfah* [*ra'ûfah/ra'ûfah*], to show mercy. See at 2:143, p. 68, n. 6).

5. *Udkhulû* = you (all) enter, go in, join (v. ii. m. pl. imperative from *dakhala* [*dukhûl*], to enter. See at 2:58, p. 27, n. 1).

6. *Silm* = Islam.

7. i.e., abide by and practise all the injunctions and prohibitions of Islam. *Kâffah* = in toto, entirely, in entirety, all without exception, one and all. The word is derived from *kaffu* [*kaff*], to desist, to refrain; and the meaning is that it is such as does not admit of division or partition.

8. *Lâ + tattabi'û* = you (all) do not follow (v. ii. m. pl. imperative {prohibition} from *ittaba'û*, form VIII of *tabi'û* [*taba'/tabâ'ah*], to follow.

See at 2:168, p. 79, n. 8).

9. *Khutuwât* (sing. *khutwah*) = footsteps, steps. See at 2:168, p. 79, n. 9).

10. *Mubîn* = patent, manifest, obvious, evident, clear. See at 2:168, p. 79, n. 10.

11. '*Aduww* (pl. *a'dâ'*) = enemy, foe, adversary.. See at 2:97, p. 46, n. 4.

12. *Zalatum* = you (all) slipped, stumbled, slid off, made a mistake (v. ii. m. pl. past from *zalla* [*zall*], to slip. See '*azalla*' at 2:36, p. 19, n. 6).

13. i.e., the Qur'ân, *sunnah* and Islam. *Bayyinât* (sing. *bayyinah*) = clear proofs, indisputable evidences. See at 2:87, p. 41, n. 6.

14. *Yanzurûna* = (*yuntazirûna*) = they (all) wait, await, look on expectantly (v. iii. m. pl. impfct. from *nazara* [*nazar/manzar*], to see).

فِي ظُلُلٍ مِّنَ السَّمَاءِ in the shades¹ of the clouds²
وَالْمَلَائِكَةُ and the angels [too],
وَقُضِيَ الْأَمْرُ and the matter was settled?³
وَالِلَّهِ And to Allah
تَرْجِعُ shall be referred back⁴
الْأُمُورُ all the affairs.⁵

Section (Rukû') 26

سَلْ 211. Ask

بَنِي إِسْرَءِيلَ the Children of Isrâ'îl

كَمْ آتَيْنَهُمْ how many We gave⁶ them

مِّنْ آيَةٍ بَيِّنَةٍ of a clear⁷ sign;⁸

وَمَنْ يَبْدِلْ and whoever changes⁹

نِعْمَةَ اللَّهِ Allah's grace

بِمَنْ بَعَدَ مَا جَاءَهُ ثُمَّ after that it had come to him,

فَإِنَّ اللَّهَ then Allah indeed is

شَدِيدُ الْعِقَابِ severe¹⁰ in punishing.¹¹

رُئِنَ 212. Embellished¹²

لِلَّذِينَ كَفَرُوا for those who disbelieve¹³

الْحَيَاةُ الدُّنْيَا is this worldly life,

وَيَسْتَحْزَوْنَ and they deride¹⁴

مِنَ الَّذِينَ آمَنُوا at those who believe;

1. *Zulal* (sing. *zullah*) = shades, canopies, tents.

2. *Ghamâm* (pl. *ghamâ'im*) = clouds. See at 2:57, p. 26, n. 10.

3. *Qudîya* = it is settled, adjudicated, decreed (v. iii. m. s. past passive from *qadâ* [*qadâ*'], to settle, to decide. See *qadâ* at 2:117, p. 55, n. 9). The reference here is to the Day of Judgement. See 39:75 (last 'âyah of sûrat al-Zumar).

4. *Turja'u* = she or it is returned, sent back, referred back (v. iii. f. s. impfct. passive from *raja'a* [*rujâ'*], to return). See *yarji'ûna* at 2:18, p. 10, n. 4.

5. *'Umûr* (sing. *'amr*) = affairs, matters, issues, concerns.

6. *'Âtaynâ+hum* = we gave + them (v. i. pl. past from *'âtâ*, form IV of *'atâ* [*ityân/uty/ma'tah*], to come, to bring).

7. *Bayyinah* (pl. *bayyinât*) = clear, clear proof, obvious, manifest. See *bayyinât* at 2:209, p. 100, n. 13.

8. *'âyah* (pl. *'âyât*) = sign, evidence, proof, revelation, unit of the Qur'anic text. See at 2:106, p. 50, n. 6. The clear signs mentioned here mean the miracles that Allah caused to happen at the hands of their Prophets as well as the revelations contained in the *Torah* and the *Injil*.

9. *Baddala* = he changed, altered, substituted, exchanged (v. iii. m. s. past in form II of *badala*, to change, to replace). See at 2:181, p. 85, n. 12. Allah's "grace" means here Islam and changing it means to be ungrateful and turn unbeliever (see 14:28). It also means tampering with Allah's revelations, particularly those contained in the *Torah* and the *Injil* about the coming of the last Prophet and the covenant to follow him. (See Al-Tabarî, *Tafsîr*, II, 332-333; *Al-Baḥr al-Muḥîṭ*, II, 350-351).

10. *Shadîd* (pl. *ashiddâ'*/*lshidâd*) = severe, hard, stern, rigorous, strong, forceful, intense. See at 2:196, p. 95, n. 5.

11. *'Iqâb* = punishment, retribution, infliction of punishment. See at 196, p. 95, n. 6.

12. *Zuyyina* = he or it is embellished, decorated, decked, adorned, beautified, ornamented (v. iii. m. s. past passive from *zayyana*, form II of *zâna* [*zayn*], to decorate, adorn).

13. *Kafarû* = they disbelieved, denied, became ungrateful (v. iii. m. pl. past from *kafara* [*kufr*], to cover, to hide. See at 2: 6, p. 6, n. 1).

14. *Yaskharûna* = they deride, ridicule, laugh at, mock, scoff at, jeer (v. iii. m. pl. impfct. from *sakhira* [*sukhr/maskhar*], to ridicule, deride).

وَالَّذِينَ اتَّقَوْا¹ but those who fear Allah
 فَوْقَهُمْ shall be above² them
 يَوْمَ الْقِيَمَةِ on the Day of Resurrection;
 وَاللَّهُ يَرْزُقُ and Allah bestows³
 مَنْ يَشَاءُ on whomsoever He will
 بِغَيْرِ حِسَابٍ⁴ without calculation.⁴

كَانَ النَّاسُ 213. Mankind was
 أُمَّةً وَاحِدَةً a single community,⁵
 فَبَعَثَ اللَّهُ النَّبِيِّينَ then Allah sent⁶ the Prophets
 مُبَشِّرِينَ as deliverers of glad tidings⁷
 وَمُذْذِرِينَ and as warners,⁸
 وَأَنْزَلَ مَعَهُمُ and He sent down with them
 الْكِتَابَ بِالْحَقِّ the Book with the truth
 لِيَحْكُمَ that He (or it) might judge⁹
 بَيْنَ النَّاسِ between the people
 فِيمَا اخْتَلَفُوا فِيهِ about what they differed¹⁰ in.
 وَمَا اخْتَلَفَ فِيهِ And there did not differ in it
 إِلَّا الَّذِينَ أُوتُوهُ save those who were given it,
 مِنْ بَعْدِ مَا جَاءَتْهُمْ after there had come to them
 الْبَيِّنَاتُ the clear signs,¹¹
 بَيْنَهُمْ being hostile,¹² one to another;
 فَهَدَى اللَّهُ but Allah guided

1. *Ittaqaw* = they were on their guard, they protected themselves, feared Allah (v. iii. m. pl. past from *ittaqa*, form VIII of *waqa* [*waqy/wiqāyah*], to guard, to protect. See at 2:103, p. 49, n. 5.

2. i.e., the godfearing and righteous people will be above the unbelievers in position and rewards on the Day of Resurrection even though the latter ridicule them and look down on them in this worldly life. *Fawq* = above, over, on top.

3. *Yarzuqu* = he provides, provides with the means of subsistence, bestows (v. iii. m. s. impfct. from *razaqu*. See *razaqnā* at 2:3, p. 5, n. 4.

4. *Hisāb* = calculation, accounting, appraisal, reckoning.

5. *'Ummah* (pl. *'umam*) = community, people, nation, generation, species, class, category, one in whom all the good qualities are combined. This term has been used in the Qur'ān in at least ten shades of meaning (see Al-Fīrūzābādī, *Baṣā'ir* etc., II, 79-80). Mankind was a single community of faith, i.e. in Islam and *tawhīd*. Subsequently they deviated from the true path and differed in their faiths and beliefs. So Allah sent Prophets and Messengers to guide them to the true *dīn*.

6. *Ba'atha* = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'ath*, to send, to raise. See *ba'athnā* at 2:56, p. 26, n. 6).

7. i.e., the good tidings of salvation and of the life of eternal bliss in paradise for the believer and the righteous. *Mubashshirīn* (plural, accusative/genitive of *mubashshirīn*, sing. *mubashshir*) = bearer or deliverer of good tidings (active participle from *bashshara*, to announce or propagate glad tidings. See *bashīr* at 2:119, p. 56, n. 9 and *bashshir* at 2:155, p. 73, n. 12).

8. i.e., against the consequences of sin and the punishment awaiting the sinner in the hereafter. *Mundhirīn* (accusative/genitive of *mundhirīn*, sing. *mundhir*) = warners, (active participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr/nudhūr*], to dedicate, to make a vow. See *nadhīr* at 2:119, p. 56, n. 10).

9. *Ikhṭalafū* = they disagreed, differed (v. iii. m. pl. past from *ikhṭalafa*, form VIII of *khalafa* [*khalaf*], to follow, to succeed. See *yukhṭalifūna* at 2:176, p. 83, n. 1).

10. *Bayyināt* = clear signs, indisputable evidences. see at 2:209, p. 100, n. 13.

12. *Baghy* = envy, hostility, transgression, outrage.

الَّذِينَ آمَنُوا those who believed,
 لِمَا اخْتَلَفُوا فِيهِ about what they differed in,
 مِنَ الْحَقِّ بِإِذْنِهِ to the truth by His leave;
 وَاللَّهُ يَهْدِي and Allah guides
 مَنْ يَشَاءُ whomsoever He will
 إِلَى صِرَاطٍ مُسْتَقِيمٍ to a straight¹ path.



أَمْ حَسِبْتُمْ 214. Or do you think²
 أَنْ تَدْخُلُوا الْجَنَّةَ that you will enter paradise
 وَلَمَّا and there has not yet
 يَأْتِكُمْ come upon you
 مَثَلُ الَّذِينَ passed away³ before you?
 خَلَوْا مِنْ قَبْلِكُمْ There had afflicted⁴ them
 الْبَاسَاءُ وَالضَّرَاءُ dire poverty⁵ and distress⁶
 وَزُلْزِلُوا and they were convulsed⁷
 حَتَّى يَقُولَ so much so that there said
 الرَّسُولُ وَالَّذِينَ the Messenger and those who
 آمَنُوا مَعَهُ believed with him:
 مَتَى نَصْرُ اللَّهِ "When is the help of Allah?"
 أَلَا إِنَّ نَصْرَ اللَّهِ Ah! Verily the help of Allah
 قَرِيبٌ is close by.

1. *Mustaqîm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma*). The "straight path" means the way specified by the Qur'ân and the Prophet. It is the way of *tawhîd* (monotheism) and of Islam. See at 1:6, p. 2, n. 3. See also at 2:142.

2. *Hasibtum* = you (all) calculated, reckoned, took into account, considered, thought, deemed (v. ii. m. pl. past from *ḥasaba* [*ḥasb*/*ḥisâb*], to count, to calculate).


3. *Khalaw* = they retired into privacy, secluded themselves, were alone, became vacant (v. iii. m. pl. past from *khalâ* [*khulû*/*khala*]), to be empty, vacant, alone; figuratively, to go out of sight, hence to pass away. See at 2:14, p. 8, n. 8).

4. *Massat* = she or it touched, afflicted, affected (v. iii. f. s. past from *massa* [*mass*/*masîs*], to feel, to touch. See *tamussu* at 2:80, p. 37, n. 8).

5. *Ba'sâ'* = adversity, distress, difficulty, poverty. See at 2:177, p. 84, n. 2.

6. *Darrâ'* = affliction, suffering, illness, distress. See at 2:177, p. 84, n. 3.

7. *Zulzilâ* = they were convulsed, shaken, trembled, rocked (v. iii. m. pl. past passive from *zalzala* [*zalzalah*/*zilzâl*]). The '*âyah*' is a reminder to the Muslims that the way of the faith and the truth is not always easy and smooth and that at all times the followers of the truth have been faced with trials and tribulations. It also highlights the fact that the attainment of the highest bliss of paradise requires supreme perseverance and struggles.

يَسْأَلُونَكَ	215. They ask ¹ you about
مَاذَا يُنْفِقُونَ	what they should spend. ²
قُلْ مَا أَنْفَقْتُمْ	Say: "Whatever you spend ³
مِنْ خَيْرٍ	of wealth, ⁴
فَلِلّٰهِ وَلِذِينَ	that is to be for parents
وَالْأَقْرَبِينَ	and the near relatives, ⁵
وَالْيَتَامَىٰ وَالسَّكِينِ	the orphans and the indigent,
وَأَبْنِ السَّبِيلِ	and the wayfarer. ⁶
وَمَا تَعْمَلُوا	And whatever you do
مِنْ خَيْرٍ	of good,
فَإِنَّ اللَّهَ	Allah indeed is
بِعِلْمِهِ	All-Aware of it.
كُتِبَ عَلَيْكُمُ	216. Enjoined ⁷ on you
الْقِتَالُ	is the fighting,
وَهُوَ كُرْهُ لَكُمْ	and it is loathsome ⁸ to you.
وَعَسَىٰ أَنْ تَكْرَهُوا	And maybe that you detest ⁹
شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ	a thing but it is good for you;
وَعَسَىٰ أَنْ تُحِبُّوا	and maybe that you like ¹⁰
شَيْئًا	a thing
وَهُوَ شَرٌّ لَّكُمْ	but it is bad ¹¹ for you;
وَاللَّهُ يَعْلَمُ	and Allah knows,
وَأَنْتُمْ لَا تَعْلَمُونَ	while you do not know. ¹²
	

1. *Yas'alûna* = they ask, they inquire (v. iii. m. pl. impfct. from *sa'ala* [*su'âl/mas'alah/tas'âl*], to ask. See at 2:189, p. 91, n. 1).

2. i.e., in charity. *Yunfiqûna* = they spend, disburse, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, to be used up. See *'anfiqû* at 2:195, p. 93, n. 11).

3. *'Anfaqtum* = you (all) spent, disbursed, laid out (v. ii. m. pl. past from *'anfaqa*, form IV of *nafaqa*. See the previous note).

4. *Khayr* = good, good thing, wealth, property, benefit, charity. See at 2:180, p. 85, n. 7.

5. *'Aqrabîna* (accusative/genitive of *'aqrabûn*, sing. *'aqrab*) = near ones, relatives, relations. See at 2:180, p. 85, n. 9).

6. *Ibn al-sabil* = wayfarer, traveller. See at 2:177, p. 86, n. 9.

7. *Kutiba* = it is written, prescribed, ordained, made obligatory, imposed (v. iii. m. s. past passive from *kataba* [*katb/kitâbah*], to write. See *yaktubûna* at 2:79, p. 37, n. 3). The fighting enjoined is that which is for the sake of Allah and His *dîn*.

8. *Kurh* = loathsome, loathing, disgust, aversion, detestation, hatred, abhorrence, repugnance.

9. *Takrahû* [*na*] = you (all) detest, dislike, loathe, abhor, hate (v. ii. m. pl. impfct. from *kariha* [*kurh/karâhah/karâhiyah*], to detest. The terminal *nân* is dropped on account of the particle *'an* coming before the verb).

10. *Tuhibbû* [*na*] = you (all) like, love (v. ii. m. pl. impfct. from *habba* [*hubb*], to love, to like. The terminal *nân* is dropped on account of the particle *'an* coming before the verb. See *yuhibbûna* at 2:165, p. 77, n. 12).

11. *Sharr* (pl. *ashrâr*) = bad, evil, wicked, mischievous. As elative it means worse, worst.

12. *Ta'lamûna* = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 2:184, p. 87, n. 11).

Section (Rukū') 22

يَسْأَلُونَكَ 217. They ask you

عَنِ الشَّهْرِ الْحَرَامِ about the sacred¹ month –

يُقَاتِل فِيهِ fighting therein.

قُلْ يُقَاتِل فِيهِ Say : "Fighting therein

كَبِيرٌ is a grave thing;²وَصَدُّ but preventing³

عَنْ سَبِيلِ اللَّهِ from Allah's way

وَكُفْرُوبِهِ and disbelief⁴ in Him,

وَالْمَسْجِدِ الْحَرَامِ and from the Holy Mosque,

وَإِخْرَاجِ أَهْلِهِ and expulsion⁵ of its people

مِنْهُ from it

أَكْبَرُ عِنْدَ اللَّهِ are graver⁶ in Allah's sight.وَالْفِتْنَةُ And persecution⁷

أَكْبَرُ مِنَ الْقَتْلِ is graver than killing.

وَلَا يَزَالُونَ And they shall not cease⁸يُقَاتِلُونَكَ fighting⁹ youحَتَّى يَرْدُوكُمْ till they bring you back¹⁰

عَنْ دِينِكُمْ from your religion,

إِنْ أَسْطَلُّوا if they were able to;¹¹وَمَنْ يَرْتَدِدْ but whoever falls back¹²

مِنْكُمْ of you

عَنْ دِينِهِ from his religion

1. *Ḥarām* (pl. *ḥurum*) = sacred, sacrosanct, inviolable, inviolate, interdicted, forbidden, prohibited, unlawful. See at 2:194, p. 93, n. 4. The sacred months are Rajab, Dhū al-Qa'dah, Dhū al-Hijjah and Muḥarram. Fighting was prohibited during these months. The 'āyah has reference to a reconnoitring expedition sent by the Prophet to Nakhlah, near Ṭā'if, in the course of which the Muslim party attacked and killed a person of a Makkan caravan on the first day of Rajab, mistaking it to be the last day of Jamādī II. The incident gave rise to some misgivings which are allayed in this 'āyah.

2. *Kabīr* = big, great, enormous, grave thing.

3. *Ṣadd* = preventing, stopping, hindering, debarring, repulsing, obstruction, resistance.

4. *Kufr* = disbelief, unbelief, ungratefulness, infidelity. See *kafarū* at 2: 212, p. 101, n. 11.

5. *Ikhraj* = expulsion, ousting, ouster, driving out, bringing out (form IV of *kharaja* [*khurāj*]), to go out, to come out. See at 2:85, p. 40, n. 7).

6. *Akbar* = bigger, greater, graver, more serious. Also, the greatest, sublime.

7. *Fitanah* (pl. *fitan*) = trial, temptation, subjecting to temptation or trial, persecution, especially to compel one to renounce one's faith, discord, dissension. (See at 2:191, p. 92, n. 3). The acts mentioned here are all graver and more serious than violation of a sacred month; and all these were done by the unbelieving Quraysh of Makka to the Muslims.

8. *Lā yazālūna* = they do not cease, abandon, leave, terminate (v. iii. m. pl. impfct. from *zāla* [*zawāl*]), to go away, disappear). This verb pertains to an act or situation already in operation; and as the text here pertains to the Nakhlah expedition which took place before the battle of Badr, the 'āyah shows that the Makkans had already declared war and commenced fighting the Muslims, which they would not cease unless they attained their objective.

9. *Yuqātilūna* = they fight, wage war, battle (v. iii. m. pl. impfct. from *qātala*, form III of *qatala* [*qatl*]), to kill. See at 2:191, p. 26, n. 5).

10. *Yaruddūna* = they send or bring back (v. iii. m. pl. impfct. from *radda* [*radd*]), to put back).

11. *Istaṭā'ū* = they were able to, were capable of (v. iii. m. pl. past from *istaṭā'a*, form X of *ṭā'a* [*ṭaw'*]), to obey. See *taṭawwā'u* at 2:184, p.87, n.8).

12. *Yartadid[u]* = he takes himself back, withdraws, falls back, reverts to, retrogresses, gives up (his belief), apostatises (v. iii. m. s. impfct. from *irtadda*, form VIII of *radda* [*radd*]), to send or bring back).

يَمُوتُ and dies
 وَهُوَ كَافِرٌ while he is an unbeliever –
 فَأُولَٰئِكَ then such people,
 حَبِطَتْ أَعْمَالُهُمْ their deeds shall fall through¹
 فِي الدُّنْيَا in this world
 وَالْآخِرَةِ and the hereafter;
 وَأُولَٰئِكَ and such people shall be
 أَصْحَابُ النَّارِ the inmates² of the fire;
 هُمْ فِيهَا they in there
 خَالِدُونَ will remain for ever.³

إِنَّ الَّذِينَ 218. Verily those who
 ءَامَنُوا believe
 وَالَّذِينَ هَاجَرُوا and those who migrate⁴
 وَجَاهَدُوا and fight⁵
 فِي سَبِيلِ اللَّهِ in the way of Allah –
 أُولَٰئِكَ يَرْجُونَ such people have hope⁶ for
 رَحْمَتِ اللَّهِ Allah's mercy.

وَاللَّهُ And Allah is
 عَفُورٌ Most Forgiving,
 رَحِيمٌ Most Merciful.

يَسْأَلُونَكَ 219. They ask you

1. i.e., their good deeds shall carry no merit for them and shall be of no avail to them in the hereafter. *Habibat* = she or it was lost, went wrong, was of no avail, fell through, was futile (v. iii. f. s. past from *ḥabaṭa* [*ḥubūṭ*], to come to nothing).

2. *Ashhāb* (sing. *ṣāhib*) = companions, comrades, associates, holders, possessors, addicted or given to. Figuratively inmates, dwellers. See at 2:81, p. 38, n. 5.

3. *Khālidūn* (sing. *khālīd*) = living or remaining forever, everlasting, eternal, perpetual (active participle from *khaladu* [*khulūd*], to live or remain for ever. See at 2:81, p. 38, n. 6).

4. *Hājarū* = they migrated, emigrated (v. iii. m. pl. past from *hājara*, form III of *hajara* [*hijr/hijrān*], to emigrate).

5. *Jāhadū* = they fought, struggled hard, endeavoured, strove (v. iii. m. pl. past from *jāhada*, form III of *jahada* [*jahd*], to endeavour, to strive).

6. *Yarjūna* = they hope, expect, have hope for, look forward to (v. iii. m. pl. impfct. from *rajā* [*rajā'*], to hope).

Āyahs 217 and 218, though general and universal in their implications, have a special relevance to the situation immediately preceding the battle of Badr which took place in mid-Ramaḍān, 2 H. The Nakhlah incident had taken place shortly before it, in Jamādī II/Rajab of the same year. *Āyah* 217 justifies the action of the Muslims at Nakhlah in view of the hostile and wrongful acts of the unbelieving Quraysh and points out that they would not cease their fighting against the Muslims unless they achieved their object of forcing the latter to abandon Islam. Then in *āyah* 218 a reassurance is given of the mercy of Allah to those who believe, migrate and fight in the way of Allah. Belief (*īmān*) is the foundation of all good deeds; and migration and fighting in the way of Allah are the two most meritorious deeds. Migration (*hijrah*) in its true sense means migration to Allah and His Prophet, from sins and evil ways to belief, righteousness and adherence to the Qur'ān and *sunnah*; and fighting in the way of Allah means not simply fighting in the battlefield, but also peacefully struggling and striving for vindicating the truth and justice. As the English word "fighting" is applicable to both armed and peaceful struggles and endeavours, so the term *jihād* in Islamic parlance applies to both types of struggles and strivings in the way of Allah.

عَنِ الْخَمْرِ وَالْمَيْسِرِ about wine¹ and gambling.²

قُلْ فِيهِمَا Say: "There is in the two

إِثْمٌ كَبِيرٌ a grave³ sin,⁴

وَمَنْفَعٌ لِلنَّاسِ and uses⁵ for men;

وَإِثْمُهُمَا أَكْبَرُ but their sin is graver

مِنْ نَّفْعِهِمَا than their usefulness.⁶

وَيَسْأَلُونَكَ And they ask you

مَاذَا يُسْفِقُونَ what they should spend.⁷

قُلْ الْعَفْوَ Say: "The surplus".⁸

كَذَلِكَ يُبَيِّنُ اللَّهُ Thus does Allah elucidate⁹

لَكُمْ الْآيَاتِ for you the revelations¹⁰

لَعَلَّكُمْ so that you

تَتَفَكَّرُونَ may reflect¹¹ –

فِي الدُّنْيَا 220. About this life

وَالْآخِرَةِ and the hereafter.

وَيَسْأَلُونَكَ And they ask you

عَنِ الْيَتَامَى about the orphans.¹²

قُلْ إِصْلَاحُهُمْ Say: "Improving for them"¹³

حَيْرٌ is the best thing;

وَإِنْ تَخَالَطَوْهُمْ and if you merge¹⁴ them,

فَإِخْوَانُكُمْ they are your brethren;

وَاللَّهُ يَعْلَمُ الْمُفْسِدَ and Allah knows the spoiler¹⁵

مِنَ الْمُفْسِدِ from the promoter.¹⁶

1. **Khamr** (pl. *khumûr*) = wine, intoxicating liquor, alcoholic beverages.

2. **Maysir** = gambling, game of chance.

3. **Kabîr** = big, great, enormous, grave thing. See at 2:217, p. 105, n.2.

4. **Ithm** (pl. *'âthâm*) = crime, offence, wrong, sin, sinning. See at 2:206, p. 99, n. 13.

5. **Manâfi'** (sing. *manfa'ah*) = uses, benefits.

6. **Naf'** = use, usefulness, benefit, profit. This part of the *'âyah* should be understood along with 4:43 and 5:90 which together constitute a total prohibition of wine and all types of gambling.

7. i.e., in charity. **Yunfiqûna** = they spend, disburse, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, to be used up. See at 2:215, p. 104, n. 2).

8. i.e., out of the surplus of the needs of one's own and family. **'Afw** = surplus, pardon, effacement, boon, favour. See *'afû* at 2:187, p. 89, n. 9.

9. **Yubayyinu** = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be plain, clear). See at 2:187, p. 90, n. 5).

10. **'Âyât** (sing. *'âyah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:151, p. 72, n. 4; and 2:99, p. 47, n. 2).

11. **Tatafakkarûna** = you (all) reflect, ponder, meditate, think over, contemplate, consider (v. ii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect, to think).

12. **Yatâmâ** (sing. *yatîm*) = orphans. See at 2:220, p. 107, n. 12.

13. **Islâh** = to put in order, to set right, to improve, to reform, to promote (verbal noun in form IV of *ṣalaḥa* [*ṣalâḥ*/*ṣulâḥ*], to be good). The *'âyah* is a guidance to those who are in charge of orphans. It enjoins them to look after and promote the interest of the orphans by suitably managing and investing their assets.

14. i.e., in joint living and joint management of property. **Tukhâlîḡû(na)** = you associate, mix, blend, merge (v. ii. m. pl. impfct. from *khâlaḡa*, form III of *khalāḡa* [*khalāḡ*], to mix; the terminal *nûn* is dropped on account of the particle *'in* coming before the verb).

15. **Mufsid** (pl. *mufsidûn*) = spoiler, trouble-maker (active participle from *'afsada*, form IV of *fusada* [*fusâd*/*fusûd*], to be bad. See *mufsidûn* at 2:12, p. 8, n. 1).

16. **Muṣliḡ** (pl. *muṣliḡûn*) = one who improves /promotes, reformer, mender (active participle from *'aṣlaḡa*, form IV of *ṣalaḡa* [*ṣalâḡ*/*ṣulūḡ*], to be good, right. See *muṣliḡûn* at 2:11, p. 7, n. 10).

وَلَوْ شَاءَ اللَّهُ And if Allah were to will
لَاعْتَصَمْتُمْ He could have worried¹ you.
إِنَّ اللَّهَ عَزِيزٌ Verily Allah is All-Mighty,
حَكِيمٌ All-Wise.

وَلَا تَنْكِحُوا 221. Do not marry²
الْمُشْرِكَاتِ polytheist women³
حَتَّى يُؤْمِنَ till they believe;⁴
وَلَا مِمَّنْ مَوْمِنَةٍ surely a believing slave maid
خَيْرٌ مِّنْ مُّشْرِكَةٍ is better than an idolatress
وَلَوْ أَعْجَبَتْكُمْ even if she impresses⁵ you;
وَلَا تَنْكِحُوا nor give in marriage⁶ to
الْمُشْرِكِينَ the polytheists⁷
حَتَّى يُؤْمِنُوا till they believe.⁸
وَلَمِمَّنْ مَوْمِنٌ Surely a believing male slave
خَيْرٌ مِّنْ مُّشْرِكٍ is better than a polytheist
وَلَوْ أَعْجَبَكُمْ even if he impresses⁹ you.
أُولَئِكَ يَدْعُونَ Such ones invite¹⁰
إِلَى النَّارِ to the fire
وَاللَّهُ يَدْعُو and Allah invites¹¹
إِلَى الْجَنَّةِ to the paradise
وَالْمَغْفِرَةِ and forgiveness,
بِإِذْنِهِ by His grace;¹²

1. (*la* +) 'A'*nata* (+*kum*) = he put to hardship, distressed, harassed, worried (v. iii. m. s. past in form IV of '*anita* ['*anat*], to be in distress or hardship).

2. *Lâ Tankihû* = (you all) do not marry (v. ii. m. pl. imperative {prohibition} from *nakaḥa* [*nikāḥ*], to marry).

3. *Mushrikât* (fem., sing. *mushrikah*) = polytheist women, idolatresses (active participle from '*ashraka*, to set or make a partner, to associate, to give a share, form IV of *sharaka* [*shirk/shirkah/sharikah*], to share, to be a partner).

4. *Yu'minna* = they (fem.) believe (v. iii. f. pl. impfct. from '*âmana*, form IV of '*amuna*/'*amina* [*amānah*], to be faithful, to be safe See *yu'minûna* at 2:3, p. 5, n. 1; and 2:126, p. 64, n. 4)).

5. '*A'jabat* = she impressed, pleased, delighted (v. iii. f. s. past from '*a'jaba*, form IV of '*ajiba* ['*ajab*], to wonder, to be amazed. See *Yu'jibu* at 2:204, 99, n. 1).

6. *Lâ Tunkihû* = (you all) do not give in marriage (v. ii. m. pl. imperative {prohibition} from '*ankaḥa*, form IV of *nakaḥa*. See n. 2 above).

7. *Mushrikîn* (accusative /genitive of *mushrikûn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from '*ashraka*. See n. 3 above).

8. *Yu'minû(na)* = they believe (v. iii. m. pl. impfct. from '*âmana*. See n. 4 above. The terminal *nûn* is dropped on account of the particle *ḥattâ* coming before the verb.

9. '*A'jaba* = he impressed, pleased, delighted (v. iii. m. s. past in form IV of '*ajiba*. See n. 5 above).

10. *Yad'ûna* = they call, call upon, invite (v. iii. m. pl. impfct. from *da'â* [*du'â*'], to call, to summon. See *da'â* at 2:186, p. 89, n. 1)).

11. i. e., through the Qur'ân and His Prophet.

12. '*Idhn* = permission, leave, grace, will.

وَيَسِّرْ and He makes clear¹
 وَأَنبِئَهُمُ لِّلنَّاسِ His revelations² for mankind
 لِّعَلَّهُمْ in order that they may
 يَتَذَكَّرُونَ bear in mind.³

Section (Rukû') 28

وَسْأَلُونَكَ 222. They ask you
 عَنِ الْمَحِيضِ about menstruation.⁴
 قُلْ هُوَ أَذًى Say: "It is a trouble;⁵
 فَاعْتَزِلُوا so isolate yourselves⁶ from
 النِّسَاءَ فِي الْمَحِيضِ women in menstruation
 وَلَا تَقْرَبُوهُنَّ and do not approach⁷ them
 حَتَّى يَطْهُرْنَ until they become clean.⁸
 فَإِذَا طَهَّرْنَ Then when they attain purity⁹
 فَاتَّوُمُّوا مِنْ حَيْثُ go to them in such wise as
 أَمَرَكُمُ اللَّهُ Allah has commanded you.
 إِنَّ اللَّهَ يُحِبُّ Verily Allah loves¹⁰
 التَّوَّابِينَ the repentantly turning ones¹¹
 وَيُحِبُّ and He loves
 الَّذِينَ يَتَطَهَّرُونَ those who clean themselves.¹²
 223. Your wives are
 حَرْثٌ لَّكُمْ your cultivating ground.¹³

1. *Yubayyinu* = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be plain, clear). See at 2:219, p. 107, n. 9).

2. '*Āyât* (sing. '*āyah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:09, p. 107, n. 10).

3. *Yatadhakkarûna* = they bear in mind, remember (v. iii. m. pl. impfct. from *tadhakkaru*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. See *udhkurû* at 2:198, p. 96, n. 10).

4. *Mahîd* = menstruation, monthly period.

5. '*Adhan* = ailment, injury, trouble, harm, annoyance. See at 2:196, p. 94, n. 9.

6. '*Ītazilû* = you (all) isolate yourselves, seclude yourselves, keep away (v. ii. m. pl. imperative from '*ītazala*, form VIII, of '*azala* [*'azl*], to set aside, to isolate). The term here is an indirect expression for abstaining from sexual intercourse.

7. *Lâ taqrabû* = (you all) do not go near, do not approach (v. ii. m. pl. imperative {prohibition} from *qaraba* [*qurb / maqrabah*], to go near, approach. See at 2:187, p. 90, n. 4). It is an indirect expression here meaning to refrain from sexual intercourse.

8. *Yat-hurna* = they become clean, attain ceremonial purity (v. iii. f. pl. impfct. from *jahura* [*tuhr/jahârah*], to be clean, pure. See *jahirâ* at 2:125, p. 59, n. 14).

9. *Tatahharna* = they attained cleanliness/purity, purified themselves, became ceremonially clean (v. iii. f. pl. past from *tatahhara*, form V of *jahura*. See the previous note).

10. *Yuhibbu* = he loves, likes (v. iii. m. s. impfct. from *habba* [*hubb*], to love, like. See *yuhibbûna* at 2:165, p. 77, n. 12).

11. *Tawwâbîn* (accusative/genitive of *tawwâbû*, sing. *tawwâb*) = those turning from sins, the repentant, the penitent (active participle from *tâba* [*tawb/tawbah/matâb*], to repent, to turn from sins. See *tâba* at 2:187, p. 89, n. 8).

12. *Mutaṭahhirîn* (accusative/genitive of *mutaṭahhirîn*, sing. *mutaṭahhir*) = those who make/keep themselves clean, attain ceremonial purity (active participle from *tatahhara*, see n. 9 above).

13. *Harth* = tilling, tilth, cultivation, plantation, arable land, cultivating ground, tillage, crops. See at 2:205, p. 99, n. 8.

فَاَتُوا حَرْثَكُمْ So go to your cultivating field

أَنِّي شِئْتُمْ as you wish;¹

وَقَدِّمُوا and send on in advance²

لِأَنفُسِكُمْ for yourselves;³

وَاتَّقُوا اللَّهَ and beware⁴ of Allah

وَاعْلَمُوا أَنَّكُمْ and know⁵ that you are

مُتْلِقُوهُ going to meet⁶ Him.

وَبَشِّرْ And give good tidings⁷

الْمُؤْمِنِينَ to the believers.



وَلَا تَجْعَلُوا اللَّهَ 224. And do not set⁸ Allah

عَرِضَةً as a shield⁹

لَا يَمْنِيكُمُ for your oaths¹⁰

أَنْ تَبْرُوا against your being dutiful,¹¹

وَتَتَّقُوا and your acting righteously¹²

وَتَصْلِحُوا and making peace¹³

بَيْنَ النَّاسِ between men.

وَاللَّهُ سَمِيعٌ And Allah is All-Hearing,

عَلِيمٌ All-Knowing.

لَا يُؤْخَذُكُمْ اللَّهُ 225. Allah will not blame¹⁴ you

بِاللَّغْوِ for loose utterance¹⁵

فِي أَيْمَانِكُمْ in your oaths;

وَلَكِنْ يُؤْخَذُكُمْ but He will take you to task

1. This permission is conditioned by the directive in the previous 'ayah: "go to them in such wise as Allah has commanded you". Hence copulation in the anus is forbidden.

2. *Qaddimû* = (you all) send on in advance, send forward, set ahead, provide (v. ii. m. pl. imperative from *qaddama*, form II of *qaduma/qadima* [*qadm* /*qudûm*], to precede, to arrive).

3. i.e., provide for yourselves for the life in the hereafter by acting according to Allah's injunctions and prohibitions.

4. *Ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqû* (*waqy/wiqâyah*), to guard, safeguard. See at 2:203, p. 98, n. 9).

5. *I'lamû* = you (all) know, be aware of (v. ii. m. pl. imperative from '*ilima* [*'ilm*], to know. See at 2:203, p. 98, n. 10).

6. *Mulâqû*[n] (pl. of *mulâqin*) = the meeting ones, those who are going to meet (active participle from *lâqâ*, form III of *laqiya* [*liqâ* /*luqyân* /*luqy* /*luqyah* /*luqan*], to meet, to encounter. The terminal *nûn* is dropped on account of the genitive construction with *hu*).

7. *Bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara/bashira* [*bishr* /*bushr*], to rejoice, be happy. See at 2:155, p. 73, n. 12).

8. *Lâ taj'alû* = (you all) do not set, put, make, appoint (v. ii. m. pl. imperative {prohibition} from *ja'ala* [*ja'l*], to put, to make. See at 2:22, p. 12, n. 3).

9. '*Urðah* = target, that which is exposed to something, shield.

10. i.e., do not make oaths in the name of Allah for not doing a good thing. '*Aymân* (sing. *yamîn*) = oaths, oaths of allegiance, right hands or sides.

11. *Tabarrû*(na) = you (all) be dutiful, devoted, kind (v. ii. m. pl. impfct. from *barra* [*birr*], to be dutiful). The terminal *nûn* is dropped on account of the particle '*an* coming before the verb).

12. *Tattaqû*(na) = you (all) beware, act righteously (v. ii. m. pl. impfct. from *ittaqa*. See n. 4 above. The terminal *nûn* is dropped).

13. *Tuṣliḥû*(na) = you (all) make peace, settle, put in order (v. ii. m. pl. impfct. from '*aṣlahû*, form IV of *ṣalaha* [*ṣalâh* /*ṣulûh* /*maṣlahah*], to be good, right. The terminal *nûn* is dropped).

14. *Yu'akkidhu* = he blames, censures, takes to task (v. iii. m. s. impfct. from '*akkhadha*, form III of '*akhadha* [*'akhdh*], to take, to get).

15. *Laghw* = loose talk, thoughtless utterance.

بِمَا كَسَبَتْ قُلُوبُكُمْ for what your hearts acquire.¹

وَاللَّهُ عَزَّوَجَلَّ Allah is Most Forgiving,



حَلِيمٌ Most Forbearing.

لِلَّذِينَ 226. For those who

يُؤْتُونَ swear abstention²

مِنْ نِسَائِهِمْ from their wives

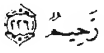
رَبُّصٌ is a watch-and-wait³

أَرْبَعَةَ أَشْهُرٍ of four months.⁴

فَإِنْ قَاءُوا So if they return,⁵

فَإِنَّ اللَّهَ then verily Allah is

عَفُورٌ Most Forgiving,



رَحِيمٌ Most Merciful.

وَبِإِنْ عَزَمُوا 227. But if they resolve on⁶

الطَّلَاقِ divorce,

فَإِنَّ اللَّهَ سَمِيعٌ then Allah is All-Hearing,



عَلِيمٌ All-Knowing.

وَالْمُطَلَّقَاتُ 228. And divorced women⁷

يَرْتَضْنَ بِأَنْفُسِهِنَّ shall wait⁸ with themselves

ثَلَاثَةَ قُرُوءٍ for three menstrual periods;⁹

وَلَا يَحِلُّ لَهُنَّ and it is not lawful¹⁰ for them

1. *Kasabat* = she or it acquired, earned, got, obtained, gained, attained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 2:141, p. 66, n. 11).

2. *Yûlûna* = they swear abstention, [technically, swearing by one not to have sexual relation with one's wife], (v. iii. m. pl. impfct. from *âlâ*, form IV of *alâ* [*alw*], not to do, neglect to do).

3. *Tarabbus* = to watch and wait, to lie in wait, to wait for an opportunity, to lay in ambush, probationary term, watch and wait period (verbal noun in form V of *rabasa* [*rabṣ*], to wait, to be on the lookout).

4. *Ashhur* (sing. *shahr*) = months.

5. i.e., if they give up their oath of abstention and resume normal relationship with their wives. *Fâ'û* = they returned, went back (v. iii. m. pl. past from *fâ'a* [*fay'*], to return).

6. *'Azamû* = they resolved on, determined, made up their mind, decided (v. iii. m. pl. past from *'ajama* [*'azm/'azimah*], to resolve, to decide).

7. *Muṭallaqât* (sing. *muṭallaqah*) = divorced women (passive participle from *ṭallaqa*, to set free, to let loose, to divorce, form II of *ṭalaqa*).

8. i.e., they shall wait before remarrying. *Yatarabbusna* = they (fem.) wait, wait and watch, lie in wait (v. iii. f. pl. impfct. from *tarabbusa*, form V of *rabasa*. See n. 3 above).

9. *Qurû'* (sing. *qar'*) = periods between menstruations or menstruations; the term bears two meanings. The waiting period prescribed here is applicable to women whose marriage has been consummated. Those whose marriage has not been consummated before being divorced have no waiting period (see 33:49). For widowed ladies the waiting period is four months and ten days (see 2:234). For ladies having menopause and those who have not as yet had any menstruation the waiting period is three months; and for pregnant women the waiting period is until they deliver the foetus (see 65:4).

10. *Yahillu* = he or it is lawful, allowed, permitted (v. iii. m. s. impfct. from *halla* [*hill*], to be allowed).

أَنْ يَكْتُمْنَ that they conceal¹
 مَا خَقَّ اللَّهُ what Allah has created²
 فِي أَرْحَامِهِنَّ in their wombs,³
 إِنْ كُنْ يُؤْمِنَنَّ if they use to believe⁴
 بِاللَّهِ وَالْيَوْمِ الْآخِرِ in Allah and the Last Day.
 وَبُعُولَتَهُنَّ And their husbands⁵ are
 أَهْوَىٰ more entitled
 بِرَدِّهِنَّ to take them back
 فِي ذَلِكَ during that [period],
 إِنْ أَرَادُوا إِصْلَاحًا if they desire reconciliation.⁶
 وَلَهُنَّ And they (wives) have rights
 مِثْلَ الَّذِي عَلَيْهِنَّ like that over them,
 بِالْعَدْلِ according to equity;⁷
 وَلِلرِّجَالِ عَلَيْهِنَّ but men have above them
 دَرَجَةٌ a degree⁸ [of advantage].
 وَاللَّهُ عَزِيزٌ And Allah is All-Mighty,
 حَكِيمٌ All-Wise.

Section (Ryû') 29

الطَّلَاقُ مَرَّتَيْنِ 229. Divorcing is twice;
 فَاِمْسَاكِ بُعْرُوفٍ then to retain⁹ with equity
 اَوْ تَرْيِخٍ بِإِحْسَانٍ or to release¹⁰ with goodness.¹¹
 وَلَا يَحِلُّ لَكُمْ And it is not lawful¹² for you
 أَنْ تَأْخُذُوا مِمَّا that you take¹³ out of what

1. *Yaktumna* = they (fem.) conceal, keep secret, secrete, hide, suppress (v. III. f. pl. impfct. from *katama* [katm/kitmân], to hide. See *yaktumûna* at 2:174, p. 81, n. 14).

2. *Khalaqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create.. See at 2:21, p. 11, n. 4; and *khalq* at 2:164, p. 76, n. 6).

3. *Arhâm* (sing. *rahim/rihm*) = wombs, uterus.

4. *Yu'minna* = they (fem.) believe (v. iii. f. pl. impfct. from *'âmana*, form IV of *'amuna/'amina* [*amânah*], to be faithful, to be safe. See at 2:221, p. 108, n. 4).

5. *Bu'ûlah* (sing. *ba'l*) = husbands. It is to be noted that while the word *zawj* means either husband or wife, *ba'l* means specifically husband, i.e., the male partner.

6. *Iṣlâh* = to put in order, adjust, settle, to make peace, to bring about agreement, conciliate, reconciliation (verbal noun in form IV of *ṣalaḥa* [*ṣalâḥ* /*ṣulûḥ* /*maṣlahah*], to be good, to be right. See *'aṣlahā* at 2:182, p. 86, n. 7).

7. *Ma'rûf* = known, well-known, generally recognized, universally accepted, fairness, equity (passive participle from *'urafa* [*ma'rifah/'irfân*], to know, to recognize. See at 2:180, p. 85, n. 10).

8. *Darajah* (pl. *darajât*) = step, stair, flight of steps, degree, grade, rank, stage.

9. *'Imṣāk* = to retain, to hold, to hold fast, to grasp, to keep, to detain, to abstain, to refrain. Verbal noun in form IV of *masaka* [*mask*], to grab, to hold.

10. *Tasrîḥ* = to release, to discharge, to let go to dismiss, to disband, to send (to pasture). Verbal noun in form II of *saraha/sariḥa* [*surûḥ*], to go away, to move freely.

11. *'Ihsân* = to act rightly or nicely, charity, generosity, benevolence, friendliness, goodness. Verbal noun in form IV of *ḥasana* [*ḥusn*], to be nice, handsome, good. See at 2:83, p. 38, n. 9.

12. *Yahillu* = it is lawful, permitted, allowed (v. iii. m. s. impfct. from *ḥalla* [*ḥill*], to be allowed. See at 2:228, p. 111, n. 10).

13. *Ta'khudhû(na)* = you (all) take, receive (v. ii. m. pl. impfct. from *'akhadha* [*'akhdh*], to take. The terminal *nûn* is dropped on account of the particle *'an* coming before the verb.

مَا تَتَمَوْهُنَّ you have given them (wives)
 شَيْئًا anything;
 إِلَّا أَنْ يَخَافَا except if the two fear¹
 أَلَّا يُعِيْبَا that they cannot observe²
 حُدُودَ اللَّهِ the limits set by Allah.
 فَإِنْ خِفْتُمْ So if you fear³
 أَلَّا يُعِيْبَا that the two cannot observe
 حُدُودَ اللَّهِ the limits⁴ set by Allah,
 فَلَا جُنَاحَ عَلَيْهِمَا there is no sin⁵ on the two
 فِي مَا أَفْتَدَتْ in what she redeems herself⁶
 بِهِ with.
 تِلْكَ These are
 حُدُودُ اللَّهِ the limits set by Allah,
 فَلَا تَعْتَدُوْهَا so do not transgress⁷ them.
 وَمَنْ يَتَعَدَّ And whoever transgresses⁸
 حُدُودَ اللَّهِ the limits set by Allah,
 فَأُولَٰئِكَ هُمُ such are the ones
 الظَّالِمُونَ committing wrong.⁹

فَإِنْ طَلَّقَهَا 230. Then if he divorces her
 فَلَا تَحِلُّ she will not be lawful¹⁰
 لَهُ مِنْ بَعْدُ for him thereafter
 حَتَّى تَنْكِحَ unless she marries¹¹

1. *Yakhâfâ*(ni) = the two fear, are afraid of (v. iii. m. dual, impfct form *khâfu* [khawf], to fear. The terminal *nûn* is dropped on account of the particle 'an coming before the verb. See *khâfu* at 2:182, p. 86, n. 4).

2. *Yuqimâ*(ni) = the two observe, perform, make right or correct, straighten, reside (v. iii. m. dual, impfct. from 'aqâma, form IV of *qâma* [qawmah/qiyâm], to get up, to stand. The terminal *nûn* is dropped on account of the particle 'an ['an+lâ] coming before the verb. See 'aqâma at 2:177, p. 83, n. 12).

3. *Khiftum* = you (all) feared, were afraid of (v. ii. m. pl. past from *khâfu*. See n. 1 above).

4. *Hudûd* (sing. *hadd*) = edges, borders, boundaries, borderlines, bounds, limits, Allah's injunctions, legal punishment. See at 2:187, p. 90, n. 3.

5. *Junâh* = sin, fault, misdemeanour. See at 2:198, p. 96, n. 7; and 2:158, p. 74, n. 7.

6. *Iftadat* = she ransomed/redeemed herself, freed herself, sacrificed (v. iii. f. s. past from *iftadâ*, form VIII of *fadâ* [fidan/fidâ'], to redeem, to ransom. See *tufâdû* at 2:85, p. 40, n. 5; and *fidyah* at 2:196, p. 94, n. 10).

7. *Lâ ta'tadû* = you (all) do not transgress / go beyond the limits / cross / overstep / surpass/ act outrageously (v. ii. m. pl. imperative {prohibition} from *i'tadâ*, form VIII of 'adâ [adw], to speed, to race. See at 2:190, p. 91, n. 13).

8. *Yata'adda* = he transgresses, oversteps, crosses the limits, acts outrageously (v. iii. m. s. impfct. from *ta'addâ*, form V of 'adâ. See n. 7 above).

9. *Zâlimûn* (sing. *zâlim*) = transgressors, wrong-doers, unjust. (Active participle from *zalama* [zâlm/zulm], to do wrong. See at 2:91, p. 44, n. 4).

10. *Tahillu* = she or it is lawful /allowed (v. iii. f. s. impfct. from *hallu* [hill], to be allowed. See 2:229, p. 112, n. 12).

11. *Tankihâ*(u) = she marries (v. iii. f. s. impfct. from *nakaha* [nikâh], to marry, to get married. See *lâ tankihû/tunkihû* at 2:221, p. 108, ns. 2 and 6).

زَوْجًا غَيْرَهُ a husband other than him.

فَإِنْ طَلَّقَهَا Then if he¹ divorces her,

فَلَا جُنَاحَ عَلَيْهِمَا no sin will be in the two²

أَنْ يَرْجِعَا that they revert to each other³

إِنْ ظَنَّا if the two think for certain⁴

أَنْ يُقِيمَا that they can observe⁵

حُدُودَ اللَّهِ the limits set by Allah.

وَتِلْكَ حُدُودُ اللَّهِ These are Allah's ordinances⁶

يُبَيِّنُهَا that He makes clear⁷

لِقَوْمٍ يَعْلَمُونَ for a people who know.⁸

وَإِذَا طَلَقْتُمْ 231. And if you divorce⁹

النِّسَاءَ the wives

فَلَمَنَ and they mature¹⁰

أَجَلَهُنَّ their term (of abstinence),¹¹

فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ then keep¹² them with equity

أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ or set them free with equity;

وَلَا تُنْكِحُوهُنَّ and do not detain¹³ them

ضَرَارًا adversely¹⁴

لَعَلَّكُمْ that you may assail [them].¹⁵

وَمَنْ يَفْعَلْ ذَلِكَ And whoever does that

فَقَدْ ظَلَمَ نَفْسَهُ indeed wrongs himself.

وَلَا تَتَّخِذُوا And do not take up

1. i.e., the husband whom she marries after her divorce from her previous husband divorces her after due consummation of the marriage.

2. i.e., the previous husband and the divorced woman.

3. *Yatarâja'â(ni)* = they (two) revert to each other/ fall back (v. iii. m. dual, impfct. from *tarâj'a*, form VI of *raja'a* [*rujû*'], to return, to come back). The terminal *nûn* is dropped on account of the particle '*an*' coming before the verb. See *raja'tum* at 2:196, p. 95, n. 2).

4. *Zannâ* = they (two) think/ think for certain / are sure (v. iii. m. dual, past from *zanna* [*zann*], to think, to believe. See *yazunnûna* at 2:78, p. 37, n. 1).

5. *Yuqimâ(ni)* = they (two) observe. See at 2:229, p. 112, n. 2.

6. *Hudûd* (sing. *hadd*) = edged, boundaries, limits, Allah's ordinances / injunctions. See at 2:229, p. 113, n. 4.

7. *Yubayyinu* = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be plain, clear). See at 2:221, p. 109, n. 1).

8. *Ya'lamûna* = they know, are aware of (v. iii. m. pl. impfct. from '*ilima* [*'ilm*], to know. See at 2:144, p. 69, n. 1).

9. *Tallaqtum* = you (all) divorced, let loose, released, set free (v. ii. m. pl. past from *tallaqa*, form II of *ṭalaqa* [*ṭulûq/ṭalâq*], to be free).

10. *Balaghna* = they (fem.) mature, bring to completion, attain majority, come of age, reach (v. iii. f. pl. past from *balagha* [*bulâgh*], to reach. See *yablughu* at 2:196, p. 94, n. 7).

11. '*Ajal* = appointed term, appointed time. Here, the period of abstinence prescribed for divorced women. See 2:228, p. 111, n. 9.

12. '*Amsikû* = you (all) hold, grasp, keep (v. ii. m. pl. imperative from *masaka* [*mask*], to grasp. See '*imsâk* at 2:229, p. 112, n. 10).

13. *Lâ tumsikû* = you (all) do not detain, retain, hold, hold on, withhold (v. ii. m. pl. imperative {prohibition} from '*amsaka*, form IV of *masaka*. See n. 12 above).

14. *Dirâran* = adversely, to disadvantage, detrimentally, harmfully.

15. i.e., to make them pay for their release. *Ta'tadû(na)* = you (all) assail, assault, commit excesses, act outrageously (v. ii. m. pl. impfct. from *i'tadâ*, form VIII of '*adâ* [*'adw*], to speed, to race. See *lâ ta'tadû* at 2:229, p. 113, n. 7).

ذَٰلِكُمْ This is
 أَزْكَىٰ لَكُمْ the more befitting¹ for you
 وَأَطْهَرُ and the more purifying.²
 وَاللَّهُ يَعْلَمُ And Allah knows
 وَأَنْتُمْ لَا تَعْلَمُونَ while you do not know.

233. And the mothers³
 يُرْضِعْنَ أَوْلَدَهُنَّ shall suckle⁴ their children⁵
 حَوْلَيْنِ كَامِلَيْنِ for two years⁶ in complete,
 لِمَنْ أَرَادَ for such as intend⁷
 أَنْ يُتِمَّ الرَّضَاعَةَ to complete⁷ the suckling;⁸
 وَعَلَى الْوَالِدِ لَهُ and on the father⁹
 يَرْزُقُهُنَّ shall be their¹⁰ sustenance¹¹
 وَكِسْوَتُهُنَّ and their clothing¹²
 بِالْمَعْرُوفِ according to equity¹³ –
 لَا تَكْفُلْ نَفْسٌ no one shall be burdened¹⁴
 إِلَّا وَسْعَمَهَا except up to one's capacity¹⁵ –
 لَا تُضَارَّ وَلَدُهُ nor shall a mother be hurt¹⁶
 بِوَلَدِهَا on account of her child,
 وَلَا مَوْلَا لَهُ nor any father •
 بِوَلَدِهِ on account of his child;
 وَعَلَى الْوَارِثِ and on the successor¹⁷
 مِثْلَ ذَٰلِكَ shall be the like of this.

1. 'Azkā = purer, cleaner, more befitting(elative of zakiy). See yuzakkī at 2:151, p. 72, n. 5.

2. 'Aṭṭhar = cleaner, purer, more unblemished (elative of ṭāhir). See ṭahhirā at 2:125, p. 59, n. 14.

3. Wālidāt (sing. wālidah) = mothers.

4. Yurdi'na = they (fem.) suckle, give suck (v. iii. f. pl. impfct. from raḍa'a [raḍ' /radā' /radā'ah), to suckle, breast-feed).

5. 'Awlād (sing. walad) = children, offspring, descendants.

6. Hawlayn (accusative /genitive of hawlān, sing. ḥawl, pl. aḥwāl) = two years (ḥawl also means might, power).

7. 'Arāda = he intended, desired, wanted, had in mind, purposed (v. iii. m. s. past in form IV of rāda [rawd], to walk about. See at 2:26, p. 14, n. 5; and yuridu at 2:185, p. 88, n.3).

8. Radā'ah = suckling, breast-feeding.

9. Al-mawlūd lahu = father (a technical term).

10. i.e., the suckling mothers'.

11. Rizq (pl. arzāq) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See razaqnā at 2:172, p. 81, n. 2).

12. Kiswah (pl. kusan/kisan/kisāwin) = clothing, clothes, apparel, attire, dress, raiment, uniform, garment.

13. Ma'rūf = known, well-known, generally recognized, universally accepted, fairness, equity (passive participle from 'arafa {ma'rifah/'irfān}, to know, to recognize. See at 2:232, p. 115, n. 12. Bi al-ma'rūf = with fairness, in the appropriate manner.

14. Tukallafu = she or it is made to bear, burdened, loaded, charged, put to trouble, commissioned, entrusted (v. iii. f. s. impfct. passive, from kallafa, form II of kalifa [kalaf], to be fond of, to be keen).

15. Wus' = capacity, ability, capability, faculty, power. See wāsi' at 2:115, p. 55, n. 4).

16. Tuḍārru = she is hurt, prejudiced, harmed, damaged, injured (v. iii. f. s. impfct. passive from ḍarra, form III of ḍarra [ḍarr], to harm, to hurt). See Ḍarrin and yaḍurru at 2:102, p. 48, ns. 11 and 13).

17. Wārith (pl. warathah) = successor, heir, inheritor (active participle from waritha [wirth /irth/irthah/wirāthah/rithah/turāth], to inherit).

فَإِنْ أَرَادُوا فِصَالًا Then if they want¹ weaning²
 عَنْ تَرَاضٍ مِّنْهُمَا by mutual consent³ of the two,
 وَتَشَاوُرٍ and consultation,⁴
 فَلَا جُنَاحَ عَلَيْهِمَا no sin⁵ will lie on them;
 وَإِنْ أَرَدْتُمْ and if you desire⁶
 أَنْ تَسْرِعُوا to seek foster suckling⁷
 أَوْلَادَكُمْ for your children,
 فَلَا جُنَاحَ عَلَيْكُمْ there will be no sin on you
 إِذَا سَلَّمْتُمْ if you pay up⁸
 مَّا آتَيْتُمْ what you have given⁹
 بِالْمَعْرُوفِ according to equity.
 وَانْقُورُوا اللَّهَ And beware¹⁰ of Allah
 وَاعْلَمُوا أَنَّ اللَّهَ and know that Allah is
 بِمَا تَعْمَلُونَ بَصِيرٌ All-Seeing¹¹ of what you do.

وَالَّذِينَ 234. And those who
 يَتَوَفَّوْنَ مِنْكُمْ die¹² of you
 وَيَذَرُونَ أَزْوَاجًا and leave behind¹³ wives,
 يَرَبِّصْنَ they shall wait¹⁴
 بِأَنْفُسِهِنَّ with themselves
 أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا for four months and ten days;
 فَإِذَا بَلَغْنَ then when they complete
 أَجَلَهُنَّ their appointed term

1. 'Arâdâ = they (two) desired, wanted, intended (v. iii. m. pl. past in form IV of *râda* [rawd], to walk about, to move about. See 'arâda at 2:233, p. 116, n. 7).

2. Fişâl = weaning, to wean.

3. Tarâdin = mutual consent (verbal noun in form VI of *radîya* [riḍan/riḍwân/mardâh], to be satisfied. See tarâdaw at 2:232, p. 115, n. 11).

4. i.e., consultation and deliberation on the welfare of the child. Tashâwur = consultation, deliberation, to take counsel (verbal noun in form VI of *shâra* [shawr], to look nice).

5. Junâh = sin, fault, misdemeanor. See at 2:229, p. 113, n. 5; 2:198, p. 96, n. 7; and 2:158, p. 74, n. 7.

6. 'Aradum = you (all) desired, wanted, intended (v. ii. m. pl. past from 'arâda. See n. 1 above). The address here is to all the parties concerned.

7. Tastardî'û(na) = you (all) seek foster suckling (v. ii. m. pl. impfct. from *istarḍa'a*, form X of *raḍa'a/raḍi'a* [raḍ'/raḍâ'/raḍâ'ah], to suck. The terminal nûn is dropped on account of the particle 'an coming before the verb).

8. Sallamtum = you (all) handed over, surrendered, delivered, submitted, paid up. (v. ii. m. pl. past from *sallama*, form II of *salima* [salâmah/sulâm], to be safe, to be faultless. See 'aslama at 2:212, p. 53, n. 6).

9. 'Ātaytum = you (all) gave, offered, granted, brought (v. ii. m. pl. past from 'âtâ, from IV of 'atâ [iṭyân/uty/ma'tâh], to come, to bring, to give or offer. See at 2:111, p. 101, n. 6). "If you pay up what you have given" means "if you pay up the mother for the period she has suckled on the basis of what you give to the wet nurse according to equity." See Ibn Kathîr, *Tafsîr*, I, 418.

10. Ittaqû = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from ittaqû, form VIII of *waqû* (waqy/wiqâyah), to guard, safeguard. See at 2:231, p. 115, n. 6).

11. Başîr = All-Seeing, All-Observing. So all our intentions, sayings and deeds are known to Him.

12. Yutawaffawna = they die (v. iii. m. pl. impfct. passive from *tuwaffiya*, to die).

13. Yadharrûna = they leave, leave behind, leave alone (v. iii. m. pl. impfct. from *wadhr*. Only the imperfect and imperative verbs are formed from this root).

14. Yatarabbaşna = they (fem.) wait, wait and watch, lie in wait (v. iii. f. pl. impfct. from *tarabbaşa*, form V of *rabaşa* [rabş], to wait, to watch. See at 2:228, p. 111, n. 8).

فَلَا جُنَاحَ عَلَيْكُمْ there shall be no sin on you

فِيمَا فَعَلْنَ regarding what they do¹

فِي أَنْفُسِهِنَّ about themselves²

بِالْمَعْرُوفِ in the appropriate manner.³

وَاللَّهُ And Allah is

بِمَا تَعْمَلُونَ خَبِيرٌ All-Aware⁴ of what you do.



وَلَا جُنَاحَ 235. Nor shall any sin be

عَلَيْكُمْ on you

فِيمَا عَرَّضْتُمُوهَا in that you give indication⁵

مِنْ خِطْبَةِ النِّسَاءِ of courtship⁶ to the women

أَوْ أَكْنَنْتُمْ or harbour⁷ [it]

فِي أَنْفُسِكُمْ within yourselves.

عَلِمَ اللَّهُ أَنَّكُمْ Allah knows that you

سَتَذْكُرُونَهُمْ shall talk about⁸ them;

وَلَكِنْ لَا تَوَاعِدُوهُمْ but do not make them swear⁹

سِرًّا in secret¹⁰

إِلَّا أَنْ تَقُولُوا but that you may say

قَوْلًا مَعْرُوفًا conventional words;

وَلَا تَقْضُوا nor resolve¹¹ on

عُقْدَةَ النِّكَاحِ the contract¹² of marriage

حَتَّى يَبْلُغَ الْكِتَابُ till the prescript¹³ matures¹⁴

أَجَلَهُ its term.

وَأَعْلَمُوا أَنَّ اللَّهَ And know that Allah

1. *Fa'alna* = they (fem.) did, they acted (v. iii. f. pl. past from *fa'ala* [*fī'ʾlfa'l*], to do, to act).

2. i. e., if they marry, take other husbands.

3. *Ma'rûf* = known, well-known, generally recognized, universally accepted, conventional, appropriate, fairness, equity (passive participle from *'arafa* [*ma'rifah / 'irfân*], to know, to recognize. See at 2:233, p. 116, n. 13). *Bi al-ma'rûf* = with fairness, in the appropriate manner.

4. *Khabîr* = All-Aware, All-Conversant, All-Acquainted. Active participle in the scale of *fa'il* from *khbara* [*khubr / khibrah*], to know, to experience, to be acquainted.

5. *'ArRaqtum* = you (all) gave indication, intimated, alluded, hinted, exposed (v. ii. m. pl. past from *'arraqa*, form II of *'aruqa / 'araqa* [*'ard*], to be broad, to be visible, to appear).

6. *Khibbah* = courtship, engagement, betrothal.

7. *'Aknantum* = you (all) kept secret, hid, concealed, harboured (v. ii. m. pl. past in form IV of *kanna* [*kann / kunân*], to hide, to contain).

8. *Tadhkurûna* = you (all) mention, talk about, remember (v. ii. m. pl. impfct. from *dhakara* [*dhikr / tadhkâr*], to remember, to speak).

9. i. e., do not say to the woman: "Give your pledge or promise me that you shall not marry anyone else except me" (Ibn Kathîr, *Tafsîr*, I, 322).

Lâ Tuwâ'idû = you (all) do not make (one) promise/swear/ take an oath; do not arrange/appoint (v. ii. m. pl. imperative {prohibition} from *wâ'ada*, form III of *wa'ada* [*wa'd*], to promise. See *wâ'adnâ* at 2:51, p. 24, n. 8).

10. *Sirran* = in secret, secretly, surreptitiously.

11. *Lâ ta'zimû* = you (all) do not resolve, determine, decide, make up your mind (v. ii. m. pl. imperative {prohibition} from *'azama* [*'azm / 'azimah*], to resolve, to decide. See *'azamû* at 2:227, p. 111, n. 6).

12. *'Uqdah* (pl. *'uqad*) = knot, tie, compact, covenant, contract.

13. i. e., the prescribed period of waiting. See 2:228 and 2:234.

14. *Yablughu(u)* = he or it reaches, matures, brings to completion, comes of age, attains puberty (v. iii. m. s. impfct. from *balagha* [*bulûgh*], to reach. The last letter has taken *fathah* because of the particle *hataâ* coming before the verb. See at 2:196, p. 94, n. 7; and *balaghna* at 2:232, p. 115, n. 8).

يَعْلَمُ knows

مَا فِي أَنْفُسِكُمْ what is within yourselves.

فَاذْكُرُوهُ So beware¹ of Him;

وَعَلَّمُوا أَنَّ اللَّهَ and know that Allah is

عَفُورٌ Most Forgiving,

حَلِيمٌ Most Forbearing.²

Section (Rukû') 31

لَا جُنَاحَ عَلَيْكُمْ 236. No sin will be on you

إِنْ طَلَقْتُمُ النِّسَاءَ if you divorce the wives

مَا لَمْ تَمْسُوهُنَّ you have not yet touched³أَوْ تَفْرِضُوا لَهُنَّ nor have fixed⁴ for themفَرِيضَةً a due;⁵وَمِمَّا عَوْهُنَّ but pay them as gratification⁶عَلَى الْوُسْعِ on the affluent⁷قَدَرُهُ according to his means⁸وَعَلَى الْمَقْتَرِ and on the straitened⁹

قَدَرُهُ according to his means –

مَسْعًا بِالْمَعْرُوفِ a gratification¹⁰ in equity,حَقًّا عَلَى الْخَيْرِينَ as of duty on the righteous.¹¹

وَإِنْ طَلَقْتُمُوهُنَّ 237. And if you divorce them

مِنْ قَبْلِ before

أَنْ تَمْسُوهُنَّ that you have touched them

1. **Ihḍharû** = you (all) beware, be on the alert, be cautious (v. ii. m. pl. imperative from ḥadhira [ḥidhr/ḥadhar]), to be cautious. See ḥadhar at 2:19, p. 10, n.11).

2. **Ḥalīm** = Most Forbearing, Most Clement, Most Indulgent.

3. **Tamassû(na)** = you (all) touch/feel (v. ii. m. pl. impfct. from massa [mass/masîs], to touch. The terminal nûn is dropped on account of the particle lam coming before the verb. See massat at 2:214, p. 103, n. 4). The term "touching" here is a polite expression meaning cohabitation.

4. **Tafriḍû(na)** = you (all) impose, make incumbent, make obligatory, prescribe, fix, enjoin, decree, ordain (v. ii. m. pl. impfct. from faraḍa [farḍ], to decree. The terminal nûn is dropped on account of the particle lam coming before the previous verb which governs this verb too). See faraḍa at 2:197, p. 95, n. 8.

5. **Farīḍah** (pl. farā'id) = something obligatory, religious duty; here mahr, dower, bridal money.

6. **Matti'û** = you (all) make (some one) enjoy, give as compensation/gratification (v. ii. m. pl. imperative from matta'a, form II of mata'a [mat' /mut'ah], to carry away, to take away. See 'umatti'u at 2:126, p. 60, n. 6).

7. **Mûsi'** = rich, wealthy, affluent, man of means, well-to-do person. Active participle from 'awsa'a (to be rich), form IV of wasi'a/wasu'a [wasâ'ah/sa'h], to be wide, to be well-to-do. See wus' at 2:233, p. 116, n. 15.

8. **Qadar** (pl. aqdâr) = extent, scope, capacity, quantity, grade, divine decree.

9. **Muqîr** = person of straitened circumstances, straitened, poor, impecunious, ill-provided, indigent. Active participle from 'aqtara, to live in straitened circumstances, to be poor, form IV of qatara [qatr/qutâr], to be stingy.

10. **Matâ'** (pl. amti'ah) = gratification, object of delight, pleasure, enjoyment, necessities of life. See matti'u at n. 6 above.

11. **Muḥsinîn** (accusative /genitive of muḥsinîn, sing. muḥsin) = those who do right things, righteous, beneficent, charitable (active participle from 'aḥsana, form IV of ḥasuna [ḥusn], to be handsome, to be good. See at 2:58, p. 27, n. 11).

وَقَدْ فَصَمْتُ and you have already fixed¹
لَهُنَّ فَرِيضَةٌ for them a due,²
فَنَصِفُ then [pay] a half³
مَا وَضَعْتُ of what you have fixed
إِلَّا أَنْ يَعْفُوَ except that they waive [it]⁴
أَوْ يَعْفُوا or there waives⁵ [it]
الَّذِي يَدُو the one in whose hand is
عَقْدَةُ النِّكَاحِ the contract⁶ of marriage;
وَأَنْ تَعْفُوا and that you give up is
أَقْرَبُ لِلتَّقْوَى nearer to godfearliness;⁷
وَلَا تَنْسُوا and do not forget⁸
الْفَضْلَ بَيْنَكُمْ the kindness⁹ between you.
إِنَّ اللَّهَ Verily Allah is
يَمَّا تَعْمَلُونَ of what you do
بَصِيرٌ ^(FV) All-Observant.¹⁰
حَافِظُوا عَلَى 238. Keep up¹¹
الصَّلَاةِ the prayers,
وَالصَّلَاةِ الْوُسْطَى and the middle¹² prayer,
وَقُومُوا لِلَّهِ and stand¹³ before Allah
قَانِتِينَ ^(FV) in humility and obedience.¹⁴
فَإِنْ خِفْتُمْ 239. And if you are in fear,¹⁵
وَجَاءَ أَوْرُكَبَا then afoot¹⁶ or mounted;¹⁷
فَإِذَا أَمِنْتُمْ then when you be secure

1. *Faraḍtum* = you fixed, made incumbent, made obligatory (v. ii. m. pl. past from *faraḍa*. See *tafriḍū* at 2:136, p. 119, n. 4).

2. *Farīḍah* (pl. *farā'id*) = something obligatory, a due, here *mahr*, dower, bridal money. See 2:136, p. 119, n. 5.

3. *Nisf* (pl. *nusuf*) = half, middle.

4. *Ya'fūna* = they (fem.) waive, forgo, excuse, exempt, efface, obliterate (v. iii. f. pl. impfct. from *'afā* [*'afw/afā*'], to be effaced. See *'afū* at 2:187, p. 89, n. 9).

5. *Ya'fū* = he waives, forgoes, excuses, exempts, effaces, gives up (v. iii. m. s. impfct. from *'afā*. See the previous note).

6. i.e., the husband forgoes his half and gives the full amount to the divorced wife. *'Uqdah* (pl. *'uqad*) = knot, tie, compact, covenant, contract. See at 2:235, p. 118, n. 12.

7. *Taqwā* = godfearliness, devoutness, piety. See *ittaḡā* at 2:203, p.98, n. 8.

8. *Lā tansaw* = you (all) do not forget (v. ii. m. pl. imperative [prohibition] from *nasiya* [*nasy/nisyān*], to forget).

9. *Faḍl* (pl. *fuḍūl*) = grace, favour, refinement, kindness, amiability; also surplus, excess. See at 2:90, p. 43, n. 3.

10. So nothing remains unknown to Him and you are accountable to Him for everything you do or fail to do.

11. *Hāfiẓū* = you (all) keep up, maintain, sustain, preserve, observe, uphold, be watchful (v. ii. m. pl. imperative from *hāfiẓa*, to keep up, maintain, form III of *hāfiẓa* [*hifẓ*], to preserve).

12. *Wusṭā* (fem. pl. *wasat*; mas. *awsat*, pl. *awāsiṭ*) = middle, central. The "middle" prayer is generally interpreted as the *'aṣr* or late afternoon prayer, which is exactly the middle prayer with two prayers both before and after it in a day. This is an instance of the mention of something special of a category which is mentioned first, i.e., *salāt*.

13. *Qūmū* = you (all) stand, stand up (v. ii. m. pl. imperative form *qāma* [*qawmah/qiyām*], to stand up, to get up. See *'uqāma* at 2:177, p. 83, n. 12).

14. *Qānitīn* (accusative/genitive of *qānitīn*, sing. *qānit*) = obedient, humble, submissive (active participle from *qanata* [*qunātīl*], to be obedient).

15. i.e., of being attacked by an enemy. *Khiftum* = you (all) feared, dreaded (v. ii. m. pl. past from *khāfa* [*khawf /makhāfah /khifāh*], to fear. See at 2:229, p. 47, n. 3).

16. *Rijāl* (sing. *rājil*) = on foot, walking.

17. *Rukbān* (sing. *rakīb*) = mounted, riding.

فَاذْكُرُوا اللَّهَ offer prayers to Allah

كَأَعَلَّمَكُم as He has taught¹ you,

مَا لَمْ تَكُونُوا which you had not been

تَعْلَمُونَ in the know of.²

وَالَّذِينَ 240. And those who

يَتَوَفَّوْنَ مِنْكَ die³ of you

وَيَذَرُونَ أَزْوَاجًا and leave behind⁴ wives

وَصِيَّةً shall make a will⁵

لِأَزْوَاجِهِمْ for their wives

مَتْنَعًا إِلَى الْحَوْلِ for maintenance⁶ up to a year⁷

غَيْرَ إِخْرَاجٍ without ouster,⁸

فَإِنْ خَرَجَ but if they leave [home],⁹

فَلَا جُنَاحَ عَلَيْكَ no sin shall be on you

فِي مَا فَعَلْتَ in respect of what they do¹⁰

فِي أَنْفُسِهِمْ about themselves

مِنْ مَعْرُوفٍ of an approved thing.¹¹

وَاللَّهُ عَزِيزٌ And Allah is All-Mighty,

حَكِيمٌ All-Wise.

وَلَمَّا طَلَّقَتِ 241. For the divorced women

مَتْنَعٌ maintenance shall be given

بِالْمَعْرُوفِ according to equity,¹²

1. i.e., through His Messenger. 'Allama = he taught, informed, instructed (v. iii. m. s. past, in form II of 'alima ['ilm], to know. See at 2:31, p. 17, n. 3).

2. *Ta'lamûna* = you (all) know, are aware of (v. ii. m. pl. impfct. from 'alima ['ilm], to know. See at 2:216, p. 104, n. 12; and 2:184, p. 87, n. 11).

3. i.e., who are approaching death. *Yutawaffawna* = they die (v. iii. m. pl. impfct. passive from *tuwaffiyu*, to die. See 2:234, p. 117, n. 12).

4. *Yadharûna* = they leave, leave behind, leave alone (v. iii. m. pl. impfct. from *wadhr*. Only the imperfect and imperative verbs are formed from this root. See at 2:234, p. 117, n. 13).

5. *Waṣiyyah* (pl. *waṣāyā*) = will, bequest, testamentary disposition, directive.

6. *Matâ'* (pl. *amli'ah*) = gratification, object of delight, pleasure, enjoyment, necessities of life, maintenance. See at 2:236, p. 119, n. 10).

7. *Ḥawl* (pl. *aḥwâl*) = year, might, power. See *ḥawlayn* at 2:233, p. 116, n. 6.

8. i.e., maintenance and residence, without ousting from the home. *'Ikhrâj* = = expulsion, ousting, ouster, driving out, bringing out (form IV of *kharaja* [*khurâj*], to go out, to come out. See at 2:217, p. 105, n. 5; and 2:85, p. 40, n. 7). The directive in this 'ayah has been superseded by the rules of succession laid down in 'ayah 4:12.

9. *Kharajna* = they (fem.) went out, came out, left (v. iii. f. pl. past from *kharaja* [*khurâj*], to go out. See *kharajat* at 2:149, p. 71, n. 1).

10. i. e., if they marry, take other husbands or conduct themselves according *sharī'ah*. *Fa'alna* = they (fem.) did, they acted (v. iii. f. pl. past from *fa'ala* [*fī'lfa'l*], to do, to act. See at 2:234, p. 118, n. 1).

11. *Ma'rûf* = known, well-known, generally recognized, universally accepted, conventional, appropriate, fairness, equity, approved by *sharī'ah* (passive participle from '*arafa*/*arifa* [*ma'rifah* / *'irfân*], to know, to recognize. See at 2:234, p. 118, n. 2).

12. *Bi al-ma'rûf* = with fairness, in the appropriate manner, according to equity.

حَقًّا as of a duty

عَلَى الْمُتَّقِينَ upon the godfearing.¹



كَذَلِكَ 242. Thus

يُبَيِّنُ اللَّهُ لَكُمُ Allah makes clear² for you

آيَاتِهِ His revelations³

لَعَلَّكُمْ تَعْقِلُونَ so that you may understand.⁴



Section (Rukû') 32

أَلَمْ تَرَ 243. Do you not know⁵

إِلَى الَّذِينَ خَرَجُوا of those who set out⁶

مِنْ دِيَارِهِمْ from their habitations⁷ –

وَهُمْ أَلُوفٌ and they were in thousands –

حَذَرَ الْمَوْتِ for fear⁸ of death

فَقَالَ لَهُمُ اللَّهُ and Allah said to them:

مُوتُوا "You all die",⁹

ثُمَّ أَحْيَاهُمْ then He gave them life?¹⁰

إِنَّ اللَّهَ لَذُو فَضْلٍ Verily Allah is Full of Grace

عَلَى النَّاسِ to mankind

وَلَكِنَّ أَكْثَرَ النَّاسِ but most men

لَا يَشْكُرُونَ do not express gratitude.¹¹



وَقَاتِلُوا 244. And fight

1. *Muttaqîn* (accusative /genitive of *muttaqûn*, sing. *muttaqîn*) = those who are on their guard, godfearing. Active participle from *ittaqa*, form VIII of *waqa* [*waqy* / *wiqâyah*], to protect, to guard. See at 2:194, p. 93, n. 10).

2. *Yubayyinu* = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be plain, clear). See at 2:230, p. 114, n. 7; and 2:221, p. 109, n. 1).

3. *'Āyât* (sing. *'āyah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:221, p. 109, n. 2; and 2:09, p. 107, n. 10).

4. *Ta'qilûna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See *ya'qilûna* at 1:170, p. 80, n. 6).

5. *Tarâ* = you see, look at, think of, consider, know (v. ii. m. s. impfct. from *ra'â* [*ra'y/ru'yah*], to see. When preceded by the particle *lam*, the imperfect verb gives the sense of a past tense. The expression here means: Did you not/ do you not know? The address is to the Muslims through the Prophet. The *'āyah* calls attention to the incident of a devastating plague afflicting the Jews of old who attempted to flee from the pestilence but were caused to die and were subsequently restored to life by Allah in response to the prayer of their prophet. The allusion to this incident is made for encouraging the Muslims to fight in the way of Allah (*jihād*), which is mentioned in the following *'āyah*, and to always remember that life and death is in the Hand of Allah Alone.

6. *Kharajû* = they (all) went out, left, emerged, set out (v. iii. m. pl. past from *khuraja* [*khurâj*], to go out. See *khurajna* at 2:240, p. 55, n. 9).

7. *Diyyâr* (sing. *dâr*) = houses, homes, habitations, lands, regions, countries.

8. *Hadhar* = caution, watchfulness, fear. See at 2:19, p. 10, n. 11.

9. *Mûtû* = you (all) die, be lifeless (v. ii. m. pl. imperative from *mâta* [*mawt*], to die).

10. *'Ahyâ* = he gave life, revived (v. iii. m. s. past in form IV of *hayiya* [*hayah*], to live. See *yastahyî* at 2:26, p. 14, n. 1).

11. *Yashkurûna* = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank. See *tashkurûna* at 2:185, p. 88, n. 8).

فِي سَبِيلِ اللَّهِ in the way¹ of Allah
 وَأَعْلَمُوا أَنَّ اللَّهَ and know² that Allah is
 سَمِيعٌ عَلِيمٌ All-Hearing, All-Knowing.³

مَن ذَا الَّذِي 245. Who is it that
 يُقْرِضُ اللَّهَ lends⁴ to Allah
 قَرْضًا حَسَنًا a handsome⁵ loan;
 فَيُضَاعِفَهُ لَهُ so He redoubles⁶ it for him
 أَضْعَافًا كَثِيرَةً many a redoubling.⁷
 وَاللَّهُ يَضِيقُ And Allah constricts⁸
 وَيَبْسُطُ and stretches out;⁹
 وَإِلَيْهِ and to Him
 تُرْجَعُونَ you shall all be taken back.¹⁰

أَلَمْ تَرَ إِلَى 246. Do you not know¹¹
 أَلَمَلٍ مِّنْ بَنِي إِسْرَءِيلَ of the host¹² of Banû Isrâ'îl
 مِّنْ بَعْدِ مُوسَى after Mûsâ,
 إِذْ قَالُوا when they said
 لِّنَا نَبِيٌّ to a Prophet¹³ unto them:
 "أَرْسِلْ لَنَا مَلَكًا" Raise up¹⁴ for us a king,
 فَتَقَاتِلْ we shall fight
 فِي سَبِيلِ اللَّهِ in the way of Allah."
 فَقَالَ He said:

1. *Sabîl* (pl. *subul/asbilah*) = way, path, road, means. "In the way of Allah" means for the sake of His *dîn* (Islam) and all it stands for.

2. *I'lamû* = you (all) know, be aware of (v. ii. m. pl. imperative from '*alima* [*'ilm*], to know. See at 2:223, p. 110, n. 5; and 2:203, p. 98, n. 10).

3. i.e., all your sayings and doings, whether open or secret, are known to Allah.

4. *Yuqridu* = he lends, loans (v. iii. m. s. impfct. from '*aqrada*, to lend, form IV of *qarada* [*qard*], to cut, to sever). Lending to Allah means to spend in "His way", i.e., to promote His *dîn*, in support of the "fighting in the way of Allah" and for all approved charitable purposes.

5. *Hasan* = handsome, good, nice, beautiful. It is handsome or good because it is given out of the goodness of heart. Technically *qard hasan* means a loan given without expecting any worldly benefit from it and without stipulating any date of repayment.

6. i.e., Allah will redouble it many times in merits and rewards. *Yuḍā'ifu* = he doubles, redoubles, compounds, multiplies (v. iii. m. s. impfct. from *ḍā'afu*, form III from *ḍa'afu* [*ḍa'f/ḍi'f*], to double, redouble).

7. '*Ad'āf* (sing. *ḍi'f*) = double, multiple.

8. *Yaqbiḍu* = he holds, seizes, grasps, arrests, constricts (v. iii. m. s. impfct. from *qabaḍa* [*qabḍ*], to seize).

9. i.e., Allah gives restricted or unrestricted wealth, means of livelihood and other graces to whomsoever He wills. *Yabsuṭu* = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basaṭa* [*basṭ*], to spread).

10. i.e., on the Day of Judgement. *Turja'ûna* = you (all) are returned, taken back, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See *turju'u* at 2:210, p. 101, n. 4).

11. See at 2:243, p. 122, n. 5.

12. *Mala'* = crowd, gathering, host, grandees, council of elders.

13. Said to be either Samuel or Yûsha' (Joshua) or Sham'ûn.

14. *Ib'ath* = you send, dispatch, raise up, bring on (v. ii. m. s. imperative, from *ba'atha* [*ba'th*], to send, to revive, resurrect. See at 2:129, p. 61, n. 6; also see *ba'athnâ* at 2:56, p. 26, n. 6).

هَٰذَا عَسَيْتُمْ "Might it be¹ on your part,

إِنْ كُتِبَ if decreed² on you is

عَلَيْكُمْ أَنْتَاحُ the fighting,

أَلَا تَقْتُلُونَ that you would not fight?"³

قَالُوا They said:

وَمَا لَنَا "What is the matter with us

أَلَّا نَقْتُلَ that we shall not fight⁴

فِي سَبِيلِ اللَّهِ in the way of Allah

وَقَدْ أُخْرِجْنَا while we have been ousted⁵

مِنْ دِيَارِنَا from our homes⁶

وَأَبْنَاءَنَا and our children?"

فَلَمَّا كُتِبَ But when decreed

عَلَيْهِمْ الْقِتَالُ on them was the fighting

تَوَلَّوْا they turned away⁷

إِلَّا قَلِيلًا مِنْهُمْ except a few of them.

وَاللَّهُ عَلِيمٌ And Allah is All-Aware

بِالظَّالِمِينَ of the wrong-doers.⁸

247. وَقَالَ لَهُمْ And there said to them

نَبِيُّهُمْ إِنَّ اللَّهَ their Prophet: "Allah

قَدْ بَعَثَ لَكُمْ has indeed sent⁹ for you

طَالُوتَ مَلِكًا Tâlût (Saul) as king."

قَالُوا They said:

1. 'Asaytum = it might be on your part ('asâ, followed by 'an = it might be, it could be that, probably, perhaps).

2. Kutiba = it is written, decreed, enjoined, made incumbent, imposed, ordained, prescribed (v. iii. m. s. past passive from *kataba* [*katb/kitâbah*], to write. See at 2:216, p. 38, n. 7).

3. Tuqâtîlû(na) = you (all) fight, battle (v. ii. m. pl. impfct. from *qatala*, form III of *qatala* [*qatl*], to kill. The terminal *nûn* is dropped on account of the particle 'an ('an+lâ) coming before the verb. See *yuqâtîlûna* at 2:217, p. 105, n. 9).

4. Nuqâtîla(u) = we (all) fight (v. i. m. pl. impfct. from *qatala*. See n. 3 above).

5. 'Ukhrijnâ = we were ousted, driven out, expelled, dislodged (v. i. m. pl. impfct. passive from 'akhraja, from IV of *kharaja* [*khurâj*], to go out. See 'ikhrâj at 2:240, p. 121, n. 8).

6. Diyâr (sing. *dâr*) = houses, homes, habitations, lands, regions, countries. See at 2:243, p. 122, n. 7).

7. Tawallaw = they turned away, desisted, refrained from (v. iii. m. pl. past from *tawallâ*, form V of *waliya* [*waly*], to be near, be next. See at 2:137, p. 65, n. 3; and *tawallaytum* at 2:83, p. 39, n. 5).

8. i.e., those who disobey Allah's commandments and refrain from fighting in His way when ordered to do so. *Zâlimîn* (accusative / genitive of *zâlimûn*, sing. *zâlim*) = transgressors, wrong-doers. Active participle of *zalamâ* [*zalm/zulm*], to transgress, do wrong. See at 2:193, p. 93, n. 3; and 2:35, p. 19, n. 5).

9. Ba'atha = he sent, dispatched, raised, delegated (v. iii. m. s. past from *ba'ath*, to send. See at 2:213, p. 102, n. 6).

أَنَّى يَكُونُ لَهُ "How could it be for him
 الْمُلْكُ عَلَيْنَا the kingship¹ over us
 وَنَحْنُ أَحَقُّ while we are more entitled²
 بِالْمُلْكِ مِنْهُ to the kingship than he,
 وَلَمْ يُؤْتِ and he has not been given
 سَعَةً مِنْ أَمْوَالٍ any amplitude² of wealth?"
 قَالَ إِنَّ اللَّهَ He said: "Verily Allah
 اصْطَفَاهُ عَلَيْكُمْ has chosen³ him over you
 وَزَادَهُ and has increased⁴ him
 بَسَاطَةً فِي الْعِلْمِ in the extent⁵ of knowledge
 وَالْجِسْمِ and stature;⁶
 وَاللَّهُ يُؤْتِي مُلْكَهُ and Allah gives the kingship
 مَنْ يَشَاءُ to whosoever He will.
 وَاللَّهُ وَاسِعٌ Allah is All-Reaching,⁷
 عَلِيمٌ All-Knowing.⁸

248. And there said to them
 نَبِيُّهُمْ their Prophet:
 "إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ
 الْكَفَّةُ the chest,¹⁰
 فِيهِ سَكِينَةٌ wherein will be tranquillity¹¹
 مِنْ رَبِّكُمْ from your Lord

1. i.e., how could he be king over us? **Mulk** = rule, dominion, sovereignty, kingship, royalty. see at 2:107, p. 51, n. 1.

2. They said so because they had among them those who were descendants of kings.

3. **Sa'ah** = wideness, spaciousness, profusion, abundance, plenitude, amplitude, affluence.

3. **Istafâ** = he chose, selected, picked out, singled out (v. iii. m. s. past in form VIII of *ṣafâ* [*ṣafw/ṣufûw/ṣafâ*]), to be clear. See at 2:132, p. 62, n. 9; and *iṣṭafaynâ* at 2:130, p. 62, n. 4).

4. **Zâda** = he increased, grew, became more, augmented, added, enlarged, extended (v. iii. m. s. past from *zayd/ziyâdah*).

5. **Bastah** = extent, expanse, breadth, vastness, abundance, magnitude. See *yabsutu* at 2:245, p. 123, n. 9.

6. **Jism** (pl. *ajsâm*) = body, physique, shape, form, stature, mass, matter.

7. i.e., in mercy and grace. **Wâsi'** = wide, vast, extensive, far-reaching, all-reaching, abounding (in mercy, grace, generosity); active participle from *wasî'û/wasu'û* [*wasâ'ah*], to be wide. See at 2:115, p. 55, n. 4).

8. i.e., about the needs and welfare of His servants and about the propriety of the object of His grace.

9. **Āyah** (pl. *'âyât*) = sign, evidence, mark, proof, revelation, unit of the Qur'ānic text, miracle. See at 2:211, p. 101, n. 8).

10. i.e., the chest in which Mûsa kept the *Tawrah* and which was made to reappear along with other relics as a sign of Allah's having selected Tâlût as king over the Isrâ'îlites. **Tâbût** (pl. *tawâbît*) = chest, box, case, coffin, sarcophagus.

11. **Sakînah** (pl. *sakâ'in*) = peace of mind, tranquillity.

وَبَقِيَّةٌ مِّمَّا and the remainder¹ of what
 تَرَكَ there left behind²
 عَالُ مُوسَى the progeny of Mûsâ
 وَعَالُ هَارُونَ and the progeny of Hârûn,
 نَحْمِلُهُ الْمَلَائِكَةُ there carrying³ it the angels.
 إِنَّ فِي ذَلِكَ Indeed therein is
 لَآيَةً لَّكُمْ a sure sign for you,
 إِنْ كُنْتُمْ مُؤْمِنِينَ if you are believers.
 ﴿١٤٨﴾

Section (Rukû') 33

فَلَمَّا فَصَلَ طَالُوتُ 249. Then when Tâlût set out⁴
 بِالْجُنُودِ قَالَ with the troops⁵ he said:
 إِنَّ اللَّهَ مُبْتَلِيكُمْ "Verily Allah will test⁶ you
 بِنَهَرٍ with a river.⁷
 فَمَنْ شَرِبَ مِنْهُ So whoever drinks⁸ of it
 فَلَيْسَ مِنِّي shall not be of me;⁹
 وَمَنْ لَمْ يَطْعَمَهُ and who does not taste¹⁰ it,
 فَإِنَّهُ مِنِّي he shall be of me,
 إِلَّا مَنْ أَغْرَقَ إِلَّا مَنْ أَعْرَفَ¹¹
 عُقْرَةً يَدِهِ a scoop¹² with his hand."
 فَشَرِبُوا مِنْهُ But they drank¹³ of it
 إِلَّا قَلِيلًا مِّنْهُمْ except a few of them.
 فَلَمَّا جَاوَزَهُ So when he crossed¹⁴ it –

1. **Baqiyyah** (pl. *baqâyyâ*) = remainder, residue, remnant.

2. **Taraka** = he left, left behind, abandoned, gave up, renounced, passed over (v. iii. m. s. past from *tark*, to leave).

3. **Tahmilu** = she carries, bears, holds (v. iii. f. s. impfct. from *hamala/hamila* [*haml*], to carry).

4. **Faşala** = he set out, moved away, started, separated, severed (v. iii. m. s. past from *faşl*, to separate). Tâlût set out from Bayt al-Maqdis.

5. **Junûd** (sing. *jund*) = troops, soldiers, army.

6. **Mubtalin** = tester, one who is going to put to test, going to try (active participle from *ibtalâ*, form VIII of *balâ* [*balw/balâ*'], to test, to try). See *ibtalâ* at 2:124, p. 58, n. 12; and *nabluwanna* at 2:154, p. 73, n. 6.

7. A river between Palestine and Jordan.

8. **Shariba** = he drank, sipped, drenched (v. iii. m. s. past from *shurb/mashrab*. See *'ushribû* at 2:93, p. 44, n. 10).

9. i.e., of my followers and adherents.

10. **Yat'amu** = he tastes, eats, relishes (v. iii. m. s. impfct. from *ta'ima* [*ta'm*], to taste).

11. **Ightarafa** = he scoops, ladles, takes a handful (v. iii. m. s. past in form VIII of *gharafa* [*gharf*], to scoop, to spoon, to ladle).

12. **Ghurfaḥ** (pl. *ghirâf*) = handful, the amount of water scooped with one hand.

13. **Sharibû** = they drank (v. iii. m. pl. past from *shariba*. See n. 8 above).

14. **Jâwaza** = he crossed, walked past, passed over, exceeded, surpassed (v. iii. m. s. past in form III of *jâza* [*jawâz/majâz*], to pass, to be allowed).

هُوَ وَالَّذِينَ he and those who

ءَامَنُوا مَعَهُ believed¹ with him –

قَالُوا they said:

لَا طَاقَةَ لَنَا الْيَوْمَ "No power² have we today
بِغَالِيَتٍ وَجُودِيٍّ with Goliath and his hosts."

قَالَ الَّذِينَ There said those who

يَطْمَئِنُّونَ believed with certitude³

أَنَّهُمْ مُلْقُوا بِاللَّهِ that they would meet⁴ Allah:

كَمْ مِنْ فِئَةٍ ⁵ "How many a band
قَلِيلَةٍ small in number
غَلَبَتْ فِئَةً كَثِيرَةً vanquished⁶ a numerous host
بِإِذْنِ اللَّهِ by Allah's leave;

وَاللَّهُ مَعَ and Allah is with

الصَّابِرِينَ the persevering ones."⁷

وَلَمَّا بَرَزُوا 250. And as they emerged⁸

لِغَالِيَتٍ وَجُودِيٍّ against Goliath and his army

قَالُوا رَبَّنَا they said: "Our Lord,

أَفْرِغْ عَلَيْنَا صَبْرًا pour out⁹ on us patience

وَتَسِّتْ أقدامَنَا and make firm¹⁰ our feet,

وَأَنْصُرْنَا and give us victory¹¹

عَلَى الْكَافِرِينَ over the infidel people."

الْكَافِرِينَ



1. i.e., those who believed and passed the test of the river. It is said that of the huge army who had originally accompanied the king only three hundred and some ten to twenty soldiers passed the test of the river. See Ibn Kathîr, *Tafsîr*, I, 446-447; *Bukhârî*, nos. 3957 - 3959.

2. *Tâqah* = power, ability, capacity, strength.

3. i.e. the learned and wise ones of them who had had unflinching faith. *Yazunnûna* = they suppose, conjecture, think; also, they firmly believe, have conviction (v. iii. m. pl. impfct. from *ẓanna* [*ẓann*]), to firmly believe, to suppose. It is one of many words in Arabic that bear almost opposite senses. See at 2:78, p. 37, n. 1; and 2:46, p. 22, n. 14).

4. *Mulâqû(n)*, (pl. of *mulâqin*) = the meeting ones, those who are going to meet (active participle from *lâqâ*, form III of *laqiya* [*liqâ*/*luqyân*/*luqy*/*luqyah*/*luqan*], to meet, to encounter. The terminal *nûn* is dropped on account of the genitive construction with *rabbihim*. See at 2:233, p. 110, n. 6).

5. *Fi'ah* (pl. *fi'ât*) = party, group, band, class.

6. *Ghalabat* = she triumphed, overpowered, overcame, defeated, vanquished, gained victory, won (v. iii. f. s. past from *ghalaba* [*ghalb*/*ghalabah*], to defeat).

7. *Ṣâbirîn* (pl. of *ṣâbir* in the accusative/genitive) = the patient, the persevering, the steadfast, the forbearing. Active participle from *ṣabara* [*ṣabr*] to be patient. See at 2:177, p. 84, n. 1; and 2:153, p. 73, n. 1). The '*âyah* emphasizes the fact that victory comes from Allah and not from the hugeness of number. The next '*âyah* spells out the three-fold prayer which a believer should make when confronting the forces of unbelief and evil; e.g., prayer to Allah for the bestowal of unlimited patience, for making one's stand against the enemy firm and unfaltering and for help and victory.

8. *Barazû* = they came out, appeared, came to the view, emerged (v. iii. m. pl. past from *barazu* [*burûz*], to come into view).

9. '*Afrigh* = pour out, empty, unload (v. ii. m. s. imperative from '*afragha*, form IV of *faragha*/*farigha* [*farâgh*/*furûgh*], to be empty).

10. *Thabbit* = (you) make firm, stabilize, strengthen (v. ii. m. s. imperative from *thabbata*, form II of *thabata* [*thabât*/*thubût*], to stand firm).

11. *Unṣur* = (you) give victory, help (v. ii. m. s. imperative from *naṣara* [*naṣr*/*nuṣûr*], to help, to give victory. See *yunṣarûna* at 2:123, p. 88, n. 11).

فَهَرَمَوْهُمْ 251. So they routed¹ them

بِإِذْنِ اللَّهِ by Allah's leave;

وَقَتَلَ دَاوُدُ and Dâud killed²

جَالُوتَ Goliath

وَعَاثَ اللَّهُ and Allah gave³ him

الْمُلْكَ the kingdom

وَالْحِكْمَةَ and the wisdom,⁴

وَعَلَّمَهُ and imparted him knowledge⁵

مِمَّا يَشَاءُ of what He willed.

وَلَوْلَا And had there not been

دَفْعَ اللَّهِ النَّاسَ Allah's repulsing⁶ the people,⁷

بَعْضُهُمْ بَعْضٍ some by means of the others,⁸

لَفَسَدَتِ spoiled would have been⁹

الْأَرْضُ the earth;

وَلَكِنَّ اللَّهَ but Allah is

ذُو فَضْلٍ Full of Grace

عَلَى الْعَالَمِينَ upon all the beings.



تِلْكَ 252. These are

آيَاتُ اللَّهِ the revelations¹⁰ of Allah

نَتْلُوهَا عَلَيْكَ We recite¹¹ them unto you

بِالْحَقِّ in truth;

وَإِنَّكَ and you indeed are

لَمِنَ الْمُرْسَلِينَ one of the Messengers.¹²



1. **Hazamû** = the routed, put to flight, vanquished, defeated (v. iii. m. pl. past from *hazama* [*hazm*], to put to flight).

2. **Qatala** = he killed, slew (v. iii. m. s. past from *qatl*, to kill. Dâud was in the army of Tâlût).

3. **‘Ātâ** = he gave, bestowed, granted (v. iii. m. s. past from *‘âtâ*, form IV of *‘atâ* [*‘itayân/aty/ma’tâh*], to come. See *‘âtayum* at 2:253, p. 117, n. 9). Dâud was given the kingdom after the death of Tâlût (Saul) and Samuel.

4. **Hikmah** (pl. *hikam*) = wisdom, sagacity. Here it means *nubuwwah* or prophethood.

5. **‘Allama** = he taught, instructed, imparted knowledge (v. iii. m. s. past in form II of *‘alima* [*‘ilm*], to know. See at 2:239, p. 121, n. 1).

6. **Daf’** = to push away, driving off, dislodging, repelling, warding off, repulsing.

7. i.e., the wrong-doing and evil ones.

8. i.e., the believing and righteous who fight in the way of Allah.

9. **Fasadat** = she became bad/ rotten/ spoiled/ corrupt/unsound/perverted/ vitiated/depraved (v. iii. f. s. past from *fasada* [*fasâd/fusûd*], to be bad. See *mufsid* at 2:220, p. 107, n. 15).

10. **‘Āyât** (sing. *‘āyah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:242, p. 122, n. 3; 2:221, p. 109, n. 2; and 2:09, p. 107, n. 10).

11. **Natlû** = we recite, read, read aloud (v. i. pl. impfct. from *talâ* [*tilâwah*], to recite. See *yatlû* at 2:151, p. 72, n. 3).

12. **Mursalîn** (accusative /genitive of *mursalûn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from *‘arsala*, form IV of *rasila* [*rasal*], to be long and flowing. In form IV this verb means to send out, to dispatch).

Part [juz'] III

- تِلْكَ الرُّسُلُ 253. These Messengers,
 فَضَّلْنَا We have given precedence¹
 بَعْضَهُمْ عَلَى بَعْضٍ to some over the others.
 مِنْهُمْ مَن Among them are those
 كَلَّمَ اللَّهُ whom Allah spoke² to;
 وَرَفَعَ بَعْضَهُمْ and He raised³ some of them
 دَرَجَاتٍ in ranks;⁴
 وَآتَيْنَا and We gave
 عِيسَى ابْنَ مَرْيَمَ 'Īsâ, son of Maryam,
 الْبَيِّنَاتِ the clear evidences,⁵
 وَأَيَّدْنَاهُ and aided⁶ him
 بِرُوحِ الْقُدُسِ with Rûḥ Al-Quds [Jibrîl].⁷
 وَلَوْ شَاءَ اللَّهُ And were Allah to will,
 مَا there would not have
 اقْتَتَلَ fought with one another⁸
 الَّذِينَ مِنْ بَعْدِهِمْ those who came after them,
 مِنْ بَعْدِ مَا جَاءَتْهُمْ after there had come to them
 الْبَيِّنَاتِ the clear evidences.
 وَلَكِنْ اختلفوا But they differed;⁹
 فَمِنْهُمْ so among them were
 مَنْ آمَنَ those that believed;
 وَمِنْهُمْ and among them were

1. *Faḍḍalnâ* = we gave precedence, preferred (v. i. pl. past from *faḍḍala*, form II of *faḍala* [*faḍl* /*faḍûl*], to excel, surpass, to be in excess. See *faḍḍaltu* at 2:122, p. 58, n. 3).

2. *Kallama* = he spoke, talked, addressed (v. iii. m. s. past in form II of *kalama* [*kalm*], to injure, to wound. In its form II the verb means to speak. See *yukallimu* at 2:118, p. 56, n. 1). The reference here is to such Prophets as 'Ādam, Mūsâ and Muḥammad, peace be on them (See *Al-Baḥr al-Muḥîṭ*, II, 600).

3. *Rafa'a* = he raised, elevated, lifted, made high (v. iii. m. s. past from *raf'*, to lift. See *rafa'nâ* at 2:93, p. 44, n. 6; and *yarfa'u* at 2:127, p. 60, n. 9).

4. *Darajât* (sing. *darajah*) = rank, position, grades, degrees, stairs, flight of steps. See *darajah* at 2:228, p. 112, n. 8. The reference is here to such Prophets as Idrîs, Ibrâhîm and Muḥammad, peace be on them, particularly the last mentioned, whom Allah favoured by sending down to him the Qur'ân, the lasting miracle, besides other miracles, and by making him the Final Prophet and the Leader of all the Prophets.

5. *Bayyinât* (sing. *bayyinah*) = clear signs, indisputable evidences. see at 2:213, p. 102, n. 10; and 2:209, p. 100, n. 13). The reference is to the miracles given by Allah to 'Īsâ, peace be on him, as well as to the Book sent down on him.

6. *'Ayyadnâ* = we aided, supported, backed, confirmed, corroborated (v. i. pl. past from *'ayyada*, form II from *'adu* [*'ayd*], to be strong. See at 2:87, p. 41, n. 7).

7. *Rûḥ al-Quds* (the spirit of holiness) is a special name of the angel Jibrîl, bearer of Allah's *wahy* to His Prophets (see 2:97). He is also called simply *al-Rûḥ* (the spirit), as in 97:4; and *al-Rûḥ al-Amîn* (the faithful spirit), as in 26:193. The meaning of Allah's aiding 'Īsâ with Jibrîl means that he was given *wahy* and a scripture, besides other help at different stages of his life; and the whole emphasis on him is to denounce the conduct of those who deny his Prophethood (see 2:87, p. 41, ns. 7 and 8).

8. *Iqtatala* = he fought with one another, combated each other (v. iii. m. s. past in form VIII of *qatala* [*qatl*], to kill. See *qatala* at 2:251, p. 128, n. 2).

9. *Ikhtalafû* = they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalaf*], to come after. See *yakhtalifûna* at 2:176, p. 83, n. 1).

مَن كَفَرَ those that disbelieved.
 وَلَوْ شَاءَ اللَّهُ And were Allah to will
 مَا they would not have
 اقْتَتَلُوا fought amongst themselves;¹
 وَلَكِنَّ اللَّهَ يَفْعَلُ but Allah does
 مَا يَرِيدُ what He intends.²

Section (Rukū') 34

يَا أَيُّهَا الَّذِينَ آمَنُوا 254. O you who believe,
 أَنْفِقُوا مِمَّا expend³ out of what
 رَزَقْنَاكُمْ We have bestowed⁴ on you
 مِنْ قَبْلِ أَنْ يَأْتِيَ before that there comes
 يَوْمٌ a day⁵
 لَا بَيْعَ فِيهِ no trading⁶ shall be therein,
 وَلَا خُلَّةٌ nor any friendship⁶
 وَلَا شَفَعَةً nor any intercession.⁷
 وَالْكَافِرُونَ And the unbelievers,⁸
 هُمُ الظَّالِمُونَ they are the wrong-doers.

اللَّهُ 255. Allah,⁹
 لَا إِلَهَ there is no deity¹⁰
 إِلَّا هُوَ except He,
 الْحَيُّ the Ever-Living,

1. *Iqtatalā* = they fought amongst themselves (v. iii. m. pl. past from *iqatala*, form VIII of *qatala* [qatl], to kill. See *iqatala* at p. 129, n. 8).

2. *Yurīdu* = he intends, desires, has in mind (v. iii. m. s. impfct. form 'arāda, for IV from *rāda* [rawd], to walk about. See at 2:185, p. 88, n. 3).

3. 'Anfiqū = you (all) expend, spend, lay out (v. ii. m. pl. imperative from 'anfaqa, form IV of *nafaqa* [nafaq], to be used up, to be spent. See at 2:195, p. 93, n. 11). The spending here means spending in the way of Allah and for approved charities, particularly the paying of the obligatory *zakāh* on surplus property.

4. *Razaqnā* = we provided with the means of subsistence, bestowed, gave, endowed, blessed (v. i. pl. past from *razaqa* [rizq], to provide, bestow. See at 2:172, p. 81, n. 2).

5. i.e., the Day of Judgement.

6. *Bay'* (pl. *buyū'*/'buyū'āt) = selling or buying, trading. The word *bay'* is especially appropriate here in that none shall be able to get any benefit (e.g., forgiveness) on that day in lieu of all the riches or wealth he might intend to dispose of.

7. i.e., worldly friendship with any particular individual or group of individuals will not be of any avail, for no friend will come to the aid of his friend on the Day of Judgement. *Khullah* (pl. *khulal*) = friendship.

7. i.e., none will be able to intercede for another without Allah's permission. *Shafā'ah* = intercession, advocacy, mediation. The word is derived from *shaf'*, meaning either part of a pair and is so meant because of the joining of one to another to speak on behalf of the latter. See at 2:123, p. 58, n. 10; and 2:48, p. 23, n. 10).

8. "Unbelievers" here has the special sense of those who do not believe in Allah's injunctions in that they do not abide by them, such as not paying the obligatory *zakāh*.

9. This 'āyah is called 'āyat al-Kursiyy or the 'āyah of the Chair. It emphasizes monotheism, particularly in respect of worshipping (*iawhīd al-'ulūhiyyah*) and contains a sublime description of Allah. It is the greatest 'āyah in the Qur'ān (see *Muslim*, no. 810, *Musnad*, II, 221; V, 58, 141, 142). As Ibn Kathīr points out, this 'āyah consists of ten independent sentences (Ibn Kathīr, *Tafsīr*, I, 455-459), each of immense significance.

10. 'Ilāh (pl. 'ālihah) = deity, one worthy to be worshipped.

الْقَيُّومُ the Ever-Alert.

لَا يَخُذُّ There never grips¹ Him

سِنَةً somnolence,²

وَلَا نَوْمٌ nor sleep.

لَهُ To Him belongs

مَا فِي السَّمَوَاتِ whatever is in the heavens

وَمَا فِي الْأَرْضِ and whatever is in the earth.³

مَنْ ذَا الَّذِي Who can there be

يَشْفَعُ عِنْدَهُ that can intercede⁴ with Him

إِلَّا بِإِذْنِهِ except by His leave?

يَعْلَمُ He knows⁵

مَا بَيْنَ أَيْدِيهِمْ what is in their front⁶

وَمَا خَلْفَهُمْ and what is in their rear;⁷

وَلَا يُحِيطُونَ and they cannot comprehend⁸

شَيْءٌ مِّنْ عِلْمِهِ anything of His Knowledge

إِلَّا بِمَا شَاءَ except of what He wills.

وَسِعَ كُرْسِيُّهُ His foot-stool⁹ encloses¹⁰

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth;

وَلَا يَئُودُهُ and it fatigues¹¹ Him not

حِفْظُهُمَا the sustaining of the two;

وَهُوَ الْعَلِيُّ and He is the Exalted,

الْعَظِيمُ the Sublime.

1. *Ta'khudhu* = she or it takes, seizes, grabs, takes hold of, grips (v. iii. f. s. impfct. from *'akhudha* [*'akhdh*], to take. See *ta'khudhû* at 2:229, p. 112, n. 13).

2. *Sinah* = somnolence, slumber, sleepiness, sluggishness, drowsiness, lethargy.

3. The sentence declares Allah's absolute and exclusive mastery and dominion over the entire universe and all that it contains, animate or inanimate. Note the phrase "whatever is in the earth". It conceives the earth as a container. Indeed our globe with its atmospheric belt and the gravitational zone around it constitute a container. If the atmospheric belt and the gravitational zone are removed, nothing can continue to stay on the surface of the earth or under its surface. The phrase "in the earth" is thus very appropriate and significant. It occurs many times in the Qur'ân. To translate it as "on the earth", as some does, is not quite correct.

4. *Yashfa'u* = he intercedes, advocates, pleads for (v. iii. m. s. impfct. from *shafa'u* [*shaf'*], to subjoin, add. See *shafâ'ah* at 2:254, p. 130, n. 7).

5. *Ya'lamu* = he knows, is aware of (v. iii. m. s. impfct. from *'alima* [*'ilm*], to know. See *yu'lamûna* at 2:102, p. 49, n. 4).

6. *Bayna 'aydihim* [lit. between their hands] is an idiomatic expression meaning "before or in front of them", i.e., what they can see and perceive, in their presence, in their possession.

7. *Khalf* = behind, rear. "What is in their rear" means what is unknown and unseen to them. This includes their future as well as that which they themselves conceal, one from another. See *khalf* at 2:66, p. 31, n. 10.

8. *Yuhîṭûna* = they comprehend, grasp fully, encompass, enclose, encircle (v. iii. m. pl. impfct. form *'ahâṭa*, form IV of *hâṭa* [*hawṭ* / *hîṭah* / *hiyâṭahj*], to surround, to guard, to watch).

9. *Kursiyy* (pl. *karâsiy/karâsin*) = foot-stool, pedestal, chair. *Kursiyy* is distinct from *al-'Arsh* mentioned at some 20 places in the Qur'ân. See for instance 40:7, 40:15, 43:82, 81:20 and 85:15.

10. *Wasi'a* = he or it encloses, encompasses, holds., accommodates, contains, comprises (v. iii. m. s. past from *wasâ'h/sa'h*), to be wide).

11. *Ya'âdu* = he or it fatigues, weighs down, tires, bends (v. iii. m. s. impfct. from *'âdu* [*'awd*], to bend, to weigh down).

لَا إِكْرَاهَ 256. No compulsion¹ is there
 فِي الدِّينِ in the matter of the religion.²
 قَدْ بَيَّنَّ Distinct has already become³
 أَرْشُدُ مِنَ الْغَيِّ guidance⁴ from error.⁵
 فَمَنْ يَكْفُرْ So whoever disbelieves⁶
 بِالنَّاطِقَاتِ in the false gods⁷
 وَيُؤْمِنُ بِاللَّهِ and believes in Allah
 فَكَرِ اسْتَمْسَكَ does indeed hold fast⁸
 بِالْعُرْوَةِ الْوُثْقَى to a grip⁹ most secure.¹⁰
 لَا انْقِصَامَ هَا It shall not crack.¹¹
 وَاللَّهُ سَمِيعٌ And Allah is All-Hearing,
 عَلِيمٌ All-Knowing.

اللَّهُ 257. Allah is
 وَلِيُّ the Guardian-Protector¹²
 الَّذِينَ آمَنُوا of those who believe.
 يُخْرِجُهُمْ He brings them out¹³
 مِنَ الظُّلُمَاتِ from the darkness¹⁴
 إِلَى النُّورِ to the light.¹⁵
 وَالَّذِينَ كَفَرُوا But those who disbelieve,
 أَوْلِيَائِهِمْ their patron-friends
 النَّاطِقَاتِ are the false gods.
 يُخْرِجُونَهُمْ They bring them out

1. *Ikrâh* = compulsion, coercion, use of force (verbal noun in form IV of *kariha* [*kurh* /*karh* /*karâhah* / *karâhiyah*], to detest. See *kurh* and *takrahû* at 2:216, p. 104, ns. 8 and 9).

2. i.e., in making one embrace the religion.

3. i.e., the way of life enunciated by the Qur'ân is so distinctly ennobling and enlightening than the life of error and disbelief that anyone exercising good sense will be attracted to the former and there will be no need to use force to make him embrace it. *Tabayyana* = he or it became clear /open/ evident/ manifest (v. iii. m. s. past in form V of *bâna* [*bayn*/*bayân*], to be clear, evident. See at 2:109, p. 52, n. 3).

4. *Rushd* = right and proper conduct, good sense, maturity of the mind, guidance. See *yarshudûna* at 2:186, p. 89, n. 3.

5. *Ghayy* = error, transgression, offence.

6. *Yakfur(u)* = he disbelieves, becomes ungrateful (v. iii. m. s. impfct. from *kafara* [*kufr* /*kufrân* / *kufür*], to disbelieve. See *kafurû* at 2:212, p. 101, n. 11)

7. *Tâghût* = false god/gods, Satan (used for both singular and plural).

8. *Istamsaka* = he took or got hold of, held fast, caught, grasped, grabbed, clutched, seized, clung (v. iii. m. s. past in form X of *masaka* [*mask*], to grab. See '*amsikû* at 2:231, p. 114, n. 12)).

9. '*Urwah* (pl. '*uran*) = grip, hold, handle, tie, support, bond, loop.

10. *Wuthqâ* (fem. of *awthaq*, elative of *wathîq*) = more/most firm, strong, secure.

11. *Infişâm* = to have a crack, be cracked/ split/ cleft. (verbal noun in form VII of *faşama* [*faşm*], to cause to crack).

12. *Waliyy* (pl. *awliyâ'*) = guardian-protector, legal guardian, protector, patron, patron-friend, sponsor, near relative. See at 2:120, p. 57, n. 6).

13. *Yukhriju* = he takes or brings out, removes, dislodges, ousts, expels, dispossesses (v. iii. m. s. impfct. from *akharaja*, form IV of *kharaja* [*khurâj*], to go out. See '*ukhrijnâ* at 2:246, p. 124, n. 5).

14. i. e., the darkness of unbelief and sins. *Zulumât* (sing. *zulmah*) = darkness, gloom. See at 2:17, p. 9, n. 11.

15. i.e., the light of faith and of Islam, of right conduct and right guidance.

مِنَ النُّورِ from the light
 إِلَى الظُّلُمَاتِ to the darkness.
 أُولَئِكَ Such ones are
 أَصْحَابُ النَّارِ the inmates¹ of the fire.
 هُمْ فِيهَا They in there
 خَالِدُونَ will remain forever.²

Section (Rukû') 35

أَلَمْ تَرَ 258. Have you not thought
 إِلَى الَّذِي حَاجَّ of the one who controverted³
 إِبْرَاهِيمَ about his Lord
 أَنَاءَ أَنَّهُ اللَّهُ in that Allah had given him
 الْمَلَكُ the kingdom?
 إِذْ قَالَ إِبْرَاهِيمُ When Ibrâhîm said:
 رَبِّيَ الَّذِي "My Lord is the One Who
 يُعِيشُ وَيُمِيتُ gives life⁴ and causes death"⁵
 قَالَ he said:
 أَنَا أُحْيِي وَأُمِيتُ "I give life⁶ and cause death."⁷
 قَالَ إِبْرَاهِيمُ Ibrâhîm said:
 فَإِنَّ اللَّهَ "But verily Allah
 يَأْتِي بِالشَّمْسِ brings⁸ the sun
 مِنَ الْمَشْرِقِ from the east.
 فَأْتِ بِهَا Bring it then

1. **'Aṣḥâb** (sing. *ṣaḥīb*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors. See at 2:217, p. 106, n. 2).

2. **Khâlidûn** (sing. *khâlid*) = living or remaining forever, everlasting (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 2:81, p. 38, n. 6; and 2:25, p. 13, n. 14).

3. **Hâjja** = he controverted, debated, disputed, argued (v. iii. m. s. past in form III of *hajja*, to overcome, to convince, to perform the *hajj*. See *tuḥajjûna* at 2:139, p. 65, n. 9). The reference here is to Namrûdh, the despotic king of ancient Iraq (Babylon) who was puffed up with the power and kingdom given to him by Allah and disputed with and tortured Ibrâhîm on account of his propagation of monotheism and the worship of Allah Alone.

4. **Yuhyî** = he gives life, brings to life, animates, reanimates, revivifies (v. iii. m. s. impfct. from *'ahyâ*, form IV of *hayiya* [*hayâh*], to live. See *'ahyâ* at 2:243, p. 122, n. 10).

5. **Yumîtu** = he causes death, puts to death (v. iii. m. s. impfct. from *'amâtu*, form IV of *mâtu* [*mawt*], to die).

6. **'Uḥî** = I give life, bring to life (v. i. s. impfct. from *'ahyâ*, form IV of *hayiya*. See n. 4 above).

7. **'Umîtu** = I cause death, put to death (v. i. s. impfct. from *'amâtu*, form IV of *mâtu*. See n. 5 above).

8. **Ya'tî** = he comes, arrives (v. iii. m. s. impfct. from *'atâ* [*ityân'* *aty/ma* 'tâh], to come. This verb, followed by the particle *bi* means to bring, come up with, produce, bring forward, accomplish). Here it means Allah causes the sun to rise from the east.

مِنَ الْمَغْرِبِ from the west.
 فَبُهِتَ Hence dumb-founded¹ was
 الَّذِي كَفَرَ the one who disbelieved.
 وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ And Allah does not guide²
 the transgressing people.³
 ﴿٢٥٩﴾
 أَوْ كَالَّذِي 259. Or like the one who
 مَرَّ عَلَى قَرْيَةٍ passed⁴ by a town,⁵
 وَهِيَ خَاوِيَةٌ and it was fallen⁶
 عَلَى عُرُوشِهَا on its roofs.⁷
 قَالَ أَنَّى He said: "How and when can
 يُنْجِي هَذِهِ اللَّهُ Allah give it life⁸
 بَعْدَ مَوْتِهَا after its death?"
 فَأَمَاتَهُ اللَّهُ So Allah made him die
 مِائَةَ عَامٍ a hundred years,
 ثُمَّ بَعَثَهُ then He raised⁹ him up.
 قَالَ He [Allah] said:
 كَمْ لَبِثْتَ "How long did you stay?"¹⁰
 قَالَ لَبِثْتُ يَوْمًا He said: "I stayed¹¹ a day
 أَوْ بَعْضَ يَوْمٍ or part of a day."
 قَالَ بَلْ لَبِثْتَ He said: "Nay, you remained
 مِائَةَ عَامٍ a hundred years.

1. **Buhita** = he was dumb-founded, astonished, bewildered, perplexed, startled, rendered speechless (v. iii. m. s. past passive from *bahata* [*bahr*] to be astonished).

2. **Yahdi** = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/hudan/hidâyah*], to guide, to lead. See at 2:142, p. 67, n. 5).

3. **Ẓālimin** (accusative /genitive of *ẓālimūn*. sing. *ẓālim*) = transgressors, wrong-doers. Active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 2:246, p. 124, n. 8).

4. **Marra** = he passed by, walked past, elapsed, ran out (v. iii. m. s. past [*marr/murûr/mamarr*]). The incident related here refers to the city of Bayt al-Maqdis after its destruction by Bukhtnaşr (Nebuchadnezzar). The person alluded to has been variously identified by the commentators; but it is not the identity of the individual but the lesson imparted by the 'āyah which is important.

5. i.e., Bayt al-Maqdis.

6. **Khāwiyah** (mas. *khāwin*, active participle from *khawâ* [*khawâ/khawan*]) = fallen, empty, vacant, desolate.

7. '**Urûsh** (sing. '*arsh*'/*arîsh*) = roofs. As an idiomatic expression *khāwin 'alâ 'urûshihi* means completely devastated.

8. **Yuhyî** = he gives life, brings to life, animates, reanimates, revivifies (v. iii. m. s. impfct. from '*ahyâ*', form IV of *hayiya* [*hayâh*], to live. See 2:257, p. 133, n. 4; and 2:243, p. 122, n. 10).

9. **Ba'atha** = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'ath*, to send, to raise. See at 2:213, p. 102, n. 6).

10. **Labitha** = you stayed, remained, lingered, persisted (v. ii. m. s. past from *labitha* [*labith, lubith/lubâth*], to remain).

11. **Labithu** = I stayed, remained, lingered, persisted (v. i. m. s. past from *labitha*. See note 10 above).

فَانْظُرْ إِلَىٰ So look at
 طَعَامِكَ وَشَرَابِكَ your food¹ and your drink,²
 لَمْ يَتَّسَفَ they have not changed;³
 وَانْظُرْ إِلَىٰ جَمَادِكَ and look at your donkey –
 وَلِنَجْعَلَكَ and that We may set you⁴
 آيَةً لِلنَّاسِ as a sign for mankind –
 وَانْظُرْ إِلَىٰ أَنْعَامِكُمْ and look at the bones,⁵
 كَيْفَ نُنْشِزُهَا how We reanimate⁶ them
 ثُمَّ نَكْسُوهُمَا لَحْمًا and clothe⁷ them with flesh."
 فَلَمَّا تَبَيَّنَ لَهُ So when it was clear⁸ to him
 قَالَ أَعْلَمُ he said: " I [now] know⁹
 أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ that Allah is over everything
 قَدِيرٌ" All-Powerful."
 وَإِذْ قَالَ إِبْرَاهِيمُ 260. And when Ibrâhîm said:
 رَبِّ ارْنِي كَيْفَ "My Lord, show me how
 تُحْيِي الْمَوْتَىٰ you give life¹⁰ to the dead."
 قَالَ He said:
 أَوَلَمْ تُؤْمِنْ "Do you not then believe?"
 قَالَ بَلَىٰ وَلَٰكِنْ He said: "O yes; but that
 لِيُطْمِئِنَّ قَلْبِي assured may be my heart."¹¹
 قَالَ فَخُذْ He [Allah] said: "So take¹²
 أَرْبَعَةً مِنَ الطَّيْرِ four of the birds,¹³

1. *Ta'âm* (pl. *at'imah*) = food, diet, meal.

2. *Sharâb* (pl. *ashribah*) = drink, beverage. See *sharibû* at 2:249, p. 126, n. 13.

3. *Yatasannah* = he or it changes, stales, becomes impaired by the lapse of time (v. iii. m. s. impfct. in form V from *sanah*). Preceded by the particle *lam*, an imperfect verb gives the sense of a past tense.

4. *Naj'ala(u)* = we make, set, put, place, bring about (v. i. pl. impfct. from *ja'ala* [*ja'l*], to make. See *ja'alnâ* at 2:125, p. 59, n. 6).

5. *'Izâm* (sing. *'azm*) = bones.

6. *Nunshizu* = we reanimate, revive, restore to life (v. i. pl. impfct. from *'anshazu*, form IV of *nashaja* [*nashz*], to rise, be elevated).

7. *Naksû* = we clothe, dress, garb, drape (v. i. pl. impfct. from *kasâ* [*kasw*], to clothe. See *kiswah* at 2:233, p. 116, n. 12).

8. *Tabayyana* = he or it became clear /open/ evident/ manifest (v. iii. m. s. past in form V of *bâna* [*bayn/bayân*], to be clear, evident. See at 2:256, p. 132, n. 3).

9. *'A'lamu* = I know, am aware (v. i. s. impfct. from *'alima* [*'ilm*], to know. See *yu'lamu* at 2:255, p. 131, n. 5).

10. *Tuhyî* = you give life, bring to life, revivify (v. ii. m. s. impfct. from *'ahyâ*, form IV of *hayiya* [*hayâh*], to live. See *yuhyî* at 2:259, p. 134, n. 8).

11. *Yalma'inna* = he or it is assured, gets rest, is at ease, is composed, is tranquil, (v. iii. m. s. impfct. from *itma'anna*).

12. *Khudh* = (you) take, get (v. ii. m. s. imperative from *'akhadha* [*'akhdh*], to take. See *khudhû* at 2:63, p. 30, n. 7).

13. *Tayr* (pl. *tuyûr*) = bird, birds; also omen, augury.

فَصَرَّهُنَّ then make them inclined¹
 إِلَيْكَ ثُمَّ اجْعَلْ to you; then place²
 عَلَى كُلِّ جَبَلٍ on every hill
 مِنْهُمْ جُزْءًا a portion³ of them;
 ثُمَّ ادْعُهُنَّ and then give them a call,⁴
 يَأْتِيَنَّكَ they will come to you
 سَعِيًّا in all haste.⁵
 وَاعْلَمْ أَنَّ اللَّهَ And know that Allah is
 عَزِيزٌ حَكِيمٌ All-Mighty, All-Wise.

Section (Rukū') 36

مَثَلُ الَّذِينَ 261. The likeness of those
 يُنْفِقُونَ أَمْوَالَهُمْ who expend⁶ their wealth⁷
 فِي سَبِيلِ اللَّهِ in the way of Allah⁸
 كَمَثَلِ حَبَّةٍ is as the likeness of a grain⁹
 أَنْبَتَتْ سَبْعَ سَنَابِلٍ that sprouts¹⁰ seven ears,¹¹
 فِي كُلِّ سُنْبُلَةٍ in each ear are
 مِائَةُ حَبَّةٍ hundred grains.
 وَاللَّهُ يُضَاعِفُ And Allah multiplies¹²
 لِمَنْ يَشَاءُ for whomsoever He wills.
 وَاللَّهُ وَاسِعٌ Allah is All-Reaching,¹³
 عَلِيمٌ All-Knowing.¹⁴

1. *Ṣur* = (you) make incline or cause to incline (v. ii. m. s. imperative from *ṣāra* [ṣawr], to cause to incline). It also means to cut to pieces.

2. i.e., after cutting them to pieces, which meaning is either contained in the previous imperative or to be implied *Ij'āl* = (you) place, put (v. ii. m. s. imperative from *ja'ala* [ja'l], to make, put, place. See at 2:126, p. 60, n. 1).

3. *Juz'* (pl. *ajzā'*) = portion, part, piece, section, division.

4. *Ud'u* = (you) call, give a call, summon, invite (v. ii. m. s. imperative from *da'ā* [du'ā'], to call. See *yad'ūna* at 2:221, p. 108, n. 10; and *da'ā* at 2:186, p. 89, n. 1).

5. *Sa'y* = to move speedily, to run, to proceed hurriedly, to strive/endeavour/attempt. See *sa'ā* at 2:205, p. 99, n. 5).

6. *Yunfiqūna* = they spend, disburse, expend, lay out (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [nafaq], to be spent, to be used up. See at 2:219, p. 107, n. 7; and 2:215, p. 104, n. 2).

7. *Amwāl* (sing. *māl*) = wealth, properties, possessions, assets, funds, chattels, goods, fortune, money.

8. i.e., in compliance with His directives in respect of charity, in the payment of *zakaḥ* and in support of the fighting for the *dīn*.

9. *Ḥabbah* (pl. *ḥubūb*) = grain, seed, corn, kernel, cereal, pill.

10. *'Anbatat* = she or it sprouted, grew, germinated, produced (v. iii. f. s. past from *'anbata*, form IV of *nabata* [nabr], to grow, to sprout. See *tunbitu* at 2:61, p. 28, n. 14).

11. *Sanābil* (sing. *sunbulah*) = spikes, ears (of grain).

12. i.e., as many times as He wills. *Yuḍā'ifu* = he doubles, redoubles, compounds, multiplies (v. iii. m. s. impfct. from *ḍā'afa*, form III from *ḍa'afa* [ḍa'f / ḍi'f], to double, redouble. See at 2:245, p. 123, n. 6).

13. i.e., in His grace and mercy.

14. i.e., All-knowing about the deeds and thoughts of His creatures, open or secret, and about who deserves His special grace.

الَّذِينَ يُنْفِقُونَ 262. Those who expend¹

أَمْوَالَهُمْ their wealth

فِي سَبِيلِ اللَّهِ in the way of Allah,

ثُمَّ لَا يُنْبِعُونَ² then do not follow up²

مَا أَنْفَقُوا what they have spent³

مَنًّا with a flaunt of favour⁴

وَلَا أَدَى or with insult,⁵

لَهُمْ أَجْرُهُمْ they shall have their reward⁶

عِنْدَ رَبِّهِمْ with their Lord;

وَلَا خَوْفٌ عَلَيْهِمْ and no fear⁷ will be on them

وَلَا هُمْ يَحْزَنُونَ nor will they grieve.⁸



قَوْلٌ مَعْرُوفٌ 263. Words of kindness⁹

وَمَغْفِرَةٌ حَسْرَةٌ and excusing¹⁰ are better¹¹

مِنْ صَدَقَةٍ than benefaction¹²

يَتَّبِعَهَا أَدَى followed¹³ by insult.

وَاللَّهُ خَفِيٌّ And Allah is All-Sufficient,



حَلِيمٌ Most Forbearing.

يَا أَيُّهَا الَّذِينَ آمَنُوا 264. O you who believe,

لَا تُبْطِلُوا صَدَقَتَكُمْ do not nullify¹⁴ your charities

بِالْمَنِ by a flaunt of favour

وَالْأَذَى and by offending,

1. *Yunfiqûna* = they spend, disburse, expend, lay out (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaqa*], to be spent, to be used up. See at 2:61, p. 136, n. 6; and 2:219, p. 107, n. 7). In this and the following *'āyah* the rules of conduct in making charitable gifts are laid down.

2. *Yutbi'ûna* = they cause to follow/succeed, send in the wake of (v. iii. m. pl. impfct. from *'atba'a*, form IV of *tabi'a*/*taba'a* [*taba'*/*tabā'ah*], to follow, to succeed.

3. *'Anfaqû* = they spent, disbursed, expended (v. iii. in. pl. past from *'anfaqa*, form IV of *nafaqa*. See n. 1 above).

4. *Mann* = favour, benefaction, gracious bestowal.

5. *'Adhan* = insult, offence, harm, injury, hurt. See at 2:196, p. 94, n. 9.

6. *'Ajr* (pl. *'ujûr*) = reward, recompense, remuneration, emolument, fee. See at 2:113, p. 53, n. 9.

7. *Khawf* = fear, dread. See at 2:38, p. 20, n. 3; 2:112, p. 53, n. 10 and 2:155, p. 73, n. 7).

8. *Yahzanûna* = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazina* [*ḥuzn*/*ḥazan*], to grieve, be sad. See at 2:113, p. 53, n. 11).

9. *Ma'rûf* = known, well-known, generally recognized, universally accepted, conventional, appropriate, fairness, equity, good, kindness, beneficence, approved by *sharī'ah* (passive participle from *'arafa*/*arifa* [*ma'rifah* / *'irfān*], to know, to recognize. See at 2:263, p. 121, n. 12).

10. *Maghfirah* = pardon, forgiveness, excusing, remission.

11. *Khayr* = good, better, best. This word remains the same in its usual as well as elative forms.

12. *Ṣadaqaḥ* (pl. *ṣadaqât*) = charitable gift, charity, alms, freewill offering, benefaction. See at 2:196, p. 94, n. 11.

13. *Yatba'u* = he or it follows, comes after, succeeds, trails, tracks, pursues, goes in the wake of. See *itabi'û* at 2:170, p. 80, n. 4).

14. *Lā tubṭilû* = you (all) do not nullify, render void, set aside, invalidate, frustrate, cancel, annul, make ineffective (v. ii. m. pl. imperative from *'abṭala*, form IV of *baṭala* [*baṭl*/*baṭlān*], to be null, void, invalid).

كَالَّذِي like the one who
يُنْفِقُ مَالَهُ spends¹ his money
رِثَاءَ النَّاسِ for showing off² to men
وَلَا يُؤْمِنُ بِاللَّهِ and does not believe in Allah
وَالْيَوْمِ الْآخِرِ and the Last Day.
فَمَثَلُهُ So his instance is
كَمَثَلِ صَفْوَانٍ like the instance of a rock³
عَلَيْهِ تَرَابٌ on which is soil,⁴
فَأَصَابَهُ then there hits⁵ it
وَأَبْلٌ a heavy rain⁶
فَرَّكَهُ صَلْدًا and leaves⁷ it a rigid surface.⁸
لَا يَقْدِرُونَ عَلَى They cannot do⁹ anything
مَعَ مَا كَسَبُوا with what they have earned.¹⁰
وَاللَّهُ لَا يَهْدِي And Allah does not guide
الْقَوْمَ الْكَافِرِينَ the infidel people.

﴿٦٤﴾

وَمَثَلٌ 265. And the likeness of
الَّذِينَ يُنْفِقُونَ those who spend
أَمْوَالَهُمْ their wealth
ابْتِغَاءَ مَرْضَاتِ اللَّهِ seeking¹¹ Allah's pleasure¹²
وَتَثْبِيثًا and in confirmation¹³
مِنْ أَنْفُسِهِمْ on behalf of themselves
كَمَثَلِ جَنَّةٍ is like a garden

1. *Yunfiq* = he spends, expends, disburses, lays out (v. iii. m. s. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See *Yunfiqûna* at 2:262, p. 137, n. 1).

2. *Ri'â'* = showing off, parading, eyeservice.

3. *Şafwân* = stone, stones, rock, rocks.

4. *Turâb* (pl. *atribah/tirbân*) = soil, dust, dirt, earth.

5. *'Aşâba* = he or it hit, reached, affected, befell, afflicted (v. iii. m. s. past in form IV of *şaba* [*şawb* / *şaybûbah*], to hit, to be right. See *'aşâbat* at 2:156, p. 73, n. 13).

6. *Wâbil* = heavy rain, heavy downpour.

7. *Taraka* = he or it left, abandoned, relinquished, gave up (v. iii. m. s. past from *tark*, to leave. See at 2:248, p. 126, n. 2)).

8. *Şald* (pl. *aşlâd*) = rigid, arid, barren, dry, solid, lifeless, inert.

9. i. e., they cannot get any benefit or merit out of what they have performed. *Yaqdir'ûna* = they are able to do, are capable of doing, have power to do, in a position to do (v. iii. m. pl. impfct. from *qadara* [*qudrah/madurah/qadar*], to have power to do).

10. *Kasabû* = they earned, acquired, gained, gathered (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 2:202, p. 98, n. 3). This *'ayah* emphasizes that those who give in charity to show off do not really believe in Allah and the Last Day, and they will not get any merit out of what they do in charity. Showing off or making a parade of generosity, flaunting of favour or patronizing and hurting the recipient of benefaction are three hallmarks of unbelief.

11. *Ibtighâ'* = to seek, desire, long for, hanker after, aspire after, strive for. (verbal noun in form VIII of *baghâ* [*bughâ'*], to seek. See at 2:207, p. 100, n. 2)

12. *Marâtât* = pleasure, satisfaction, gratification. See at 2:207, p. 100, n. 3.

13. i. e., in confirmation of their firm faith in Allah and of their certitude in meeting Him on the Day of Judgement. *Tathbât* = confirmation, fastening, corroboration, consolidation, stabilization, strengthening. Verbal noun form II of *thabata* [*thabât* / *thubât*], to stand firm, be fixed. See *thabbât* at 2:250, p. 127, n. 10.

بِرَوْدٍ on a high ground,¹
 أَصَابَهَا وَابِلٌ befalling² it a heavy rain,
 فَتَأْتِ أَكْثُهَا so it yields its fruits³
 ضِعْفَيْن twice the double;⁴
 فَإِنْ لَمْ يَصِبْهَا but if there does not reach⁵ it
 وَابِلٌ a heavy rain,
 فَطَلَّ then a drizzle⁶ [suffices].
 وَاللَّهُ يَمَّا قَسَمُونَ And Allah is of what you do
 بَصِيرٌ All-Seeing.⁷

266. Does any of you wish⁸
 أَنْ تَكُونَ لَهُ that there is for him
 جَنَّةٌ مِّنْ نَّجِيلٍ a garden of palms⁹
 وَأَعْنَابٍ and vines,¹⁰ flowing¹¹
 مِن تَحْتِهَا الْأَنْهَارُ below it the rivers,
 لَهُ فِيهَا he having therein
 مِن كُلِّ الثَّمَرَاتِ of every kind of fruits,¹²
 وَأَصَابَهُ الْكِبَرُ and old age¹³ reaches him
 وَلَهُ ذُرِّيَّةٌ while he has children¹⁴
 ضِعْفَاءُ all weaklings,¹⁵
 فَأَصَابَهَا إِعْصَارٌ then there hits it a tornado¹⁶
 فِيهِ نَارٌ wherein is fire
 فَاحْتَرَقَتْ and it is burnt up?¹⁷

1. *Rabwah* = high ground, elevated land.2. *'Aṣāba* = he or it hit, reached, affected, befell, afflicted (v.iii. m. s. past in form IV of *ṣāba* [*ṣawb* /*ṣaybūbah*]), to hit, to be right. See at 2:264, p. 138, n. 9).3. *'Ukul* = fruit, food.4. *Ḍi'fayn* (dual of *ḍi'f*, double {*ḍi'fān*} in the accusative/genitive) = twice the double, i.e., many times as much. See *'aḍ'āf* at 2:245, p. 123, n. 7).5. *Yuṣib(u)* = He or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from *'aṣāba*. See n. 2 above). The terminal letter is made vowelless on account of the coming of the particle *lam* before the verb; and for the same reason the imperfect verb bears the sense of the past tense).6. *Ṭall* (pl. *ṭilāl*) = drizzle, fine rain, dew.7. *Baṣīr* = All-Seeing, All-Observing. Here this fact is emphasized to serve as a warning against the sin of showing off in the matter of making charitable gifts, and of patronizing and hurting the recipient of the gift.8. *Yawaddu* = he loves, likes, wishes (v. iii. m. s. impfct. from *wadda* [*wadd/wudd/widd*]), to love, to like. See at 2:105, p. 50, n. 1).9. *Nakhīl* = palm, date palm.10. *'A'nāb* (sing. *'inab*) = grapes, vines.11. *Tajrī* = she or it flows, runs, blows, streams (v. iii. f. s. impfct. from *jarā* [*jary*]), to flow.12. *Thamarāt* (sing. *thamarah*) = fruits, yields, results, benefits. See at 2:155, p. 73, n. 11).13. *Kibar* = old age, greatness, eminence, bigness, grandeur, magnitude.14. *Dhurriyyah* (pl. *dharāriy*) = children, offspring, progeny, descendants. See at 2:128, p. 61, n. 2).15. *Ḍu'afā'* (sing. *ḍa'if*) = weaklings, weak, feeble, frail, delicate.16. *'Iṣār* (p. *'a'āṣir*) = tornado, whirlwind, cyclone, hurricane.17. *Iḥṭaraqat* = she or it got burned, was burnt up, caught fire, was consumed by fire (v. iii. f. s. past from *iḥṭarāqa*, form VIII of *ḥarāqa* [*ḥarq*]), to burn). Here the helplessness of an old man with dependent minor children who finds his good and productive garden which is his sole means of livelihood and which is suddenly destroyed and burnt up by a tornado is compared with the position and helplessness of a person on the day Judgement when he will see all his apparent charitable deeds of no avail because they have been destroyed and consumed by the fire of the sin of showing off and the tornado of patronizing and hurting the recipients of benefactions.

كَذَٰلِكَ Thus

يُبَيِّنُ اللَّهُ لَكُمُ Allah makes clear¹ for you

الْآيَاتِ the revelations²

لَعَلَّكُمْ تَتَفَكَّرُونَ so that you may reflect.³



Section (Rukû') 37

يَا أَيُّهَا الَّذِينَ آمَنُوا 267. O you who believe,

انْفِقُوا مِنْ طَيِّبَاتِ expend⁴ of the good things⁵

مَا كَسَبْتُمْ وَمِمَّا of what you earn⁶ and of what

أَخْرَجْنَا لَكُمْ We produce⁷ for you

مِنَ الْأَرْضِ from the earth.

وَلَا تَيْمَمُوا And do not aim at⁸

الْبَدِئَةِ the bad kind⁹ of it

تُنْفِقُونَ that you spend¹⁰

وَلَسْتُمْ بِتَّائِبِينَ while you would not take¹¹ it

إِلَّا أَنْ تُعْمِضُوا فِيهِ except overlooking¹² it.

وَأَعْلَمُوا أَنَّ اللَّهَ And know that Allah is

عَلِيُّ Above Want,



حَمِيدٌ All-Pariseworthy.

الشَّيْطَانُ يَعِدُكُمُ 268. Satan frightens¹³ you

الْفَقْرِ of poverty

وَيَأْمُرُكُمُ and bids¹⁴ you

بِالْفَحْشَاءِ to vile acts;¹⁵

1. *Yubayyinu* = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [bayān], to be plain, clear). See at 2:242, p. 122, n. 2.

2. *Āyât* (sing. *āyah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:252, p. 128, n. 10; 2:242, p. 122, n. 3).

3. *Tatafakkarûna* = you (all) reflect, contemplate, think over, consider, meditate (v. ii. m. pl. impfct. from *tufakkara*, form V of *fakara* [fakr], to reflect).

4. *'Anfiqû* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from *'anfaqa*, form IV of *nafaqa/nafiqa* [nafaq], to be used up, be spent. See at 2:195, p. 93, n. 11).

5. *Tayyibât* (sing. *tayyibah*) = good things, nice things, agreeable things, pleasant things.

6. *Kasabûm* = you (all) earned, acquired, gained, obtained (v. ii. m. pl. past from *kasaba* [kasb], to gain. See at 2:134, p. 63, n. 8).

7. *'Akhrajnâ* = we produced, brought out (v. i. pl. past from *'akhraja*, form IV of *kharaja* [kharûj], to go out. See *yakhruju* at 2:256, p. 132, n. 13).

8. *Lâ tayammamû* (originally *tatayammamû*) = you (all) do not aim at, intend, set your mind on (v. ii. m. pl. imperative in form V of *tayammama* [tayammum], to intend, to aim at).

9. *Khabûth* (pl. *khubuth*) = bad, evil, vicious, noxious, malignant.

10. *Tunfiqûna* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa/nafiqa*, [nafaq], to be used up. See *'anfiqû* at n. 4 above).

11. *'Ākhidhî(na)*, pl. of *'ākhidh* (*'ākhidhûn*) in the genitive, the terminal *nûn* being omitted on account of the genitive construction = recipients, those who take, takers. Active participle from *'akhadha* [*'akhdh*], to take.

12. *Tughmiḍû(na)* = you (all) overlook, shut (your) eyes to, pretend not to see, connive at (v. ii. m. pl. impfct. from *'aghmaḍa*, form IV of *ghamaḍa* [ghumûḍ], to be hidden, to be obscure). The terminal *nûn* is omitted on account of the coming of the particle *'an* before the verb.

13. *Ya'idu* = he promises, assures, threatens, frightens (v. iii. m. s. impfct. from *w'ada* [wa'd], to make a promise).

14. i.e., entices/allures/deceives you into the fear of poverty on account of giving in charity.

15. *Faḥshâ'* = vile deeds, sins, atrocious crimes, adultery, fornication (see at 2:169, p. 79, n. 14). Here it especially means prohibiting or refraining from the payment of *ṣadaqah* and *zakâh*.

وَاللَّهُ يَعِدُكُمْ but Allah assures you of
مَغْفِرَةً مِنْهُ forgiveness¹ from Him
وَفَضْلًا and grace;²
وَاللَّهُ وَاسِعٌ and Allah is All-Reaching,³
عَلِيمٌ All-Knowing.⁴

يُؤْتِي الْحِكْمَةَ 269. He gives wisdom⁵
مَنْ يَشَاءُ to whomsoever He wills;
وَمَنْ يُؤْتِ and any to whom is given
الْحِكْمَةَ wisdom
فَقَدْ أُوتِيَ has indeed been given
خَيْرًا كَثِيرًا goodness⁶ in abundance;⁷
وَمَا يَذْكُرُ but none bears in mind⁸
إِلَّا أُولُو الْأَلْبَابِ save the men of perception.⁹

وَمَا أَنْفَقْتُمْ 270. Whatever you disburse¹⁰
مِنْ نَفَقَةٍ of an expenditure¹¹
أَوْ نَذَرْتُمْ or whatever vow you make¹²
مِنْ نَذِيرٍ of a prayerful offering,¹³
فَإِنَّ اللَّهَ Allah indeed
يَعْلَمُهُ knows¹⁴ it.
وَمَا لِلظَّالِمِينَ And the unjust¹⁵ will not get
مِنْ أَنْصَارٍ any helper.¹⁶

1. *Maghfirah* = pardon, forgiveness, excusing, remission. See at 2:263, p. 71, n. 10.

2. i.e., an increase of His grace in this world and in the hereafter.

3. i.e., in His grace and bounty.

4. i.e., All-Knowing of the acts and intentions of His creatures, open or secret.

5. *Hikmah* (pl. *hikam*) = wisdom, sagacity. Here it means the understanding of the Qur'ân and the intelligence of acting according to its injunctions and prohibitions. See at 2:251, p. 128, n. 4.

6. i.e., goodness in this world and in the hereafter. *Khayr* (pl. *khiyâr/ukhyâr*) = good, goodness, blessing, wealth, benefit. See at 2:263, p. 137, n. 11.

7. *Kathîr* (pl. *kithâr*) = many, much, plentiful, abundant, in abundance.

8. *Yadhdhakkaru* (originally *yatadhakkaru*) = he bears in mind, remembers, receives admonition (v. iii. m. s. impfct. in form V of *dhakara* [*dhikr /udhkâr*], to remember, to mention. See *yatadhakkurâna* at 2:221, p. 109, n. 3).

9. *Albâb* (sing *lubb*) = sense, reason, intellect, intelligence, understanding, perception, heart, core, gist, essence. See at 2:197, p. 96, n. 6.

10. *'Anfaqum* = you (all) spent, expended, laid out, disbursed (v. ii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, be used up. See at 2:215, p. 104, n. 3).

11. *Nafaqah* (pl. *nafuqât/nifâq*) = expense, expenditure, disbursement, outlay. Here it means *ṣadaqât* (charitable gifts) and *zakâh*.

12. *Nadhartum* = you (all) made a vow, pledged, swore (v. ii. m. pl. past from *nadhara* [*nadh'r /nudhâr*], to make a vow, vow, dedicate).

13. *Nadh'r* (p. *nudhâr*) = solemn pledge, prayerful offering; i.e., charitable gifts for Allah's pleasure.

14. *Ya'lamu* = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from *'alima* [*'ilm*], to know. See at 2:255, p. 131, n. 5).

15. *Zâlimîn* (pl. of *zâlim* (*zâlimûn*) in the accusative / genitive) = unjust, transgressors, wrong-doers. Active participle of *zaluma* [*zulm*], to transgress, do wrong. See at 2:258, p. 134, n. 3). In view of the context, the unjust (*zâlimûn*) here includes those who do charitable deeds for showing off, or flaunt their favour, or insult and hurt the beneficiaries, or those who do not fulfil their solemn vows (*nudhâr*) or spend their wealth in sinful ways.

16. *Anṣâr* (sing. *nâṣir*, active participle from *naṣara* [*naṣ'r/nuṣûr*], to help) = helpers; i.e., helpers against Allah's judgement and retribution.

271. If you make known¹
 the charitable gifts,
 well and good they are;
 but if you keep them secret²
 and bestow them on the poor,
 that will be the better for you;³
 and He will forgive⁴ you
 some of your sins.
 And Allah is
 of what you do All-Aware.
 272. Not upon you
 is their guidance,⁵
 but Allah guides⁶
 whomsoever He wills.
 And whatever you spend⁷
 of wealth⁸
 that is for yourselves –⁹
 and you do not spend
 except in desire of¹⁰
 Allah's Countenance—¹¹
 and whatever you spend
 of wealth
 shall be fully repaid¹² to you

1. *Tubdû(na)* = you (all) make known, disclose, reveal, express, bring to light (v. ii. m. pl. impfct. from *badû* [*badw*], to appear, to become clear. See at 2:33, p. 18, n. 1. The terminal *nûn* is dropped here on account of the coming of the particle 'in before the verb).

2. *Tukhfû(na)* = you (all) keep unknown, secrete, hide, conceal, disguise (v. ii. m. pl. impfct. from *khafiya* [*khaify*], to be hidden. The terminal *nûn* is dropped because of the coming of the particle 'in before the first verb which governs this verb also.

3. That is because it avoids the possibility of showing off and is more conducive to sincerity ('*ikhhlâṣ*).

4. *Yukaffiru* = he forgives, he pardons, grants remission, covers, hides (v. iii. m. s. impfct. from *kaffara*, form II of *kafara* [*kufr*], to cover, to hide. See *kufr* at 2:217, p. 105, n. 4; and *yakfuru* at 2:256, p. 132, n. 6.

5. i.e., your duty is only to preach and bring them the message.

6. *Yahdî* = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/hudan/hidâyah*], to guide, to lead. See at 2:258, p. 134, n. 2).

7. *Tunfiqû(na)* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. impfct. from *anfaqa*, form IV of *nafaqa/nafiqa*, [*nafaq*], to be used up. See at 2:267, p. 140, n. 10). The terminal *nûn* is dropped here on account of the conditional particle *mâ* coming before the verb.

8. *Khayr* (pl. *khiyâr/ukhyâr*) = good, good thing, property, wealth. See at 2:269, p. 141, n. 6).

9. i.e., the merits thereof will be credited to their account and they will be amply rewarded by Allah.

10. *Ibighâ'* = to seek, desire, long for, hanker after, aspire after, strive for. (verbal noun in form VIII of *baghâ* [*bughâ'*], to seek. See at 2:265, p. 138, n. 11 and 2:207, p. 100, n. 2).

11. i.e., for Allah's pleasure and mercy.

12. i.e., in merits and rewards on the Day of Judgement. *Yuwaffa* = he or it is given in full, repaid fully (v. iii. m. s. impfct. passive form *waffâ*, form II of *wafâ* [*wafâ'*] to redeem, fulfill, live up to).

وَأَنْتُمْ and you

لَا تُظْلَمُونَ shall not be wronged.¹

لِلْفُقَرَاءِ 273.[Charity is] For the poor

الَّذِينَ أُحْصِرُوا who are detained²

فِي سَبِيلِ اللَّهِ in the way of Allah,

لَا يَسْتَطِيعُونَ being unable to³صَرْبًا فِي الْأَرْضِ go about⁴ in the land.يَحْسِبُهُمُ الْغَافِلُ The ignorant reckons⁵ them

أَغْنِيَاءَ as rich men

مِنَ التَّعَفُّبِ due to [their] shyness,⁶تَعْرِفُهُمْ you know them⁷بِسِيمَتِهِمْ by their mien;⁸

لَا يَسْتَلُوكَ النَّاسُ they do not beg of men

إِلْكَافًا importunately.⁹

وَمَا تُنْفِقُوا And whatever you spend

مِنْ خَيْرٍ of wealth,

فَإِنَّ اللَّهَ بِهِ certainly Allah is about it

عَلِيمٌ All-Aware.

Section (Rukū') 38

الَّذِينَ يُنْفِقُونَ 274. Those who spend¹⁰أَمْوَالَهُمْ their riches¹¹

بِالْأَيْلِ وَالْهَارِ by night and day,

سِرًّا وَعَلَانِيَةً secretly¹² and openly,¹³

فَلَهُمْ أَجْرُهُمْ they will have their rewards

1. *Tuẓlamūna* = you (all) are wronged, done injustice (v. ii. m. pl. impfct. passive from *ẓalama* [*ẓulm*], to do wrong. See *ẓalamtum* at 2:53, p. 25, n. 4).

2. *'Uḥṣirū* = they were detained, besieged, restrained, retained, encircled, blockaded, beleaguered, (v. iii. m. pl. past passive from *'aḥṣara*, form IV of *ḥaṣara* [*ḥaṣr*], to surround, to besiege. See *'uḥṣirtum* at 2:196, p. 94, n. 3). The reference is to such poor persons who engage themselves fully in *jihād* and such other work in the way of Allah and cannot work for earning their livelihood.

3. *Yastaṭī'ūna* = they are able to, are capable of, are in a position to do (v. iii. m. pl. impfct. from *istaṭā'a*, form X of *ṭā'a* [*ṭaw'*], to obey. See *istaṭā'ū* at 2:217, p. 105, n. 11).

4. *Ḍarb* = to strike, to hit. *Ḍarb fī al-'arḍ* is an idiomatic expression meaning to travel, to go about in the land, especially for trade or in search of livelihood.

5. *Yaḥṣabu* = he reckons, counts, calculates, assumes, supposes, considers, regards (v. iii. m. s. impfct. from *ḥasaba* [*ḥaṣb/ḥisāb/ḥisbān/ḥusbān*], to reckon, to count. See *ḥasibtum* at 2: 214, p. 103, n. 2).

6. *Ta'affuf* = shyness, modesty, restraint, continence, chastity. Verbal noun in form V of *'afḥa* [*'iffah/'afāf*], to refrain, to abstain.

7. *Ta'rifu* = you know, recognize (v. ii. m. s. impfct. from *'arifa* [*ma'rifah/'irfān*], to know. See *'arafū* at 2:89, p. 42, n. 5).

8. *Sīmā* (pl. *siyam*) = mien, expression, mark, sign.

9. *'Ilḥāf* = importunity, insistence (of a petitioner, beggar). Verbal noun in form IV of *laḥafa* [*lahf*], to wrap, to cover. Hence *'alḥafa* means to request or demand urgently, importunately or insistently.

10. *Yunfiqūna* = they spend, expend, disburse, lay out (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 2:262, p. 137, n. 1).

11. *'Amwāl* (sing. *māl*) = riches, wealth, property, possessions, goods, money, funds, assets, resources. See at 2:261, p. 136, n. 7.

12. *Sirran* = secretly, privately, confidentially, hiddenly. See at 2:235, p. 118, n. 10.

13. *'Alāniyatan* = openly, overtly, publicly, patently.

عِنْدَ رَبِّهِمْ with their Lord;
وَلَا خَوْفٌ عَلَيْهِمْ and no fear¹ will be on them,
وَلَا هُمْ يَحْزَنُونَ nor will they grieve.²



الَّذِينَ يَأْكُلُونَ 275. Those who consume³

الرِّبَا usury

لَا يَقُومُونَ shall not stand up⁴

إِلَّا كَمَا يَقُومُ الَّذِي

يَتَحَبَّطُ الشَّيْطَانُ Satan has driven to frenzy⁵

بِمَسِّهِ by the touch.⁶

ذَلِكَ بِأَنَّهُمْ قَالُوا That is so because they say:

"إِنَّمَا الْبَيْعُ "Trading⁷ is but

مِثْلَ الرِّبَا like usury";

وَأَحَلَّ اللَّهُ الْبَيْعَ but Allah permits⁸ trading

وَحَرَّمَ الرِّبَا and prohibits⁹ usury.

فَمَنْ جَاءَهُ So he to whom has come

مَوْعِظَةٌ مِنْ رَبِّهِ exhortation¹⁰ from his Lord

فَأَنهَى and hence gives [it] up,¹¹

فَلَهُ مَا سَلَفَ he shall have what is past¹²

وَأَمْرُهُ إِلَى اللَّهِ and his case will go to Allah;

وَمَنْ عَادَ but those that revert¹³ [to it],

فَأُولَئِكَ such ones will be

أَصْحَابُ النَّارِ the companions of the fire;

1. *Khawf* = fear, dread. See at 2:262, p. 137, n. 7).

2. *Yahzanûna* = they grieve, become sad (v. iii. m. pl. impfct. from *hazina* [*huzn/hazan*], to grieve, be sad. See at 2:62, p. 137, n. 8).

3. *Ya'kulûna* = they eat, consume, devour (v. iii. m. pl. impfct. from *'akala* [*'akl/ma'kal*], to eat. See at 2:174, p. 82, n. 3). Consuming or eating here means taking, using and dealing with. While the previous few *'âyahs* describe the merits and rules of conduct concerning charitable gifts, mentioning in particular that these should be paid out of the good things of what is earned (*ḡayyibât*), the present and the succeeding *'âyahs* up to *'ayah* 280 describe the worst type of earning, namely *ribâ* or interest on money or goods lent, make it unlawful and declare it as the most detestable thing in the sight of Allah so much so that one who indulges in it is considered to be at war with Allah and His Messenger (see *'ayah* 279 below).

4. i.e., they shall not stand up on the Day of Judgement. *Yaqûmûna* = they stand up, get up, stand erect, rise (v. iii. m. pl. impfct. from *qâma* [*qawmah/qiyâm*], to stand up).

5. *Yatakhhabṭu* = he drives to frenzy, makes insane, makes wild, deranges the mind, makes one lost (v. iii. m. s. impfct. from *takhhabṭa*, form V of *khabṭa* [*khabṭ*], to strike).

6. *Mass* = touching, bodily contact, attacking, possession, insanity, madness, hysteria, epileptic fit. See *massat* at 2:214, p. 103, n. 4).

7. *Bay'* (pl. *buyû'*/*buyû'ât*) = selling or buying, trading. See at 2:254, p. 130, n. 6.

8. *Aḥalla* = he permitted, made lawful, allowed, released, discharged, took or occupied the place (v. iii. m. s. in form IV of *halla* [*hall*], to unbind, unfasten. See *uḥilla* at 2:187, p. 89, n. 5).

9. *Ḥarrama* = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred (v. iii. m. s. past in form II of *ḥaruma/ḥarima*, to be prohibited. See at 2:173, p. 81, n. 5; and *ḥarâm* at 2:217, p. 105, n. 1).

10. i.e., this prohibition. *Maw'izah* (pl. *mawâ'iz*) = exhortation, counsel. See at 2:66, p. 31, n. 11.

11. *Intahâ* = he gave up, renounced, desisted, refrained, came to an end, finished (v. iii. m. s. past in form VIII of *nahâ* [*nahw/nahy*], to forbid). See *intahû* at 2:193, p. 93, n. 1.

12. i.e., it shall not be taken back from him. *Salafa* = he or it was over, past, bygone (v. iii. m. s. past from *salaf*, to be over).

13. *Āda* = he reverted, returned, relapsed (v. iii. m. s. past from *'awd'*/*awdah*, to return).

هُمْ فِيهَا they in there

حَلِيدُونَ will remain for ever.¹

يَمْحُو اللَّهُ أَرْبُوا 276. Allah effaces² usury

وَيَرْبِي الصَّدَقَاتِ and augments³ charities;

وَاللَّهُ لَا يُحِبُّ and Allah does not like

كُلَّ فَاعٍ any arch-unbeliever,⁴

أَتَمَّ engrossed in sin.⁵

إِنَّ الَّذِينَ آمَنُوا 277. Those who believe

وَعَمِلُوا الصَّالِحَاتِ and do the good deeds,⁶

وَأَقَامُوا الصَّلَاةَ and duly perform the prayers

وَأَتَوْا الزَّكَاةَ and pay the zakâh,

لَهُمْ أَجْرُهُمْ they shall have their rewards⁷

عِنْدَ رَبِّهِمْ with their Lord;

وَلَا خَوْفٌ عَلَيْهِمْ and no fear⁸ will be on them

وَلَا هُمْ يَحْزَنُونَ nor will they grieve.⁹



يَا أَيُّهَا الَّذِينَ آمَنُوا 278. O you who believe,

اتَّقُوا اللَّهَ beware¹⁰ of Allah

وَذَرُوا and give up¹¹

مَا بَقِيَ مِنَ الرِّبَا what is in arrears¹² of usury

إِنْ كُنْتُمْ مُؤْمِنِينَ if you are believers.



1. *Khâlidûn* (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 2:257, p. 133, n. 2; 2:81, p. 38, n. 6; and 2:25, p. 13, n. 14).

2. i.e., Allah effaces the goodness and blessings of the apparent increase of wealth made through usury. *Yamhaqu* = he effaces, erases, eradicates, eliminates (v. iii. m. s. impfct. from *maḥaqa* [*maḥq*], to efface).

3. i.e., Allah develops and prospers the wealth on which *zakâh* and other charitable gifts are made. *Yurbî* = he augments, develops, increases, gives more (v. iii. m. s. impfct. form '*urbâ*', form IV of *rabâ* [*rabâ*/'*rubû*'], to increase, to grow).

4. *Kaffâr* = arch-unbeliever, extremely ungrateful. Active participle in the intensive from of *fa'ûl* from *kafara* [*kufri*], to disbelieve, to be ungrateful.

5. '*Athîm* (pl. '*uthamâ*') = sinful, engrossed in sin. Active participle in the intensive from of *fa'ûl* from '*athima* [*'ithm*/'*atham*/'*tham*], to sin. The last clause of the '*âyah* emphasizes that the dealing with *ribâ* (interest) is characteristic only of an arch-unbeliever and sinful person.

6. *Ṣâlihât* (sing. *ṣâliḥah*) = good deeds/things, sound and proper deeds (deeds approved by the Qur'ân and the *sunnah*).

7. '*Ajr* (pl. '*ujûr*') = reward, recompense, remuneration, emolument, fee. See at 2:262, p. 137, n. 6 and 2:113, p. 53, n. 9.

8. *Khawf* = fear, dread. See at 2:274, p. 144, n. 1; 2:262, p. 137, n. 7; 2:155, p. 73, n. 7; 2:113, p. 53, n. 10).

9. *Yahzanûna* = they grieve, become sad (v. iii. m. pl. impfct. from *hazina* [*huzn*/'*huzan*], to grieve, be sad. See at 2:274, p. 144, n. 2; 2:262, p. 137, n. 8).

10. *Ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy*/'*wiqâyah*), to guard, safeguard. See at 2:231, p. 115, n. 6; 2:223, p. 110, n. 4).

11. *Dharû* = you (all) give up, abandon, renounce, forsake, leave alone, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]. See *yadharûna* at 2:240, p. 121, n. 4 and 2:234, p. 117, n. 13).

12. *Baqiya* = he or it remained, was left over, fell in arrears (v. ii. m. s. past from *baqa* ', to remain, to stay).

فَإِنْ لَّمْ تَفْعَلُوا 279. If you do not do [that],
 فَادْنُوا then take notice¹
 يَحْرِبُ مِنْ اللَّهِ of a war² from Allah
 وَرَسُولِهِ and His Messenger;
 وَإِنْ تَتُوبَا but if you repent,³
 فَكُنَّكُمْ you will get
 رءُوسُ أَمْوَالِكُمْ your capital sums,⁴
 وَلَا تَظْلُمُونَ and you will not wrong⁵
 وَلَا تَظْلَمُونَ nor be wronged.⁶

وَإِنْ كَانَتْ 280. And if he is⁷
 ذُو عُسْرَةٍ a person in difficulty⁸
 فَتَنِّظِرَةٍ then give respite⁹
 إِلَىٰ مِيسْرَةٍ till a time of ease;¹⁰
 وَأَنْ تَصَدَّقُوا and that you make a gift¹¹
 خَيْرٌ لَّكُمْ is the better¹² for you
 إِنْ كُنْتُمْ تَعْلَمُونَ if you are aware of.¹³

وَاتَّقُوا يَوْمًا 281. And beware¹⁴ of a day¹⁵
 تُرْجَعُونَ فِيهِ you shall be returned¹⁶ on it
 إِلَى اللَّهِ to Allah,
 ثُمَّ تُؤْفَقُ then fully paid will be¹⁷
 كُلُّ نَفْسٍ every individual

1. *'Idhanā* = take notice of, be appraised of, be informed of (v. ii. m. pl. imperative from *'adhina* [*'idhn*], to allow, to learn. See *'idhn* at 2:221, p. 108, n. 12).

2. *Harb* (pl. *hurûb*) = war, fight, battle, combat.

3. *Tuhtum* = you (all) repented, became penitent (v. ii. m. pl. past from *tâba* [*tawb/tawbah/matâb*], to repent).

4. *Ru'ûs 'amwâl* (sing. *ru's mâl*) = capital sums, capitals.

5. *Taẓlimûna* = you (all) do wrong, commit injustice, ill-treat, oppress, outrage (v. ii. m. pl. impfct. from *ẓalama* [*ẓalm*], to wrong. See the next note).

6. *Tuẓlamûna* = you (all are wronged, ill-treated, oppressed, outraged (v. ii. m. pl. impfct. passive from *ẓalama* [*ẓalm/ẓalm*], to do wrong. See at 2:272, p. 143, n. 1).

7. i.e., if the debtor is.

8. *'Usrah* = difficulty, hardship, distress, straitened circumstances, poverty. See *'usr* at 2:185, p. 88, n. 5.

9. *Naẓirah* = postponement, deferment, delay, respite.

10. *Maysarah* = ease, comfort, affluence, prosperity.

11. *Taṣaddaqû[na]* = you (all) donated, gave charitably, made a gift, (v. ii. m. pl. past from *taṣaddaqa*, form V of *ṣaduqa* [*ṣadq/ṣidq*], to speak the truth, to be true. The terminal *nûn* is dropped because of the particle *'an* coming before it).

12. *Khayr* = good, better, best (also wealth, property). This word remains the same in its usual as well as elative forms. See at 2:263, p. 137, n. 11 and 2:272, p. 142, n. 8).

13. *Ta'lamûna* = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 2:239, p. 121, n. 2).

14. *Ittaqû* = beware, be on your guard, fear, be afraid of, protect yourselves. See at 2:276, p. 145, n. 11.

15. The day here means the Day of Judgement as well as the day one dies. See *Al-Tafsîr al-Kabîr*, pt. VII, p. 114.

16. *Turja'ûna* = you (all) are returned, taken back, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujâ'*], to return. See at 2:245, p. 123, n. 10).

17. *Tuwaffû* = she or it is given in full, (v. iii. f. s. impfct. passive form *waffû*, form II of *wafû* [*wafû*], to fulfil, to redeem, to live up to. See *yuwaffû* at 2:272, p. 142, n. 12).

مَا كَسَبَتْ what it earned;¹

وَهُمْ and they

لَا يَظْلَمُونَ will not be wronged.²

Section (Rukû') 39

يَا أَيُّهَا الَّذِينَ آمَنُوا 282. O you who believe,

إِذَا تَدَّيَنْتُمْ when you mutually contract³

بِذَيْنِ a loan

إِلَى أَجَلٍ مُّسَمًّى till a time⁴ specified,⁵

فَاكْتُبُوهُ put it in writing;⁶

وَلْيَكْتُبْ and let there write

بَيْنَكُمْ كَاتِبٌ between you a writer

بِالْعَدْلِ with impartiality;⁷

وَلَا يَأْبَ كَاتِبٌ and no writer shall decline⁸

أَنْ يَكْتُبَ to write

كَمَا عَلَّمَهُ اللَّهُ as Allah has taught him⁹;

فَلْيَكْتُبْ so he shall write;

وَلْيُمْلِلْ and there shall dictate¹⁰

الَّذِي عَلَيْهِ the one on whom is

الْحَقُّ the liability¹¹

وَلْيَتَّقِ اللَّهَ and he shall fear Allah,

رَبَّهُ His Lord,

وَلَا يَبْخَسْ and shall not diminish¹²

مِنْهُ شَيْئًا from it anything.

1. *Kasabat* = she or it acquired, earned, got, obtained, gained, attained (v. iii. f. s. past from *kasaba* [kasb], to gain. See at 2:225, p. 111, n. 1).

2. *Yuzlamûna* = they are wronged, done injustice, oppressed, outraged (v. iii. m. pl. impfct. passive from *zalamâ* [zulmûzalm], to do wrong. See *tuzlamûna* at 2:279, p. 146, n. 6). This 'ayah was the last to be revealed to the Prophet shortly before his death.

3. *Tadâyantum* = you (all) mutually borrow, contract for a loan (v. ii. m. pl. impfct from *tadâyana*, form VI of *dâna* (dayn) to borrow, to take a loan). This 'ayah lays down the rules of giving and taking loans. It is the longest 'ayah of the Qur'ân.

4. 'Ajal (pl. 'ajâl) = appointed time, date, deadline.

5. *Musamman* (pl. *musummayât*) = specified, stipulated, named, designated, defined. Passive participle (m. s.) from *sammâ* (to name), form II of *samâ* [sumuwu/samâ], to be high).

6. *Uktubû* = you (all) write down, put to writing (v. ii. m. pl. imperative from *kataba* [katb /kitâbah /kitabah], to write. See *katabat* at 2:79, p. 37, n. 6).

7. 'Adl = impartiality, equity, justice, fairness, uprightness, equivalence. See at 2:123, p. 58, n. 8).

8. *Ya'ba* (originally *ya'bâ*, the terminal letter is rendered vowelless and hence dropped on account of the prohibitory particle *lâ* coming before the verb)) = he declines, refuses, rejects (v. iii. m. s. impfct. from 'abâ ['ibâ/'ibâ'ah], to refuse).

9. 'Allama = he taught, gave knowledge, instructed, informed (v. iii. m. s. past in form II of 'alima ['ilm], to know. See at 2:251, p. 128, n. 5).

10. *Yumlil* (originally *yumillu*), the terminal letter is rendered vowelless on account of the imperative *lâm* (li) coming before the verb) = he dictates, formulates, composes, verbalizes (v. iii. m. s. impfct. from 'amalla, form IV of *malla*).

11. *Haqq* = right, truth, duty, liability, legal claim.

12. i.e., he shall not omit to mention anything of his liability, neither in respect of time and manner of repayment nor in respect of the amount or goods borrowed. *Yabkhas(u)* = he diminishes, reduces, makes less, decreases, lessens (v. iii. m. s. impfct. from *bakhasa* [bakhs], to decrease). The last letter of the verb is vowelless on account of the prohibitory particle *lâ* coming before it.

فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا
 أَوْ لَا يَسْتَطِيعُ أَنْ يُدَيِّنَ لِنَفْسِهِ
 فَلْيَمْلِكْ وَفِيهِ الْمَوْلَىٰ
 بِالْعَدْلِ وَأَنْتُمْ تَعْلَمُونَ
 شَهِيدَيْنِ مِنْ رِجَالِكُمْ
 فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ
 فَرَجُلٌ وَامْرَأَتَانِ
 مِنْ شُهَدَاءَ أَنْ تَصِلَ إِحْدَاهُمَا
 فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ
 وَلَا يَأْبَ الشُّهَدَاءُ
 إِذَا مَا دُعُوا وَلَا تَسْأَمُوا

If the one upon whom lies the liability
 is incompetent¹ or weak,²
 or is not able³
 to dictate he himself,
 then there shall dictate
 his legal guardian⁴
 with impartiality;
 and you shall call to attest⁵
 two witnesses
 from your menfolk;
 but if there be not
 two men,
 then a man and two women
 of whom you approve⁶
 as witnesses,
 so that if one of the two errs⁷
 there may remind⁸
 one of them the other;
 and there shall not refuse
 the witnesses [to attend],
 as and when summoned;⁹
 and you shall not loathe¹⁰

1. *Safih* (pl. *sufuhâ'*) = incompetent, foolish, stupid, silly, insolent. See *sufuhâ'* at 2:242, p. 67, n. 1).

2. *Da'if* (pl. *du'afâ'/qi'âf/da'fuh*) = weak, frail, feeble, debilitated, deficient (passive participle in form *fa'il* of *du'ufa* [*du'f/du'f*], to be weak. See *du'afâ'* at 2:266, p. 139, n. 15).

3. *Lâ yastati'u* = he is not able to, is not capable of, is not in a position to, has not the capacity to (v. iii. m. s. impfct. from *istatâ'u*, form X of *tâ'u* [*taw'*], to be obedient. See *yastati'ûna* at 2:273, p. 143, n. 3).

4. *Waliyy* (pl. *awliyâ'*) = legal guardian, patron friend, sponsor, protector, relative. See at 2:256, p. 132, n. 12. The duty to dictate, i.e., to formulate the deed of agreement is laid on the debtor or his legal guardian because in that case he will be fully conversant with the nature of obligation on him in respect of the amount, the period, the mode of repayment and such other things connected with the loan. And for that reason he is asked to be strictly fair and impartial and not to diminish in any form the nature and extent of his liability. See *Al-Tafsir al-Kabir*, pt. VII, p. 122.

5. *Istash-hidû* = you (all) call to witness, to testify, to attest (v. ii. m. pl. imperative from *istashhada*, form X of *shahida* [*shuhâd*], to witness. See *shahida* at 2:185, p. 88, n. 1).

6. *Tarḍawna* = you (all) like, are pleased with, are satisfied, agree, approve (v. ii. m. pl. impfct. from *raḍiya* [*riḍan/riḍwân/marḍâh*], to be satisfied).

7. *Tadilla* (u) = she errs, goes wrong (v. iii. f. s. impfct. from *dalla* [*dalâl/dalâlah*], to err).

8. *Tudhakkira* (u) = she reminds, calls attention to (v. iii. f. s. impfct. from *dhakkara*, form II of *dhakara* [*dhikr/tadhkâr*], to remember. See *yadhdhakkaru* at 2:269, p. 141, n. 8).

9. *Du'û* = they were summoned, called on, invited (v. iii. m. pl. past passive form *du'û* [*du'û*], to call. See *du'û* at 2:171, p. 80, n. 11).

10. *Lâ tas'amû* = you (all) do not detest, loathe, dislike, be weary of, be fed up, be bored (v. ii. m. pl. imperative (prohibition) form *sa'ima* [*sa'm/sa'amah*], to be weary, to dislike).

أَنْ تَكْتُبُوهُ to write it down,
 صَغِيرًا أَوْ كَبِيرًا be it small or big,
 إِلَى أَجَلٍ مُّسَمًّى to its specified period.
 ذَلِكَمُ أَقْسَطُ This is the more equitable¹
 عِنْدَ اللَّهِ in the sight of Allah
 وَأَقْوَمُ and the more sound²
 لِلشَّهَادَةِ as testimony,
 وَأَدْنَى and the more appropriate³
 أَلَّا تَرْتَابُوا that you be not in doubts;⁴
 إِلَّا أَنْ تَكُونَ except that it is
 تِجَارَةً حَاضِرَةً a trading on the spot⁵
 تُدِيرُونَهَا بَيْنَكُمْ you conduct⁶ amongst you;
 فَلَيْسَ عَلَيْكُمْ so there will not be on you
 جُنَاحٌ any impropriety⁷
 أَلَّا تَكْتُبُوهَا that you do not write it.
 وَأَشْهِدُوا And obtain witnesses⁸
 إِذَا تَبَايَعْتُمْ when you agree on a sale.⁹
 وَلَا يُضَارَّ And no harm shall be done¹⁰
 كَاتِبٌ وَلَا شَهِيدٌ to a writer nor to a witness.
 وَإِنْ تَفْعَلُوا If you do [so]
 فَإِنَّهُ that will surely be
 مُسَوِّدٌ بِكُمْ an outrage¹¹ on your part.
 وَأَتَّقُوا اللَّهَ And be afraid¹² of Allah –

1. 'Aqsat = more just, fairer, more correct, more equitable. Elative of *qisṭ*.

2. 'Aqam = more sound, more authentic, more proper, more upright. Elative form of *qawim*.

3. 'Adnā = more appropriate, better suited, nearer, closer, lower. Elative form of *dānin*.

4. *Tartībū(na)* = you (all) are in doubt, suspect, doubt, question, have misgivings (v. ii. m. pl. impfct. from *irtāba* (*irtiyāb*), form IV of *rāba* (*rayb*), to doubt, to suspect). The terminal *nūn* is dropped on account of the coming of the particle 'an before the verb).

5. *Hādirah* (m. *hādir*) = on the spot, instant, present. Active participle from *ḥaḍara* [*ḥuḍūr*], to be present. See *ḥaḍara* at 2:180, p. 85, n. 6).

6. *Tudīrūna* = you (all) direct, conduct, manage, operate, transact (v. ii. m. pl. impfct. from 'adāra, form IV of *dāra* [*dawr/dawrān*], to turn, to rotate).

7. *Junāḥ* = sin, misdemeanour, impropriety. See at 2:233, p. 117, n. 5.

8. 'Ash-hidū = you (all) obtain witness, call someone as a witness (v. ii. m. pl. imperative from 'ash-hada ('ish-hād), form IV of *shahida* [*shuhād*], to witness. See *istash-hidū* above at n. 5, p. 148).

9. *Tabāya'tum* = you (all) mutually agree on a sale, conclude a bargain, contract a deal (v. ii. m. pl. past from *tabāya'a*, form VI of *bā'a* [*bay'*], to sell. See *bay'* at 2:275, p. 144, n. 7).

10. *Yudārru* = he is harmed, injured, damaged, coerced, prejudiced (v. iii. m. s. impfct. passive from *dārra*, form III of *ḍarra* [*ḍarr*], to harm, to prejudice. See *yuḍārru* at 2:233, p. 116, n. 16).

11. *Fusūq* = outrage, iniquity, foulplay. See at 2:197, p. 95, n. 10.

12. *Ittaqū* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 2:280, p. 146, n. 14 and 2:276, p. 145, n. 11).

وَيُعَلِّمُكُمُ اللَّهُ and Allah is instructing¹ you—
وَاللَّهُ يَكِلُ شَيْءًا عَلَيْهِ All-Knowing.

283. And if you are

عَلَى سَفَرٍ on a travel

وَلَمْ تَجِدُوا كَاتِبًا and do not get² a writer,

فَرِهْنٌ then there be pledges³

مَقْبُوضَةً given possession of.⁴

فَإِنْ أَمِنَ And if there trusts⁵

بَعْضُكُمْ بَعْضًا one of you the other,

فَلْيَدِرْ then there shall discharge⁶

الَّذِي أُؤْتِنَ the one trusted⁷

أَمْنَتَهُ his trust;⁸

وَلْيَتَّقِ اللَّهَ and he shall fear Allah,

رَبَّهُ his Lord.

وَلَا تَكْتُمُوا And do not conceal⁹

الشَّهَادَةَ the evidence;

وَمَنْ يَكْتُمْهَا for whoever conceals it,

فَأِنَّهُ عِنْدَ اللَّهِ قَلْبُهُ sinful¹⁰ indeed is his heart.

وَاللَّهُ بِمَا تَعْمَلُونَ And Allah is of what you do

عَلِيمٌ All-Knowing.¹¹

1. *Yu'allimu* = he instructs, teaches, imparts knowledge (v. iii. m. s. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. See 2:151, p. 72, n. 6). The implication is that Allah is giving the instruction so that it must not be violated and that its violation will be intentional and with knowledge, hence inexcusable and deserving of proper punishment. An additional warning is contained in the last clause which emphasizes that Allah is All-Knowing of everything, including whether an witness or a writer is coerced or prejudiced in any way.

2. *Tajidû* (na) = you (all) get, find, obtain, come across, meet with (v. ii. m. pl. impfct. from *wajada* [*wujûd*], to find. The terminal *nân* is dropped on account of the particle *lam* coming before the verb. See *yajid* at 2:196, p. 95, n. 1).

3. *Rihân* (sing. *rahn*) = pledges, securities, pawns, mortgages.

4. *Maqbûdah* (m. *maqduḍ*) = grasped, seized, grabbed, taken or given possession of. Passive participle from *qabada* (*qabḍ*), to seize, to grab). See *yaqbiḍu* at 2:245, p. 123, n. 8.

5. i.e., if the creditor trusts the debtor and gives him the loan without taking any security. *'Amina* = he trusted, became safe (v. iii. m. s. past from *'amn*/*'amân*/*'amânah*). See *'amintum* at 2:196, p. 94, n. 13.

6. *Yu'addî* = he discharges, carries out, fulfils, delivers, performs, executes (v. iii. m. s. impfct. from *'addâ* [*ta'diyah*], form II from *'adâ* [*'aduww*/*'ady*], to go, to proceed).

7. *U'tumina* = he is given trust, entrusted with, trusted (v. iii. m. s. impfct. passive from *i'tamana*, form VIII of *'amina*. See n. 5 above).

8. *'Amânah* = trust, trustworthiness, reliability, confidence, faithfulness, integrity.

9. *Lâ taktumû* = you (all) do not conceal, hide, secrete, suppress, withhold (v. ii. m. pl. imperative {prohibition} from *katama* [*katm*/*kitmâm*], to hide. See at 2:42, p. 21, n. 9; and *taktumûna* at 2:33, p. 18, n. 2).

10. *'Āthim* (pl. *'uthamâ'*) = sinful, sinner, criminal, wicked, evil. Active participle from *'athima* [*'ithm*/*ma'tham*], to sin. See *'ithm* at 2:219, p. 107, n. 4).

11. While the meaning of 'All-Knowing' is general and applies to all situations, here it contains a warning that Allah knows whether one discharges one's trust or not and whether one conceals an evidence or not.

Section (Rukû') 40

284. To Allah belongs

مَا فِي السَّمَوَاتِ whatever is in the heavens

وَمَا فِي الْأَرْضِ and whatever is in the earth.¹وَأِنْ تُبْدُوا And whether you disclose²

مَا فِي أَنْفُسِكُمْ what is within yourselves

أَوْ تُخْفُوهُ or keep it concealed,³

يُحَاسِبُكُمْ Allah will call you

بِهِ اللَّهُ to account⁴ for it.فَيَغْفِرُ Then He may forgive⁵

لِمَنْ يَشَاءُ whomsoever He pleases

وَيُعَذِّبُ and may punish⁶

مَنْ يَشَاءُ whomsoever He wills.

وَاللَّهُ عَلَى كُلِّ شَيْءٍ And Allah is over everything

قَدِيرٌ All-Powerful.

285. The Messenger believes

بِمَا أُنْزِلَ in what has been sent down⁷

إِلَيْهِ مِنْ رَبِّهِ to him from his Lord,

وَالْمُؤْمِنُونَ and so do the believers.

كُلٌّ آمَنَ Everyone believes

بِاللَّهِ وَمَلَائِكَتِهِ in Allah and His angels,⁸وَكُتُبِهِ and His Books⁹

1. See 2:255, p. 131, n. 3.

2. *Tubdû*(na) = you (all) make known, disclose, reveal, express, bring to light (v. ii. m. pl. impfct. from *budâ* (*budâww/budâ'*), to appear, to become clear. The terminal *nûn* is dropped on account of the coming of the particle 'in' before the verb. See at 2:271, p. 142, n.1).3. *Tukhfû*(na) = you (all) keep unknown, secrete, hide, conceal, disguise (v. ii. m. pl. impfct. from *khafta* [*khafta*], to be hidden. The terminal *nûn* is dropped because of the coming of the particle 'in' before the first verb which governs this verb also. See *tubdûna* at 2:271, p. 142, n. 2).4. *Yuhâsibu* = he calls to account, holds responsible, makes answerable (v. iii. m. s. impfct. from *hâsaba*, form III of *hasaba* [*hasab/hisâb/hisbân/husbân*], to count, to calculate. See *yahsabu* at 2:273, p. 143, n. 5).5. *Yaghfiru* = he forgives, pardons, remits (v. iii. m. s. impfct. from *ghafara* [*ghafir / maghfirah / ghufirân*], to forgive. See *maghfirah* at 2:268, p.141, n. 1; and *istaghfirû* at 2:199, p. 97, n. 2).6. *Yu'adhhdhibu* = he punishes, penalizes, chastises, torments (v. iii. m. s. impfct. from 'adhhaba, form II [*adhhib*] of 'adhba [*adhb*], to impede, to obstruct).7. 'Unzila = he or it was sent down, descended, brought down (v. iii. m. s. past passive from 'anzala, form IV [*inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 2:185, p. 87, n. 12).8. *Malâ'ikah* (sing. *malak*) = angels.

9. i.e., the Books sent down to the previous Prophets. The 'ayah emphasizes the fact that Allah has sent down the same message and religion to mankind through all the previous Prophets and that the Qur'ân is the culmination and finalization of that message. The belief in the previous Books indicated here means the belief in the fact of their having been sent down by Allah, not as they exist in their present forms; for these have been tampered with and corrupted, as the Qur'ân mentions elsewhere, and hence have been superseded by the Qur'ân.

وَرُسُلِهِ and His Messengers

[saying]:

لَا نَفْرُقُ "We do not differentiate¹

بَيْنَ أَحَدٍ between any

مِنْ رُسُلِهِ of His Messengers."

وَقَالُوا And they say:

سَمِعْنَا وَأَطَعْنَا "We listen² and we obey;³

عُفْرَانَا [we ask] Your forgiveness,⁴

رَبَّنَا our Lord,

وَإِلَيْكَ and to You

الْمَصِيرُ is the destination."⁵

لَا يَكْلِفُ 286. Allah does not burden⁶

نَفْسًا any individual

إِلَّا وُسْعَهَا except to its capacity.⁷

لَهَا He shall have

مَا كَسَبَتْ what he earns;⁷

وَعَلَيْهَا and on him shall lie

مَا أَكْسَبَتْ what he takes on himself.⁸

رَبَّنَا "Our Lord,

لَا تُؤَاخِذْنَا take us not to task⁹

إِنْ نَسِينَا if we forget¹⁰

أَوْ أَخْطَأْنَا or make a mistake.¹¹

1 i.e., we believe that all of them were commissioned by Allah as Prophets and Messengers and do not believe in some and disbelieve in the others. Otherwise they themselves had different ranks and positions as is stated in 2:253. *Nufarriqu* = we differentiate, make distinction, divide, separate (v. i. pl. impfct. from *farraqa*, form II [*tafriq*] of *farāqa* [*farq/furqân*], to separate. See *yufarriqûna* at 2:102, p. 48, n. 9).

2. *Sami'nâ* = we listened, heard, paid attention (v. i. pl. past from *sami'a* [*sam*' /*samâ*' /*samâ'ah* /*masma'*], to hear. See at 2:93, p. 44, n. 8).

3. *'Aṭa'nâ* = we obeyed, followed, submitted, yielded, complied with, acceded to (v. i. pl. past in form IV of *ṭa'a* [*ṭaw'*] to obey. See *lâ yastaṭi'u* at 2:282, p. 148, n. 3). This part of the *'ayah* implies that faith (*'imân*) must be accompanied by deeds, i.e., compliance with the requisites of the faith.

4. *Ghufrân* = forgiveness, pardon, remission. See *yaghfiru* at 2:284, p. 151, n. 1).

5. *Maṣîr* (pl. *maṣâyir*) = destination, place at which one arrives, destiny, outcome, end. See at 2:126, p. 60, n. 8). Here is also an emphasis that all of us shall have to return to Allah and to none or nowhere else.

6. *Yukallifu* = he burdens, charges, entrusts, commissions, assigns, bothers, imposes (v. iii. m. s. impfct. from *kallafa*, form II [*taklif*] of *kalifa* [*kalaf*], to be fond of, to be bent, be freckled. See *tukallafu* at 2:233, p. 116, n. 14).

7. *Wus'* = capacity, ability, capability, power. See at 2:233, p. 116, n. 15).

8. *Kasabat* = she or it earned, acquired, gained, obtained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 2:281, p. 147, n. 1).

9. *Lâ tu'âkhdh* = you do not take to task, punish, censure, blame (v. ii. m. s. imperative (negative) from *'âkhdha*, form III of *'âkhdh* [*'âkhdh*], to take. See *yu'âkhdhu* at 2:225, p. 110, n. 14).

10. *Nasînâ* = we forgot (v. i. pl. past from *nasiya* [*nasy/nisyân*], to forget. See *lâ tansaw* at 2:237, p. 120, n. 8)).

11. *'Akhta'nâ* = we were mistaken, made an error, were at fault (v. i. pl. past from *'akhta'a*, form IV of *khaṭa'a* [*khaṭa'*], to be mistaken).

رَبَّنَا Our Lord,
 وَلَا تَحْمِلْ عَلَيْنَا and do not load¹ on us
 إِصْرًا a burden²
 كَمَا حَمَلْتَهُ as You loaded³ it
 عَلَى الَّذِينَ on those
 مِنْ قَبْلِنَا before us.
 رَبَّنَا Our Lord,
 وَلَا تُحِمِّلْنَا and do not impose on⁴ us
 مَا لَا طَاقَةَ لَنَا بِهِ what we have no power⁵ for.
 وَأَعِزَّنَا And efface⁶ from us,
 وَأَغْفِرْ لَنَا and forgive⁷ us,
 وَأَرْحَمْنَا and have mercy on⁸ us;
 أَنْتَ مَوْلَانَا You are our Lord-Protector;⁹
 فَانصُرْنَا So give us help¹⁰
 عَلَى against
 الْقَوْمِ الْكَافِرِينَ the infidel people."



1. *Lâ tahmil* = you do not load, bring to bear on, make carry (v. ii. m. s. imperative (negative) from *hamala* [*haml*], to carry. See *tahmilu* at 2:248, p. 126, n. 3. When followed by the particle '*alâ*' the verb gives a causative sense of making someone carry, to bring to bear).

2. '*Isr*' (pl. '*âsar*') = burden, load, encumbrance, burdensome covenant.

3. *Hamalta* ('*alâ*') = you loaded, brought to bear on (v. ii. m. s. past from *hamala*. See *tahmilu* at 2:248, p. 126, n. 3).

4. *Lâ tuhammil* = you do not load, place a burden, make carry, impose (v. ii. m. s. imperative {negative} from *hamala*, form II of *hamala*. See n. 1 above).

5. *Tâqah* (pl. *îqqât*) = power, ability, capability, capacity, strength. See at 2:249, p. 127, n. 2.

6. *U'fû* = you efface, forgive, excuse, condone (v. ii. m. pl. imperative from '*afû*' [*'afw*/'*afû*'], to efface, to excuse, to forgive. See *I'fû* at 2:109, p. 52, n. 5; and *ya'fû* at 2:271, p. 142, n. 4).

7. *Ighfir* = you forgive, pardon (v. ii. m. s. imperative from *ghafara* [*ghafr* / *ghufrân* / *maghfirah*], to forgive. See *ghufrân* at 2:285, p. 152, n. 4; and *yaghfiru* at 2:284, p. 151, n. 5).

8. *Irham* = you have mercy, bestow mercy, have compassion (v. ii. m. s. imperative from *rahima* [*rahmah*/*marhamah*], to have mercy).

9. *Mwlâ* = Lord-Protector, Sovereign.

10. *Unsur* = (you) give victory, help (v. ii. m. s. imperative from *naşara* [*naşr*/*nuşûr*], to help, to give victory. See at 2:250, p. 127, n. 11; and *yunşarûna* at 2:123, p. 88, n. 11).

3: SŪRAT 'ĀL 'IMRÂN (THE FAMILY OF 'IMRÂN)

[Madinan, 200 'āyahs]

This *sūrah* is a follow-on to the previous *sūrat al-Baqarah* and deals with (a) the articles of faith, namely, the evidences and arguments regarding monotheism (*tawhīd*), the prophethood of Muhammad (peace and blessings of Allah be on him) and the truth of the Qur'ān; (b) the assumptions of the People of the Book, especially of the Christians, regarding 'Īsā (p.b.h) which occupies almost a half of the *sūrah*; and as such it is named 'Āl 'Imrân or The Family of 'Imrân; (c) the battles of Badr and 'Uhud and the lessons learnt from them, particularly from the latter and (d) the instructions and rules regarding *jihād* (fighting in the way of Allah), *hajj*, *zakâh* and the illegality of *ribâ* (taking of interest). The concluding 'āyahs of the *sūrah* call for reflection in the creation of the heavens and the earth and contain, like the end of *sūrat al-Baqarah*, a very appropriate prayer to be made by man to Allah. The very last 'ayah mentions the requisites of success in the struggle for the truth, particularly the need for patience and perseverance.



1. Alif - Lām- Mīm.¹

2. Allah,

there is no deity² except He,

the Ever-Living,

the Ever-Alert.³

3. He has sent down⁴ to you

the Book in truth,

confirming⁵

what is before it;

and He had sent down⁶

the *Torah* and the *Injil*



4. Before,

as guidance for mankind.

1. These letters are mysterious and their meaning is known only to Allah.

2. *'ilāh* (pl. *'ālihah*) = deity, god, particularly one deserving of worship (see at 2:255, p. 130, n. 10). This 'ayah and most of what follows till 'ayah 84 of the *sūrah* were revealed in the context of a deputation of some sixty Christians of Najran who were joined by the leaders of the Madinan Jews. The 'ayah is in reply to the Christians' deification of Jesus (peace be on him), who was no more than a Prophet.

3. *al-Qayyūm* = the Ever-Alert, the One ever taking care of and sustaining His creation. See at 2:255, p. 131.

4. *nazzala* = he sent down (v. iii. m. s. past in form II of *nazala* (*nuzūl*), to come down, to descend. See at 2:176, p. 82, n. 8). This and the following 'ayah stress two things: (a) It is Allah Who sent down the Qur'ān just as He had sent down the *Torah* and the *Injil* on the previous Prophets (B) Allah has given the same message and guidance to mankind through all the Prophets; and the Qur'ān is the final and complete form of that guidance and message.

5. *muṣaddiq* = that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 2:97, p. 46, n. 7).

6. *anzala* = he sent down (v. iii. m. s. past in form IV of *nazala*. See n. 4 above).

وَأَنْزَلَ And He sent down

الْفُرْقَانَ the Furqân.¹

إِنَّ الَّذِينَ كَفَرُوا Verily those who disbelieve²

يَأْتِيَنَّكَ in the revelations³ of Allah,

لَهُمْ they shall have

عَذَابٌ مُّهِينٌ a punishment very severe⁴;

وَاللَّهُ and Allah is

عَزِيزٌ All-Mighty,

ذُو انْتِقَامٍ Master of Retribution.⁵

إِنَّ اللَّهَ 5. Verily Allah,

لَا يَخْفَى عَلَيْهِ there cannot hide⁶ from Him

شَيْءٌ فِي الْأَرْضِ anything in the earth,

وَلَا فِي السَّمَاءِ nor in the heavens.

هُوَ الَّذِي 6. He it is Who

يُصَوِّرُكُمْ gives you shape⁷

فِي الْأَرْحَامِ in the wombs⁸

كَيْفَ يَشَاءُ as He wills.

لَا إِلَهَ إِلَّا هُوَ There is no deity Except He,⁹

الْعَزِيزُ the All-Mighty,

الْحَكِيمُ the All-Wise.

1. *furqân* = the distinguishment, that which distinguishes between the right and the wrong . It is another name for the Qur'ân, and the repetition is intended for emphasizing that it was sent down by Allah for making clear, among other things, the faults in the claims made by the Christians in respect of Jesus (peace be on him). See Al-Ṭabarî, *Tafsîr*, pt. III., p.167.

2. *kafarû* = they disbelieved, became ungrateful, turned infidel (v. iii. m. pl. past from *kafara* [kufr], not to believe. See at 2:212, p. 101, n. 11).

3. *âyât* (sing. *âyah*) = signs, miracles, revelations, evidences. See at 2:266, p. 140, n. 2).

4. *shadîd* (pl. *ashiddâ'* / *shidâd*) = severe, stern, rigorous, hard, harsh, strong. See at 2:211, p. 101, n. 10).

5. *intiḡâm* = revenge, retribution, vengeance. Verbal noun in form VIII of *naqamu/naqima* [naqm/naqam], to take revenge.

6. i.e., nothing remains unknown to Allah of the deeds, movements and designs of His creation, open or secret. Openness and secrecy are relevant only to the created beings, not to Allah. يخفى

yakhfâ = he or it hides, remains unseen or concealed (v. iii. m. s. impfct. from *khafiya* [khafâ' /khifyah /khufyah], to be hidden. See *tukhfâ* at 2:284, p. 151, n. 3).

7. *yuṣawwiru* = he gives shape, he formulates, fashions, creates (v. iii. m. s. impfct. from *ṣawwara*, form II from the root *ṣûrah*, shape).

8. *'arḡâm* (sing. *rahîm/riḡm*) = womb, uterus. The *âyah* refers to the instrumentality as well as the physical features of the creation in the womb. Thus, (a) Allah has the power to create a being in the mother's womb without the instrumentality of a father, as was done in the case of 'Isâ (p.b.h.). This is a reply to those who cite his miraculous birth as an argument for his supposed divinity. Similarly, (b) Allah determines the physical features of the foetus, including its sex, colour, shape, its being born in singles or in multiples, making two bodies with one head or two heads with one body and such other peculiarities, of which instances are not rare.

9. This is a further emphasis on the fact that 'Isâ (p.b.h.) or any other being, however mysterious or miraculous his birth might be, is not god.

هُوَ الَّذِي 7. He it is Who
 أَنْزَلَ عَلَيْكَ sent down¹ on you
 الْكِتَابَ the Book.
 مِنْهُ آيَاتٌ Therein are revelations²
 تُحْكِمُ clear and firm;³
 هُنَّ they are
 أُمُّ الْكِتَابِ the basis⁴ of the Book;
 وَأُخَرُ and the others,
 مُتَشَبِهَةٌ difficult to comprehend.⁵
 فَأَمَّا الَّذِينَ But as to those
 فِي قُلُوبِهِمْ in whose hearts
 رِيعٌ there is deviation⁶
 فَيَتَّبِعُونَ they follow
 مَا تَشَبَهَ مِنْهُ what seems ambiguous⁷ of it,
 ابْتِغَاءَ الْفِتْنَةِ seeking⁸ dissension⁹
 وَابْتِغَاءَ and aiming at
 تَأْوِيلِهِ its interpretation;¹⁰
 وَمَا يَعْلَمُ but none knows
 تَأْوِيلَهُ its real sense
 إِلَّا اللَّهُ except Allah.
 وَالرَّاسِخُونَ And those deep-rooted¹¹
 فِي الْعِلْمِ in knowledge
 يَقُولُونَ آمَنَّا بِهِ say: "We believe in it;

1. أنزل 'anzala = he sent down (v. iii. m. s. past in form IV of nazala [nuzûl], to come down. See at 3:3, p. 154, n. 6).

2. آيات 'âyât, see 3:4, p. 155, n. 3.

3. مُحْكَمَات muḥkamât (fem. pl.; sing. مُحْكَمَة muḥkamah; mas. muḥkam) = clear, exact, precise, firm, made perfect (passive participle from 'aḥkama (to make firm, to do properly), form IV of ḥakama [ḥukm], to pass judgement.

4. أُم 'umm (pl. أُمَمَات 'ummahât) = mother, source, basis, essence.

5. مُتَشَابِهَات mutashâbihât (fem. pl.; sing. mutashâbihah; mas. mutashâbih) = similar to one another, equal to one another, identical, of various meanings, obscure, not clearly intelligible, difficult to comprehend. Active participle from tashâbaha (to resemble one another), form VI from shibh, resemblance. See mutashâbih at 2:25, p. 13, n. 11. See also n. 7 below).

6. رِيع zaygh = deviation, deflection, swerving, turning aside.

7. تَشَابَهَ tashâbaha = he or it became similar to another, appears ambiguous, equivocal, obscure (v. iii. m. s. past in form VI from the root shibh).

8. ابْتِغَاء ibtighâ' = to seek, wish, desire, for the purpose of, with a view to, aiming at (verbal noun in form VIII of baghâ [bughâ'], to seek, desire. See at 2:272, p. 142, n. 10).

9. فِتْنَة fitnah (pl. فِتَنَات fitan) = dissension, discord, trial, temptation. See at 2:217, p. 105, n. 7).

10. تَأْوِيل ta'wîl (pl. تَأْوِيلَات ta'wîlât) = interpretation, explanation (verbal noun in form II of 'âla ['awl/ma'âl], to return, to revert). The allusion is to those who seek to give a twist to difficult passages and expressions in the Qur'ân to support their particular views, such as the Christian apologists' twisting the expressions "a word from Allah" and "a spirit from Him" for attributing divinity to 'Îsâ (p.b.h.). The right course always is to understand a difficult passage in the light of the clear and specific statements, such as "There is no God except Allah" and that "He creates in any way He wills).

11. رَاسِخُونَ rāsikhûn (sing. رَاسِخ rāsikh) = deep-rooted, firmly fixed, grounded, thoroughly versed (active participle from rasakha [rusâkh], to be deeply rooted).

كُلٌّ مِّنْ عِندِ رَبِّنَا all is from our Lord;"
وَمَا يَذَّكَّرُ and none bears in mind¹
إِلَّا أُولَؤُلَآءِ لَا تَلَبَّسْ save the men of perception.²



رَبَّنَا 8. "Our Lord,"³
لَا تُرِغْ قُلُوبَنَا do not let our hearts deviate⁴
بَعْدَ إِذْ هَدَيْتَنَا after you have guided us;
وَهَبْ لَنَا and grant us⁵
مِنْ لَّدُنْكَ رَحْمَةً mercy out of Your Grace.
إِنَّكَ أَنْتَ Verily You are
الْوَهَّابُ the Very Generous Giver."⁶



رَبَّنَا إِنَّكَ 9. "Our Lord, verily You
جَامِعُ النَّاسِ will muster⁷ mankind
لِیَوْمٍ for a day⁸
لَّا رَيْبَ فِیْهِ there is no doubt in it.
إِنَّ اللَّهَ لَا یُخْلِفُ Verily Allah does not break⁹
الْوَیْعَادَ the promise."¹⁰



Section (Rukû') 2

إِنَّ الذِّیْنَ 10. Verily those who
كَفَرُوا disbelieve;
لَنْ تُغْنِیَ عَنْهُمْ there shall never avail¹⁰ them

1. يَذَّكَّرُ *yadhdhakkaru* (originally يَذَّكَّرُ *yatadhakkaru*) = he bears in mind, learns a lesson (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. See at 2:269, p. 141, n. 8).

2. أَلْبَابُ '*albâb* (sing. لُب *lubb*) = heart, mind, acumen, understanding, perception. See at 2:269, p. 141, n. 9).

3. i.e., such men always pray to their Lord saying: "Our Lord, etc."

4. لَا تُرِغْ *lâ turigh* = you do not let deviate, make go astray (v. ii. m. s. imperative [prohibition] from '*azgha*, form IV of *zâgha* [*zaygh*], to deviate, to deflect, to turn away. See *zaygh* at 3:7, p. 156, n. 6).

5. هَبْ *hab* = you bestow, give, grant (v. ii. m. s. imperative from *wahaba* [*wahb*], to give, to donate).

6. وَهَّابُ *wahhâb* = Very Generous Giver, he who gives profusely (active participle in the intensive form of *fa* 'âl from *wahaba*. See note 5 above).

7. جَامِعُ *jâmi'* (pl. جَوَامِعُ *jawâmi'*) = one who gathers, collects, musters, herds together.

8. i.e., the Day of Resurrection and Judgement.

9. لَا یُخْلِفُ *lâ yukhlifu* = he does not break, fail to keep, go back on (v. iii. m. s. impfct. from '*akhlafa*, form IV of *khalafa* [*khalaf*] to come after, to lag behind. See *yukhlifu* at 2:80, p. 37, n. 11).

10. مِيعَادُ *mî'âd* (pl. مَوَاعِدُ *mawâ'id*) = promise, appointment, time agreed on, date). The *âyah* is a reminder that all will be resurrected and mustered before Allah for judgement on their performances in this life.

10. تُغْنِیَ *tughniya* (originally *tughnî*) = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from '*aghna*, form IV of *ghaniya* [*ghinan/ghanâ*'], to be free from want, to be rich. The last letter takes *fathah* because of the particle *lan* coming before the verb.).

أَمْوَالَهُمْ their wealth

وَلَا أَوْلَادَهُمْ nor their children

مِنَ اللَّهِ شَيْئًا as against Allah whatsoever;

وَأُولَئِكَ and such ones,

هُمْ وَفُودُ النَّارِ they will be fuel¹ of the fire.



كَذَّابٌ 11. As was the wont² of

عَالِي فِرْعَوْنَ the people of the Pharaoh

وَالَّذِينَ مِنْ قَبْلِهِمْ and those before them.

كَذَّبُوا They disbelieved³

بِآيَاتِنَا in Our revelations.

فَأَخَذَهُمُ اللَّهُ So Allah got hold of them⁴

بِذُنُوبِهِمْ on account of their sins;

وَاللَّهُ and Allah is

شَدِيدُ الْعِقَابِ severe in punishing.⁵



قُلْ لِلَّذِينَ 12. Say to those who

كَفَرُوا disbelieve:

سُتَغْلَبُونَ "You will be defeated⁶

وَتُحْشَرُونَ and herded⁷

إِلَىٰ جَهَنَّمَ to hell;

وَبِئْسَ الْمِهَادُ and bad is the place of rest".⁸



فَذَكَانَ لَكُمْ 13. "You⁹ have already had

1. *waqûd* = fuel. See *istawqada* at 2:17, p. 9, n. 9.

2. *da'b* = habit, wont, persistence, eagerness.

3. *kadhhabû* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 2:39, p. 20, n. 5).

4. *'akhadha* = he took, caught, got hold of, seized (v. iii. m. s. past from *'akhdh*. See *'akhadhnâ* at 2:63, p. 30, n. 7).

5. *'iqâb* = infliction of punishment, penalty. See at 2:211, p. 101, n. 11.

6. *tughlabûna* = you (all) are defeated, overcome, overpowered, subdued, conquered, vanquished (v. ii. m. pl. impfct. passive from *ghalaba* [*ghalb*/*ghalbah*], to conquer, to defeat. See *ghalabat* at 2:249, p. 127, n. 6). The *'ayah* is primarily addressed to the unbelievers of Makka and Madina, including the Jews of the latter place, and contains a remarkable prophecy about their ultimate defeat and discomfiture. The message and meaning are, however, universal.

7. *tuhsharûna* = you are gathered, collected, assembled, mustered, herded (v. ii. m. pl. impfct. passive from *hashara* [*hashr*], to gather. See at 2:203, p. 98, n. 11).

8. *mihâd* = bed, place of rest, fold that holds something. See at 2:206, p. 99, n. 16.

9. The address to the unbelievers and the Jews contained in the previous *'ayah* is continued in the present *'ayah*. It refers specifically to the battle of Badr which took place in mid-Ramadhân, 2 H. in which a small band of some three hundred ill-equipped Muslims routed the far superior Quraysh army of more than a thousand, well equipped with arms, camels and horses.

آيَةً a sign¹

فِي فَتَتَيْنِ التَّقَاتِ in the two bands² that met³ –

فِيهِ تَقَاتِلُ one band fighting⁴

فِي سَبِيلِ اللَّهِ in the way of Allah

وَأُخَرَىٰ كَافِرَةٌ and the other unbelievers;

يَرَوْنَهُمْ they seeing⁵ them

مِنْهُمْ twice their like

رَأَى الْعَيْنُ in ocular sight.

وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ But Allah aids⁶ with His help

مَنْ يَشَاءُ whom He wills.

إِنَّ فِي ذَلِكَ

لَعِبْرَةً a sure lesson⁷

لِأُولِي الْأَبْصَارِ for the owners of visions.⁸



زِينٍ لِلنَّاسِ 14. Embellished⁹ for man

حُبُّ الشَّهَوَاتِ is the love of passions,¹⁰

مِنَ النِّسَاءِ وَالْبَنِينَ of women and offspring,¹¹

وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ and accumulated riches¹²

مِنَ الذَّهَبِ وَالْفِضَّةِ of gold¹³ and silver,¹⁴

وَالْخَيْلِ الْمُسَوَّمَةِ and horses¹⁵ of good brand,¹⁶

وَالْأَنْعَامِ وَالْحَرْثِ and cattle and tillage.¹⁷

ذَٰلِكَ مَتَعُ That is the enjoyment¹⁸ of

الْحَيَاةِ الدُّنْيَا the worldly life;

1. آية 'āyah (pl. آيات 'āyât) = sign, revelation, evidence, miracle. See 2:247, p. 125, n. 9.

2. فِتَتَيْنِ *fi'atayn* (dual of *fi'ah* in the acc. /gen.; pl. *fi'ât*) = two bands, hosts, parties.

3. التَّقَاتِ *iltaqatâ* = they (two) met, confronted each other (v. iii. f. dual past from *iltaqâ*, form VIII of *laqiya* [*liqâ*] /*luqyân* /*luqy* /*luqyah* /*luqan*), to meet. See *mulâqû* at 2:249, p. 127, n. 4).

4. تَقَاتِلُ *tuqâtilu* = she or it fights, combats (v. iii. f. s. impfct. from *qâtala*, form III of *qatala* [*qatl*], to kill. See *yuqâtîlûna* at 2:217, p. 105, n. 9).

5. i.e., the Muslims seeing the unbelievers.

6. يُؤَيِّدُ *yu'ayyidu* = he aids, supports, backs (v. iii. m. s. impfct. from *ayyada*, form II of *âda* [*ayd*], to be strong. See *'ayyadnâ* at 2:253, p. 129, n. 6).

7. عِبْرَةٌ *'ibrah* (pl. عِبَر *'ibar*) = lesson, example, warning, advice, rule, admonition.

8. أَبْصَارٍ *'abṣâr* (sing. بَصَر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 2:7, p. 6, n. 7).

9. زَيْنٍ *zuyyina* = he or it is embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zayyana*, form II of *zâna* [*zayn*], to adorn. See at 2:212, p. 101, n. 12).

10. شَهَوَاتٍ *shahawât* (sing. شَهْوَة *shahwah*) = passions, desires, cravings, greed.

11. بَنِينَ *banîn* (accusative/genitive of *banûn*, pl. of *ibn*) = sons, descendants, offspring.

12. الْقَنَاطِيرِ الْمُقَنْطَرَةِ *al-qanâtîr al-muqanṭarah* = accumulated riches, hoarded wealth [*qanâtîr*, sing. *qintâr* = a varying weight of measure; *muqanṭar*, passive participle from *qantara*, to accumulate wealth]. 13. ذَهَبٍ *dhabab* = gold.

14. فِضَّةٍ *fiḍḍah* = silver. 15. خَيْلٍ *khayl* = the horse.

16. مُسَوَّمَةٍ *musawwamah* = beautiful, marked for goodness (passive participle from *sawwama*, form II of *sâma* [*sawm*], to mark, to brand).

17. حَرْثٍ *harṭh* = tillage, cultivation, tilth. See at 2:222, p. 109, n. 13.

18. مَتَاعٍ *matâ'* (pl. مَتَاعٍ *'amti'ah*) = enjoyment, delight, object of delight. see at 2:240, p. 121, n. 6.

وَاللَّهُ عِنْدَهُ. but Allah has with Him

حَسَنُ الْعَمَالِ the best of returns.¹

15. Say: "Shall I inform² you

بِخَيْرٍ of something better³

مِنْ ذَلِكَ than all that?

لِلَّذِينَ اتَّقَوْا Those who fear⁴ shall have

عِنْدَ رَبِّهِمْ جَنَّاتٌ with their Lord gardens

تَجْرِي مِنْ تَحْتِهَا flowing⁵ below them

الْأَنْهَارِ the rivers—

خَالِدِينَ فِيهَا abiding for ever⁶ therein —

وَأَزْوَاجٌ مُطَهَّرَةٌ and spouses rendered pure,⁷

وَرِضْوَانٌ and pleasures⁸

مِنَ اللَّهِ of Allah.

وَاللَّهُ بَصِيرٌ And Allah is All-Seeing

بِالْعِبَادِ of the servants.

16. Those who say: "Our

رَبُّكَ إِنَّا آمَنَّا بِكَ Lord, we surely believe;

فَاغْفِرْ لَنَا ذُنُوبَنَا so forgive us our sins

وَقِنَا and save⁹ us from

عَذَابَ النَّارِ the punishment of the fire" —

17. [Who are] patient,¹⁰

1. مَثَاب *ma'âb* = place of return, return, recompense.

2. أَنْبِئُ *'unabbi'u* = I inform, notify, advise, tell (v. i. s. impfct. from *nabba'u*, form II of *naba'u* [*nab'/nubû'*], to be high, prominent).

3. خَيْر *khayr* = good, better, best. This word retains the same form in all degrees of comparison. See at 2:280, p. 146, n. 8.

4. اتَّقُوا *ittaḡaw* = they feared, were on their guard (v. iii. m. pl. past from *ittaḡa*, form VIII of *waḡû* [*waḡy/wiḡâyuh*], to guard, to preserve. See at 2:212, p. 102, n. 1).

5. تَجْرِي *tajrî* = she or it runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 2:265, p. 139, n. 11).

6. خَالِدِينَ *khâlidîn* (accusative/genitive of *khâlidûn*, pl. of *khâlid*) = living for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live for ever. See at 2:161, p. 76, n. 1).

7. مُطَهَّرَةٌ *muṭahharah* (f., mas. مطهر *muṭahhar*) = rendered pure, pure, immaculate, unblemished (passive participle from *ṭahhara*, form II of *ṭahara* [*ṭahr/ṭahârah*], to be pure, clean. See at 2:25, p. 13, n. 13).

8. رِضْوَان *riḍwân* = pleasure, good will, favour, approval.

9. قِ *qî* = (you) save, protect, guard (v. ii. m. s. imperative form *waḡû* [*waḡy/wiḡâyuh*], to protect. See at 2:201, p. 97, n. 1).

10. صَابِرِينَ *ṣâbirîn* (accusative/genitive of *ṣâbirûn*, pl. of *ṣâbir*) = the patient, persevering, steadfast (active participle from *ṣabara* [*ṣabr*], patience, forbearance. See at 2:249, p. 127, n. 7).

وَالصَّادِقِينَ and truthful,¹

وَالْقَانِتِينَ and devoutly dutiful,²

وَالْمُسْفِقِينَ and expenders,³

وَالْمُسْتَغْفِرِينَ and seekers of forgiveness⁴

بِالْأَسْحَارِ at pre-dawn hours of night.⁵

شَهِدَ اللَّهُ 18. Allah bears witness⁶

أَنَّهُ لَا إِلَهَ that there is no deity

إِلَّا هُوَ except He;

وَالْمَلَائِكَةُ – and (so do) the angels

وَأُولُوا الْعِلْمِ and the men of learning –

قَائِمًا بِالْقِسْطِ upholding justice.⁷

لَا إِلَهَ There is no deity

إِلَّا هُوَ الْعَزِيزُ Except He,⁸ the All-Mighty,

الْحَكِيمُ the All-Wise.

إِنَّ الدِّينَ 19. Verily the religion

عِنْدَ اللَّهِ in the sight of Allah

الْإِسْلَامُ is Islam;⁹

وَمَا اخْتَلَفَ and there did not differ¹⁰

الَّذِينَ those who

أُوتُوا الْكِتَابَ were given the Book

إِلَّا مِنْ بَعْدِ مَا جَاءَ except after there had come

1. صادقين *ṣādiqīn* (accusative/genitive of *ṣādiqūn*, pl. of *ṣādiq*) = truthful (active participle from *ṣadaqa* [*ṣadaq/ṣidq*], to speak the truth. See at 2:111, p. 53, n. 4).

2. قانتين *qānīn* (accusative/genitive of *qānītūn*, pl. of *qānīt*) = devoutly dutiful, obedient, submissive (active participle from *qanata* [*qunūt*], to be obedient, to be devout). See at 2:238, p. 120, n. 14).

3. i. e., in the way of Allah. منفقين *munfiqīn* (accusative/genitive of *munfiqūn*, pl. of *munfiq*) = expenders, spenders (active participle from *'anfaqa*, form IV of *nafaqa/nafiqa* [*nafaq*], to be spent, used up. See *yunfiqūna* at 2:273, p. 143, n. 10).

4. مستغفرين *mustaghfirīn* (accusative/genitive of *mustaghfirūn*, pl. of *mustaghfir*) = seekers of forgiveness (active participle from *istaghfara*, form X of *ghafara* [*ghafr/maghfirah/ghufrān*], to forgive. See *istaghfirū* at 2:199, p. 97, n. 2).

5. أسحار *'as-hār* (sing. *saḥar*) = time before daybreak, pre-dawn hours.

6. شهد *shahida* = he bore witness, testified, witnessed (v. iii. m. s. past from *shuhūda*, to witness. See at 2: 185, p. 88, n. 1). The bearing of witness by Allah means He emphatically informs and notifies that there is none worthy to be regarded as god and worshipped as such except He. And the angels and the men of learning, i.e., those who are deep-rooted in knowledge, bear witness to this fact.

7. قسط *qisṭ* = justice, equity, fairness. See *'aqsatu* at 2:282, p. 149, n. 1).

8. This repetition that "there is no deity except He" is for emphasis and constitutes a further repudiation of the concept of *ʿĪsā* (p.b.h.) or anyone else being an incarnation of god.

9. i.e., the only religion acceptable to Allah is Islam, for it is the completion and finalization of the messages communicated through the previous Prophets and the Qur'ān replaces and supersedes the previously revealed scriptures.

10. i.e., they differed about the Prophethood of Muḥammad, peace and blessings of Allah be on him, and the truth of the Qur'ān. اختلف *ikhtalafa* = he differed, disagreed, disputed, quarrelled (v. iii. m. s. past in form VIII of *khalafa* [*khalaf*], to follow, to come after. See *ikhtalafū* at 2:253, p. 129, n. 9).

هُمُ الَّذِينَ to them the knowledge,¹
 بَغِيًا بَيْنَهُمْ out of envy² among them.
 وَمَنْ يَكْفُرْ And whoever disbelieves
 بِآيَاتِ اللَّهِ in the revelations³ of Allah,
 فَإِنَّ اللَّهَ then Allah is

سَرِيعُ الْحِسَابِ Prompt⁴ in taking account.

فَإِنْ حَاجُّوكَ 20. So if they controvert⁵ you
 فَقُلْ then say:

أَسَلْتُ وَجْهِيَ لِلَّهِ "I submit⁶ myself⁷ to Allah,

وَمِنْ and (so do) those who

اتَّبَعْنِي follow me";⁸

وَقُلْ لِلَّذِينَ and say to those

أُوْتُوا الْكِتَابَ who were given the Book

وَالْأُمِّيِّينَ and the unscriptured folk:⁹

أَسَلَمْتُمْ "Do you submit?"

فَإِنْ أَسَلِمُوا So if they submit,

فَقَدْ اهْتَدَوْا they indeed get guidance;¹⁰

وَإِنْ تَوَلَّوْا but if they turn away,¹¹

فَإِنَّمَا عَلَيْكَ then it is but upon you

الْبَلَاغُ the communication.¹²

وَاللَّهُ بَصِيرٌ And Allah is All-Seeing

بِالْعِبَادِ of the servants.

1. The Jews and the Christians disagreed and refused to accept the Prophethood of Muḥammad (peace and blessings of Allah be on him) after they had known about his coming, (a) through the prophecies about him in their scriptures; (b) after the Prophet had actually appeared to them and (c) after some of their learned men had believed and embraced Islam. Hence their disbelief was with knowledge and intent and out of envy as mentioned in the 'āyah.

2. *baghy* = envy, hostility, transgression, outrage. See at 2:213, p. 102, n. 12.

3. *āyat* (sing. آية, 'āyah) = signs, miracles, revelations, evidences. See at 3:4, p. 155, n. 3).

4. *sarī* = prompt, expeditious, quick, speedy, rapid, swift. See at 2:202, p. 98, n. 4.

5. *ḥājjū* = they controverted, debated, argued, (v. iii. m. pl. past from *ḥājja*, form III of *hajja*, to defeat with argument, to convince, to perform pilgrimage. See *ḥājja* at 2:257, p. 133, n. 3).

6. *aslamtu* = I submitted, surrendered, delivered up (v. i. s. past from *aslama*, form IV of *salima* [salāmah/salām], to be safe. See *aslama* at 2:112, p. 53, n. 6). Islām means to surrender completely to Allah.

7. *waj-hiya* = my face, my countenance. It is a figurative expression to mean one's self. See *wajh* at 2:215, p. 55, n. 3).

8. *ittaba'a* (+ni; originally nī) = he followed, obeyed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [taba'/tabā'ah], to follow. See *ittaba'ū* at 2:166, p. 78, n. 7).

9. i.e., the Arabs who had not yet received any revealed scripture. *'ummiyyīn* (acc./gen. of *'ummiyyūn*, pl. of *'ummi*) = unscriptured people, illiterate. See *'ummiyyūn* at 2:78, p. 36, n. 10).

10. *ihdadaw* = they received guidance, got guidance (v. iii. m. pl. past from *ihdadā*, form VIII of *hadā* [hady/hidāyah], to guide. See at 2:137, p. 65, n. 2).

11. *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallā*, form V of *waliya*, to be near. See at 2:246, p. 124, n. 7).

12. *balāgh* (pl. *balāghât*) = communication, proclamation, announcement, communiqué, information, notification.

Section (Rukû')³

21. Verily those who
 يَكْفُرُونَ disbelieve¹
 يَتْلُونَ آيَاتِ اللَّهِ in Allah's revelations
 وَيَقْتُلُونَ النَّبِيِّينَ and kill² the Prophets
 بِغَيْرِ حَقٍّ without any right,
 وَيَقْتُلُونَ الَّذِينَ
 يَأْمُرُونَ بِالْقِسْطِ enjoin³ justice,⁴
 مِنْ النَّاسِ from among men,
 فَبَشِّرْهُمْ give them the good tidings⁵
 بِعَذَابٍ أَلِيمٍ of a punishment very painful.⁶
22. Those are they whose
 حِطَّتْ أَعْمَالُهُمْ deeds will fall through⁷
 فِي الدُّنْيَا in this world
 وَالْآخِرَةِ and the hereafter;
 وَمَالَهُمْ and they shall not have
 مِنْ نَصِيرَةٍ anyone to help.⁸
23. Have you not seen those
 أُوتُوا نَصِيبًا who were given a portion⁹
 مِنَ الْكِتَابِ of the Scripture
 يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ being called¹⁰ to Allah's Book

1. يَكْفُرُونَ *yakfurûna* = they disbelieve, turn ungrateful, deny (v. iii. m. pl. impfct. from *kafara* [*kufr*], to disbelieve, to cover. See at 2:61, p. 29, n. 10).

2. يَقْتُلُونَ *yaqtulûna* = they kill, slay, murder, assassinate (v. iii. m. pl. impfct. from *qatala* [*qatl*], to kill. See at 2:61, p. 29, n. 11).

3. يَأْمُرُونَ *ya'mrûna* = they enjoin, command, give orders, instruct (v. iii. m. pl. impfct. from *'amara* [*'amr*], to order. See *ya'muru* at 2:169, p. 79, n. 12).

4. قِسْطٌ *qisṭ* = justice, equity, fairness. See 3:18, p. 161, n. 7.

5. بَشِّرْ *bashshir* = give the good tidings, announce the good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara/bashira* [*bishr /bushr*] to be delighted, to be happy. See at 2:223, p. 110, n. 7). The word is used here sarcastically.

6. أَلِيمٌ *'alim* = agonizing, anguishing, very painful. See at 2:178, p. 85, n. 3.

7. حِطَّتْ *ḥabīṭat* = fell through, miscarried, went in vain, was futile, was of no avail (v. iii. f. s. past from *ḥabīṭa* [*ḥubūṭ*], to come to nothing. See at 2:217, p. 106, n. 1). In the absence of belief in Allah, His Prophets and His revelations no good deed will carry any merit in the sight of Allah.

8. نَاصِرِينَ *nāṣirîn* (acc./gen. of *nāṣirân*, pl. of *nāṣir*) = helpers (active participle from *naṣara* [*naṣr /nuṣûr*], to help. See *'anṣûr* at 2:270, p. 141, n. 6).

9. نَصِيبٌ *naṣīb* (pl. *nuṣub/naṣībû/naṣībuh*) = share, portion, lot. See at 2:202, p. 98, n. 2). The reference is to those rabbis of the Jews who had only a partial or superficial knowledge of their own scripture. It is reported that the Jews of Madina brought to the Prophet a case of a man and a woman who had committed adultery for adjudication. He awarded the punishment prescribed in the *Tawrah*, that of stoning the culprit to death. The Jewish rabbis insisted on a nominal punishment, refused to abide by their own scripture and attempted to conceal the relevant statement in it (*Bukhârî*, no. 4556).

10. يُدْعَوْنَ *yud'awna* = they are called, summoned, invited (v. iii. m. pl. impfct. passive from *da'û* [*du'â*], to call. See *du'â* at 2:282, p. 148, n. 9).

لِيَحْكُمَ so that it might adjudicate¹

بَيْنَهُمْ between them,

ثُمَّ يَتَوَلَّى then there turn away²

فَرِيقٌ مِنْهُمْ a group of them,

وَهُمْ مُّعْرِضُونَ they being backsliders?³

24. That is because they say:

"لَنْ تَمَسَّنَا النَّارُ

إِلَّا أَيَّامًا مَعْدُودَاتٍ save for a number of days";

وَعَرَّاهُمْ and there deceives⁵ them

فِي دِينِهِمْ in the matter of their religion

مَا كَانُوا يَفْتَرُونَ what they use to fabricate.⁶



25. Then how about it when

جَمَعْنَاهُمْ We shall get them together⁷

يَوْمَ on a day

لَا رَيْبَ فِيهِ whereof there is no doubt,

وَوُفِّيَتْ and fully paid⁸ will be

كُلُّ نَفْسٍ every individual

مَا كَسَبَتْ what it earns,⁹

وَهُمْ and they

لَا يُظْلَمُونَ will not be wronged?¹⁰

1. *yahkuma(u)* = he or it adjudicates, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *hakama* [*hukm*], to pass judgement. The last letter is given *fathah* because of a hidden 'an in the *lām* of motivation (*li* in the sense of *kay*) coming before the impfct. verb. See at 2:113, p. 54, n. 4).

2. *yatawallâ* = he turns away, desists, refrains (v. iii. m. s. impfct. from *tawallâ*, form V of *waliya*, to come near. See *tawallaw* at 3:20, p. 162, n. 11).

3. *mu'ridûn* (sing. *mu'rid*) = backsliders, those that turn away (active participle from 'a'raḍa, form IV of 'aruda [*ard*] to be wide).

4. *tamassa(u)* = she or it touches, hits, afflicts (v. iii. f. s. impfct. from *mussa* [*mass* /*masis*], to touch, to feel. The last letter takes *fathah* because of the particle *lan* coming before the impfct. verb. See at 2:80, p. 37, n. 8.).

5. *gharra* = he or it deceived, deluded, misled, beguiled (v. iii. m. s. past [*ghurûr*]).

6. *yafjarûna* = they fabricate, make up, invent lyingly, trump up, slander, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate). Some rabbis fabricated that the Jews would not suffer punishment in hell except for forty days, the number of days the Jews of old had worshipped the calf. They also fabricated that the Jews, as the supposedly favoured children of God, would get preferential treatment from Him. The ordinary Jews were deceived by such fabrications.

7. *jama'nâ* = we gathered, collected, got together, assembled, mustered (v. i. pl. past from *jama'a* [*jam'*], to gather. See *jâmi'* at 3:9, p. 157, n. 7).

8. *wuffiyat* = she was paid fully, given in full (v. iii. f. s. past passive from *waffâ*, form II of *wafâ* [*wafâ* /*wafy*], to fulfil, to be perfect. See *yuwaffa* at 2:272, p. 142, n. 12).

9. *kasabat* = she earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 2:286, p. 152, n. 8).

10. *yuzlamûna* = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *zalama* [*zalm* /*zulm*], to do wrong. See at 2:281, p. 147, n. 2).

قُلِ اللَّهُمَّ 26. Say: "O Allah,

مَلِكِ الدِّينِ Sovereign of the Dominion,

تُؤْتِي الْمُلْكَ you give¹ possession²

مَنْ تَشَاءُ to whom You will;

وَتَنْزِعُ الْمُلْكَ and you wrest³ possession

مِمَّنْ تَشَاءُ from whom You will;

وَتُعِزُّ and You bring honour⁴

مَنْ تَشَاءُ to whom You will

وَتُذِلُّ and You bring dishonour⁵

مَنْ تَشَاءُ to whom You will.

بِيَدِكَ الْخَيْرُ In Your Hand lies all good.

إِنَّكَ عَلَن Verily You are over

كُلِّ شَيْءٍ وَفَدِيرٌ everything All-Powerful.

تُولِجُ اللَّيْلَ 27. You make the night enter⁶

فِي النَّهَارِ into the day

وَتُولِجُ النَّهَارَ and You make the day enter

فِي اللَّيْلِ into the night;

وَتُخْرِجُ الْحَيَّ and You produce⁷ the living

مِنَ الْمَيِّتِ out of the lifeless

وَتُخْرِجُ الْمَيِّتَ and You produce the lifeless

مِنَ الْحَيِّ out of the living;

وَتَرْزُقُ and You give sustenance⁸

1. *tu'tî* = you give, bestow, grant (v. ii. m. s. impfct. from '*atâ* [*ityân/aty/ma'tâh*], to give, to come. See *yu'tî* at 2:258, p. 133, n. 8).

2. *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 2:247, p. 125, n. 1. It is Allah Who bestows ownership, i.e., property and wealth in all their sizes and forms, be it sovereignty over a vast dominion or possession of a little wealth. Similarly, it is Allah Who takes away wealth and ownership. And in the like manner honour, life and death and everything is in His Hand. This and the next '*ayah* are as much a remarkable statement of monotheism as they constitute an ideal form of prayer.

3. *tanzî'u* = you wrest, snatch, take away, remove, divest, deprive (v. ii. m. s. impfct. from *naza'u* [*naz*], to take away).

4. *tu'izzu* = you bring honour, make respectful, dignify, strengthen (v. ii. m. s. impfct. from *ti'azza*, form IV of '*azza* ['*izz/izzuh/azâzuh*], to be strong, respected).

5. *tudhillu* = you bring dishonour, degrade, debase, humiliate, lower (v. ii. m. s. impfct. from '*adhalla*, form IV of *dhalla* [*dhall/dhull/dhillah/dhalâlah/madhallah*], to be low).

6. *tûliju* = you insert, make enter, thrust, interpolate (v. ii. m. s. impfct. from '*awlaja*, form IV of *walaja* [*lijah/wulûj*], to enter, penetrate). This part of the '*ayah*, which points out to a significant scientific truth and is properly intelligible only in the light of modern knowledge. The night and the day are a continuous process, one receding into or gradually taking the place of the other – a fact which is possible and understandable only in the case of the earth's being a sphere and in constant rotation.

7. *tukhrijû* = you bring out, produce (v. ii. m. s. impfct. from '*akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. See *tukhrijûna* at 2:84, p. 39, n. 8). Allah brings out the living from the lifeless such as seeds and eggs, and brings out the dead from the living, making it die and become lifeless.

8. *tarzuqu* = you give sustenance, provide means of livelihood, bestow (v. ii. m. s. impfct. from *razâqa* [*rizq*], to provide means of livelihood. See *razâqnâ* at 2: 172, p. 81, n. 2). This part of the '*ayah* is an emphasis upon what is stated at the beginning of the previous '*ayah*.

مَنْ تَشَاءُ to whom You will



بِغَيْرِ حِسَابٍ without calculation.¹

لَا يَتَّخِذِ الْمُؤْمِنُونَ 28. Let not the believers take²

الْكَافِرِينَ أَوْلِيَاءَ the unbelievers as helpers³

مِنْ دُونِ الْمُؤْمِنِينَ in lieu of the believers;

وَمَنْ يَفْعَلْ ذَلِكَ and whoever does that

فَلَيْسَ مِنَ اللَّهِ shall not be from Allah

فِي شَيْءٍ in anything;⁴

إِلَّا أَنْ تَكْتُمُوا except that you apprehend⁵

مِنْهُمْ تُمْنَةً from them a threat.⁶

وَيُحَذِّرُكُمْ اللَّهُ And Allah cautions⁷ you

نَفْسَهُ against Himself;

وَالِىَ اللَّهِ and to Allah is

الْمَصِيرُ the destination.⁸

قُلْ 29. Say: "If you hide⁹

مَا فِي صُدُورِكُمْ what is in your breasts¹⁰

أَوْبَشُوهُ or disclose¹¹ it

يَعْلَمَهُ اللَّهُ Allah knows it;

وَيَعْلَمُ and He knows

مَا فِي السَّمَوَاتِ whatever is in the heavens

وَمَا فِي الْأَرْضِ and whatever is in the earth;

1. حساب *ḥisâb* (pl. *ḥisâbât*) = calculation, reckoning, accounting, computation. See at 2:212, p. 102, n. 4. "Without calculation" means without limit, countless/countlessly, incalculably.

2. يتخذ *yattakhidh(u)* = he takes, takes up, takes on, assumes, adopts (v. iii. m. s. impfct. in form VIII of 'akhadha ['akhdh], to take. The last letter is vowelless because of the prohibitive *lâ* coming before the verb. See at 2:165, p. 77, n. 10).

3. أولياء *'awliyâ* (pl.; sing. *waliyy*) = helpers, friends, patrons, protectors, legal guardians. See *waliyy* at 2:120, p. 57, n. 6.

4. i.e., anyone taking unbelievers as friend-helpers will not be in the *dîn* of Allah and will forfeit Allah's help. (Al-Ṭabarî, *Tafsîr*, pt. III, p. 228).

5. تتقوا *tattaqû(na)* = you all fear, be afraid of (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [waqy/wiqâyah], to guard, to protect. The terminal *nûn* is dropped for the particle 'an coming before the verb. See *tattaqûna* at 2:179, p. 85, n. 5).

6. i.e., if the non-Muslims are inimical and pose a threat to the Muslims then a show of friendship may be made to them without taking them into confidence (Al-Ṭabarî, *Tafsîr*, pt. III, p. 228). تُمْنَةً *tuḡâh* = fear, anything to be feared, threat.

7. يحذر *yuḥadhdhîru* = he cautions, warns, puts you on your guard (v. iii. m. s. impfct. from *ḥadhdhara*, form II of *ḥadhira* [ḥidhr/ḥadhar], to be cautious. See *iḥdharû* at 2:235, p. 119, n. 1). Allah cautions you against Himself means He warns you against His wrath and punishment.

8. i.e., everyone shall have to return to Him and give an account of his deeds. مَصِيرٍ *maṣîr* = destination, destiny, end. See at 2:225, p. 152, n. 5).

9. تخفوا *tukhfû(na)* = you (all) hide, conceal, keep secret, secrete (v. ii. m. pl. impfct. from 'akhfâ, form IV of *khafiya* [khafâ/khifâh/khufyah], to be hidden. The terminal *nûn* is dropped because the verb is part of a conditional clause (preceded by 'in). See at 2:284, p. 151, n. 3).

10. صدور *ṣudûr* (sing. صدر *ṣadr*) = breasts, bosoms, chests., hearts.

11. تبوا *tubdû(na)* = you (all) disclose, express, declare, reveal, make known (v. ii. m. pl. impfct. from 'abdâ, form IV of *badâ* { *budûww/badâ* } to appear, to come to light. The terminal *nûn* is dropped for the reason stated at n. 9 above. See at 2:284, p. 151, n. 2.

وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ and Allah is over everything All-Powerful.

يَوْمَ 30. On the Day

تَجِدُ كُلُّ نَفْسٍ every individual shall find¹

مَا عَمِلَتْ مِنْ خَيْرٍ what he did² of good

مُخَضَّرًا brought face to face;³

وَمَا عَمِلَتْ مِنْ سُوءٍ and also what he did of evil.⁴

تَوَدُّ لَوْ أَنَّ He will wish⁵ if there were

بَيْنَهَا وَبَيْنَهُ between it and him

أَمَدًا بَعِيدًا a time-span⁶ far-off.⁷

وَيُحَذِّرُكُمُ اللَّهُ And Allah cautions⁸ you

نَفْسَهُ against Himself;

وَاللَّهُ رءُوفٌ and Allah is Most Kind⁹

بِالْعِبَادِ to the servants.

Section (Rukû') 4

قُلْ إِنْ كُنْتُمْ 31. Say: "If you are wont to

تُحِبُّونَ اللَّهَ love¹⁰ Allah

فَاتَّبِعُونِي then follow¹¹ me,

يُحِبِّكُمْ اللَّهُ Allah will love¹² you

وَيَغْفِرَ لَكُمْ ذُنُوبَكُمْ and forgive you your sins;

وَاللَّهُ غَفُورٌ and Allah is Most Forgiving,

رَحِيمٌ Most Merciful.

1. تجد *tajidu* = she finds, gets, obtains (v. iii. f. s. impfct. from *wajada* [wujûd], to find. See *tajidû* at 2:283, p. 150, n. 2).

2. عملت *'amilat* = she or it did, performed, acted, (v. iii. f. s. past from *'amila* ['amal], to do).

3. محضر *muhḍar* = brought face to face, brought along, fetched, presented (passive participle from *'ahḍara*, form IV of *ḥaḍara* [ḥuḍār], to be present. See *hāḍirah* at 2:282, p. 149, n. 5).

4. سوء *sû* (pl. اساء *'aswâ*) = evil, ill, offence, bad deed. See at 2:169, p. 79, n. 13. This part of the *'ayah* stresses individual responsibility and indicates that anyone else's atonement will be of no avail against Allah's judgement.

5. تود *tawaddu* = she wishes, likes, loves, desires, hopes for, wants (v. iii. f. s. impfct. from *wadda* (*wadd* /*wudd* /*widd* /*wadâd* /*wudâd* /*mawaddah*), to love. See *yuwaddu* at 2:266, p. 139, n. 8).

6. أمد *'amad* (pl. *'âmâd*) = span or stretch of time, terminus.

7. بعيد *ba'id* (s.; pl. *bu'adâ* / *bu'ûd* / *bu'dân* / *bi'âd*) = far, far-off, far-away, far-reaching, distant, unlikely. See at 2:176, p. 83, n. 3).

8. i.e., cautions you against His wrath and punishment. يحذر *yuḥadhdhiru* = he cautions, warns, puts you on your guard (v. iii. m. s. impfct. from *ḥadhdhara*, form II of *ḥadhira* [ḥidhr/hadhar], to be cautious. See at 3:28, p. 166, n. 7).

9. رءوف *ra'ûf* = most kind, most compassionate, most gracious (active participle in the scale of *fa'ûl* from *ra'afa/ra'ufa* [*ra'fah/ra'âfah*], to show mercy. See at 2:207, p. 100, n. 4).

10. تحبون *tuḥibbûna* = you (all) love, like, wish, (v. ii. m. pl. impfct. in form IV of *ḥabba* [ḥubb], to love. See *tuḥibbû* at 2:216, p. 104, n. 10).

11. اتبعوا *ittabi'û* = you (all) follow, imitate, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'û*, form VIII of *tabi'û* [*taba'* / *tabâ'ah*], to follow. See at 2:170, p. 80, n. 2). This *'ayah* implies that whatever he did or advised was by Allah's directive.

12. يحب *yuḥbib* (originally *yuḥbibbu*, i.e. *yuḥbibu*) = he loves, likes, wishes (v. iii. m. s. impfct. from *'aḥabba*, form IV of *ḥabba*. The final letter is vowelless because the verb is conclusion of a conditional clause.

قُلْ أَطِيعُوا اللَّهَ 32. Say: "Obey¹ Allah
وَالرَّسُولَ and the Messenger."

فَإِنْ تَوَلَّوْا But if they turn away,²
فَإِنَّ اللَّهَ لَا يُحِبُّ then Allah does not like³
الْكَافِرِينَ the unbelievers.

إِنَّ اللَّهَ اصْطَفَى 33. Verily Allah chose⁴
ءَادَمَ وَنُوحًا 'Âdam and Nûh
وَعَالِ إِبْرَاهِيمَ and the family of Ibrâhîm
وَعَالِ عِمْرَانَ and the family of 'Imrân⁵
عَلَى الْعَالَمِينَ above all the beings;⁶

ذُرِّيَّةَ 34. As offspring,⁷
بَعْضُهُمْ مِنْ بَعْضٍ one from the other;
وَاللَّهُ سَمِيعٌ and Allah is All-Hearing,
عَلِيمٌ All-Knowing.

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ 35. When 'Imrân's wife⁸ said:

رَبِّ "My Lord,
إِنِّي نَذَرْتُ لَكَ I have dedicated⁹ to You
مَا فِي بَطْنِي what is in my womb
مُحَرَّرًا as an offering.¹⁰
فَتَقَبَّلَ مِنِّي So accept¹¹ [it] from me;
إِنَّكَ أَنْتَ verily You are

1. اطيعوا 'aṭī'û = you (all) obey, be obedient (v. ii. m. pl. imperative from 'aṭā'a, form IV of ṭā'a [ṭaw']), to obey. See 'aṭa'nâ at 2:285, p. 152, n. 3). This is a repeated command to obey and follow the Prophet.

2. تولوا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya* to be near. See at 3:20, p. 162, n. 11).

3. يحب *yuhibbu* = he loves, likes, wishes (v. iii. m. s. impfct. from *ḥabba* [ḥubb], to love. See at 2:222, p. 109, n. 10; and *yuhbib* at 3:31, p. 167, n. 12).

4. i. e., Allah chose for Prophethood and bestowal of scriptures. اصطفى *iṣṭafâ* he chose, selected (v. iii. m. s. past in form VIII of *ṣafâ* [*ṣafw/ṣufûw/ṣafâ*], to be clear, pure. See at 2:247, p. 125, n. 3).

5. These are mentioned by name because all the Prophets and Messengers were raised from among their progeny.

6. i.e., all the different nations of the time.

7. ذرية *dhurriyah* (pl. ذريات *dhurriyât/dharârîy*) = offspring, progeny, children, descendant. See at 2:266, p. 139, n. 14).

8. امرأة *'imra'ah* = wife, woman. Her name was Hannah. This 'Imrân, husband of Hannah, is not to be confused with 'Imrân, father of Mûsâ (Moses). There was a time-gap of about one thousand and eight hundred years between the two persons. Hannah's husband 'Imrân died before she gave birth to her child.

9. نذرت *nadhartu* = I dedicated, made a vow, consecrated, pledged (v. i. past from *nadhara* [*nadhr/nudhûr*], to dedicate. See *nadhartum* at 2:270, p. 141, n. 12).

10. محرر *muḥarrar* = freed from all ties, i.e., dedicated, consecrated to Allah, liberated, emancipated (passive participle from *ḥarrara*, form II of *ḥarra* [*ḥarr/ḥarârah*], to be hot). Hannah dedicated the child to be born to her for the service of Allah. It appears from the next 'ayah that she was hoping for a male child.

11. تقبل *taqabbal* = accept, receive, grant (v. ii. m. s. imperative from *taqabbala*, form V of *qabila* [*qabûl/qubûl*], to accept. See at 2:127, p. 60, n. 11).

الَسْمِيعُ the All-Hearing,¹

الْعَلِيمُ the All-Knowing.²

فَلَمَّا 36. Then when

وَضَعَتْ she gave birth³ to her [Mary]

قَالَتْ رَبِّ إِنِّي

وَضَعْتُ أَنْثَى delivered her, a female" —

وَاللَّهُ أَعْلَمُ and Allah knew better⁴

بِمَا وَضَعْتُ what she gave birth to,

وَلَيْسَ الذَّكَرُ

كَالْأُنْثَى like the female —

وَإِنِّي سَمَّيْتُهَا مَرْيَمَ "and I have named⁵ her Mary

وَإِنِّي أُعِيذُهَا and I seek refuge⁶ for her

بِكَ with You

وَدُرِّيَّتَهَا and for her progeny

مِنَ الشَّيْطَانِ from Satan,

الرَّجِيمِ the accursed."⁷

فَقَبَّلَهَا رَبُّهَا 37. So her Lord accepted⁸

بِقَبُولٍ حَسَنٍ her in favourable response

وَأَنْبَتَهَا and reared⁹ her up

نَبَاتًا حَسَنًا in a good rearing;

وَكَفَّلَهَا and put her under the care¹⁰

1. i.e., All-Hearing and Most Responsive to prayers.

2. i.e., All-Knowing, among other things, of the intentions of His servants.

3. وضعت *waḍa'at* = she laid, laid down, delivered, gave birth to (v. iii. f. s. past from *waḍa'a* [*waḍ'*], to lay, to put down).

4. أعلم *'a'lamu* = better-knowing, better aware (relative of *'âlim*, active participle from *'alima* [*'ilm*], to know. The statement "and Allah knows better like the female" is a parenthetical clause.

5. سميت *sammaytu* = I named, called, designated, nominated (v. i. s. past from *sammâ*, form II of *samâ* [*sumuw/samâ'*], to be high. See *musamman* at 2:282, p. 147, n. 5).

6. أعوذ *'u'idhu* = I seek refuge for, I place under the protection (v. i. s. impfct. from *'a'âdha*, form IV of *'âdha* [*'awdh/'iyâdh/ma'âdh*], to seek protection, to take refuge).

7. رجم *rajim* = accursed, damned, stoned (passive participle on the scale of *fa'il* from *rajama* [*rajm*], to stone, to curse).

8. تقبل *taqabbala* = he accepted, received, granted (v. iii. m. s. past in form V of *qabila* [*qabûl/qubûl*], to accept. See *taqabbal* at 3:35, p. 168, n. 11).

9. i.e. Allah arranged for her being brought up. أنبت *'anbata* = he reared, brought up, caused to sprout, made grow (v. iii. m. s. past in form IV of *nabata* [*nabt*], to grow. See *'anbatat* at 2:261, p. 136, n. 10).

10. كفل *kaffala* = he put under the care, provided security, placed in charge (v. iii. m. s. past in form II of *kafala/kafila/kafûla* [*kafûl/kufûl/kafûlah*], to be responsible). Allah arranged for Maryam to be under the care of Zakariyyâ, husband of her maternal aunt. When Maryam's mother raised the question of her care and guardianship the rabbis of Bayt al-Maqdis quarrelled among themselves for her guardianship. The matter was ultimately settled by drawing lots which fell in favour of Zakariyyâ (See *supra*, 3:44, at p. 173). As Maryam came of age Zakariyyâ made for her a special chamber, *mihrâb*, in Bayt al-Maqdis where she stayed and devoted herself to worship and prayer.

زَكْرِيَّا to Zakariyyâ.
 كَمَا دَخَلَ عَلَيْهَا Whenever Zakariyyâ called
 زَكْرِيَّا الْمِحْرَابِ on¹ her in the chamber²
 وَجَدَ عِنْدَهَا رِزْقًا he found³ with her provision.⁴
 قَالَ يَمْرُؤُا He said: "O Mary,
 أَنَّى لَكَ هَذَا whence⁵ is this for you?"
 قَالَتْ She said:
 هُوَ مِنْ عِنْدِ اللَّهِ "It is from Allah.
 إِنَّ اللَّهَ يَرْزُقُ Verily Allah gives provision⁶
 مَنْ يَشَاءُ to whomsoever He will
 بَعْدَ حِسَابٍ without calculation."⁷

هُنَالِكَ دَعَا 38. Thereat Zakariyyâ prayed
 زَكْرِيَّا رَبِّهِ قَالَ His Lord. He said:
 رَبِّ هَبْ لِي "My Lord, bestow⁸ on me
 مِنْ لَدُنْكَ out of Your grace⁹
 ذُرِّيَّةً طَيِّبَةً a noble¹⁰ offspring.
 إِنَّكَ Verily You are
 سَمِيعُ الدُّعَاءِ All-Responsive¹¹ to prayer."¹²

فَنَادَتْهُ الْمَلَائِكَةُ 39. So the angels called out¹²
 وَهُوَ to him – and he was still
 قَائِمٌ يَصَلِّي standing erect¹³ praying¹⁴

1. دخل *dakhala* = he entered, went in [followed by the particle 'alâ it means to enter someone's room, to call on] (v. iii. m. s. past [from *dukhûl*], to enter. See 'udkhilâ at 2:208, p. 100, n. 5).

2. محراب *mihrâb* (pl. محارِب *maḥârîb*) = prayer niche, private chamber.

3. وجد *wajada* = he found, got, came across (v. iii. m. s. past [from *wujûd*], to find. See *tajidu* at 3:29, p. 167, n. 1).

4. رزق *rizq* (pl. أرزاق *arzâq*) = provision, means of livelihood, food, sustenance. See at 2:233, p. 116, n. 11).

5. أنى *'annâ* = whence, wherefrom, how, when.

6. يرزق *yarzuqu* = he gives provision, bestows, provides (v. iii. m. s. impfct. from *razaqa* [*rizq*], to give the means of subsistence. See *tarjuqu* at 3:27, p. 165, n. 8).

7. حساب *ḥisâb* (pl. حسابات *ḥisâbât*) = calculation, reckoning, accounting, computation. "Without calculation" means without limit, countless/countlessly, incalculably. See at 3:27, p. 166, n. 1).

8. هب *hab* = you bestow, give, grant, donate (v. ii. m. s. imperative from *wahaba* [*wahb*], to grant. See at 3:8, p. 157, n. 5).

9. من لَدُنْكَ *min ladunka* = from your side, i.e., out of your grace, not in lieu of any merit on the part of the seeker.

10. طيبة *ṭayyibah* (pl. طيبات *ṭayyibât*; mas. *ṭayyib*) = good, noble, virtuous. See *ṭayyibât* at 2:267, p. 140, n. 5).

11. سميع *samî'* = All-Responsive, All-Hearing, Intensely Listening. Active participle in the intensive scale of *fa'îl* from *sumi'û* [*sam'* /*samâ'* /*samâ'ah* /*masma'*], to hear. See *sumi'nâ* at 2:285, p. 152, n. 2).

12. نادى *nâdat* = she called out, shouted, (v. iii. f. s. past from *nâda*, form III of *nādâ* [*nadw*], to call). See *nidâ'* at 2:171, p. 80, n. 12).

13. قائم *qâ'im* = standing, upright, erect (active participle from *qâma* [*qawmah/qiyâm*], to stand up). See *yaqûmûna* at 2:175, p. 144, n. 4).

14. يصلي *yusallî* = he prays, worships, performs prayer (v. iii. m. s. impfct. from *ṣallâ* [*ṣalâh*], to pray, worship).

فِي الْمَحْرَابِ in the chamber – [saying] :

أَنَّ اللَّهَ يَبْشِرُكَ "Allah gives you the glad

بَشِيرَاتٍ tidings¹ of Yahyâ,

مُصَدِّقًا attesting the truth²

بِكَلِمَةٍ of a word from Allah,³

وَسَيِّدًا وَحَصُورًا of a leader⁴ and a celibate,⁵

وَنَبِيًّا and a Prophet,

مِّنَ الصَّالِحِينَ being one of the righteous."⁶

قَالَ رَبِّ أَنَّى 40. He said: "My Lord, how⁷

يَكُونُ لِي غُلَامٌ can there be a son⁸ for me

وَقَدْ بَلَغَنِي الْكِبَرُ and old age⁹ has reached¹⁰ me

وَأَمْرَأَتِي عَاقِرٌ and my wife is barren?"¹¹

قَالَ كَذَلِكَ اللَّهُ He [Allah] said: "Thus Allah

يَفْعَلُ مَا يَشَاءُ does what He wills."

قَالَ رَبِّ 41. He said: "My Lord,

اجْعَلْ لِّي آيَةً set¹² for me a sign."¹³

قَالَ يَا أَيُّكَ He [Allah] said: "Your sign

أَلَّا تَكَلَّمَ is that you shall not speak¹⁴

النَّاسَ ثَلَاثَةَ أَيَّامٍ to men for three days

إِلَّا رَمَزًا except by signals;¹⁵

وَاذْكُرْ رَبَّكَ and remember¹⁶ your Lord

1. يَبْشِرُ *yubashshiru* = he gives good tidings (v.

iii. m. s. impfct. from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, to be happy. See *bashshir* at 2:223, p. 110, n. 7).

2. مُصَدِّقٌ *muṣaddiq* = that which confirms, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 3:3, p. 154, n. 5).

3. i.e., 'Isâ, peace be on him is called "a word from Allah" because he came into existence in his mother's womb by Allah's command *kun* (be).

4. سَيِّدٌ *sayyid* (pl. *asyâd/sâdah/sâdât*), leader, chief, noble.

5. حَصُورٌ *ḥaṣûr* = celibate, one who remains unmarried and refrains from sexual intercourse. Active participle in the scale of *fa'ûl* from *ḥaṣara* [*ḥaṣr*], to hold back, to detain, to contain).

6. صَالِحِينَ *ṣâliḥîn* (acc/genitive of *ṣâliḥûn*, pl. of *ṣâliḥ*) = righteous, virtuous, good (active participle from *ṣalaha* [*ṣalâḥ/ṣulûḥ/maṣlahah*], to be good, right, proper. See at 2:130, p. 62, n. 5).

7. أَنَّى *'annâ* = whence, wherefrom, how, when. See at 3:37, p. 170, n. 5).

8. غُلَامٌ *ghulâm* (pl. *ghilmân/ghilmah*) = boy, lad, son, youth, slave.

9. كِبَرٌ *kibar* = old age, bigness, eminence.

10. بَلَغَ *balagha* = he or it reached, came to, attained (v. iii. m. s. past from *bulûgh*, to reach. See *balaghna* at 2:232, p. 115, n. 8).

11. عَاقِرٌ *'âqir* = barren, sterile (f.)

12. اجْعَلْ *ij'al* = (you) place, put, set, make (v. ii. m. s. imperative from *ja'ala* [*ja'l*], to make, put, place. See at 2:260, p. 136, n. 2).

13. آيَةً *'âyah* (pl. *âyât*) = sign, revelation, evidence, miracle. See at 3:13, p. 159, n. 1.

14. تَكَلَّمَ *tukallima(mu)* = you speak, talk, address (v. ii. m. s. impfct. from *kallama*, form II of *kalama* (*kalm*), to wound. See *kallama* at 2:253, p. 129, n. 2. Prophet Zakariyyâ was granted the sign that he would be unable to speak to men for three days when his wife became pregnant; but he was not made unable to pray (Ibn Kathîr, II, p. 31).

15. رَمَزَ *ramz* (pl. *rumûz*) = sign, signal.

16. i. e., say prayer.

كَثِيرًا in profusion
وَسَبِّحْ بِالْعَشِيِّ and glorify¹ in the afternoon²
وَالْإِبْكَارِ and the morning."³

Section (Rukû') 5

وِإِذْ قَالَتِ 42. And when the angels
الْمَلَأِيكَةُ بِمَرْيَمَ said: "O Maryam,⁴
إِنَّ اللَّهَ اصْطَفَاكِ verily Allah has chosen⁵ you
وَطَهَّرَكِ and purified⁶ you
وَأَصْطَفَاكِ and has selected you
عَلَى نِسَاءِ over the women of
الْعَالَمِينَ all the beings."

يَا مَرْيَمُ أَقْنِي 43. "O Maryam, be obedient⁷
لِرَبِّكِ to your Lord
وَأَسْجُدِي and prostrate⁸ yourself
وَارْكَعِي and bow⁹ in prayer
مَعَ الرَّاكِعِينَ along with the bowing ones."

ذَٰلِكَ مِنْ 44. This is of
أَنْبَاءِ الْغَيْبِ the tidings of the unseen that
تُؤْتِيهِكَ We communicate¹⁰ to you;
وَمَا كُنْتَ لَدَيْهِمْ and you were not by them

1. سَجَّ *sabbih* = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaha*, form II of *sabaha* [*sabha sibâhah*] to swim, to float. See *nusabbihû* at 2:30, p. 16, n. 8).

2. عَشَى *'ashiy* (sing. *'ashiyah*) = evening, afternoon, the time between noon and sunset.

3. اِبْكَارِ *'ibkâr* = morning, forenoon.

4. After the description of the birth of Yahyâ to a very old father and an equally old and barren mother reference is made to a still more miraculous deed of Allah in the birth of 'Îsâ (p.b.h.) through a mother only and to the other miracles that Allah caused to happen at his hand. This is done only to illustrate the fact that he was only a creation of Allah's and a Messenger.

5. اصْطَفَى *istafâ* = he chose, selected, picked out, singled out (v. iii. m. s. past in form VIII of *ṣafâ* [*ṣafw/ṣufûw/ṣafû*], to be clear. See at 2:247, p. 125, n. 3; 2:132, p. 62, n. 9; and *istafaynâ* at 2:130, p. 62, n. 4).

6. طَهَّرَ *tahhara* = he purified, rendered pure, cleansed (v. iii. m. s. past in form II of *tahara/tahura* [*tahr/tahârah*], to be clean, pure. See *tahhirâ* at 2:125, p. 59, n. 14. This part of the 'âyah emphasizes that Allah selected Maryam for the honour of the miraculous birth of 'Îsâ (p.b.h.) through her and that she was chaste and free from the blame hurled at her by the Jews.

7. اقْنِي *uqnuṭi* = be devout, dutiful, obedient (v. ii. f. s. imperative from *qanata* [*qunûṭi*], to be obedient). See *qanītīn* at 3:17, p. 161, n. 2).

8. اسْجُدِي *usjudi* = prostrate yourself (v. ii. f. s. imperative from *sajada* [*sujûd*], to go into prostration. See *usjudû* at 2:34, p. 18, n. 3).

9. ارْكَعِي *irka'i* = bow, bend the body in prayer, kneel down (v. ii. f. s. imperative from *raka'* [*rukû'*], to bow. See *irka'û* at 2:43, p. 22, n. 3).

10. نُوْحِي *nûhi* = we communicate (v. i. pl. impfct. from *'awhâ*, form IV of *wahâ* [*wahy*], to communicate. The word *wahy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

إِذْ يُلقُونَ¹ when they were casting¹
 أَقْلَمَهُمْ² their arrows² as to
 يَكْفُلُ³ who of them should sponsor³
 مَرْيَمَ Maryam;
 وَمَا كُنْتَ لَدَيْهِمْ nor were you with them
 إِذْ يَخْتَصِمُونَ⁴ when they were quarrelling.⁴
 45. When the angels said:
 يَسْمِعُ إِنَّ اللَّهَ "O Maryam, verily Allah
 يُبَشِّرُكَ gives you the good tidings⁵
 بِكَلِمَةٍ مِنْهُ of a word from Him⁶ —
 اسْمُهُ الْمَسِيحُ his name will be Messiah,
 عِيسَى ابْنُ مَرْيَمَ 'Îsâ, son of Maryam,
 وَجِهَاً فِي الدُّنْيَا esteemed⁷ in the world
 وَالْآخِرَةِ and the hereafter
 وَمِنَ الْمُقَرَّبِينَ⁸ and of those placed near."⁸
 46. And He will speak to men
 فِي الْمَهْدِ while in the cradle⁹
 وَكَهْلًا and during manhood,¹⁰
 وَمِنَ الصَّالِحِينَ¹¹ and will be of the righteous.
 47. She said: "My Lord,
 أَنَّى يَكُونُ لِي وَلَدٌ how can there be a son to me

1. يلقون *yulqûna* = they throw, cast, fling (v. iii. m. pl. impfct. from *'alqâ*, form IV of *laqiya* {liqâ' /luqyân/luqy/luqyah/luqan}, to meet. See *lâ tulqû* at 2:195, p. 93, n. 12).

2. i.e., they were casting lots with their arrows to decide who should take charge of Maryam. *'aqlâm* (sing. *qalam*) = reed pens, pens, arrows for casting lots.

3. يَكْفُلُ *yakfulu* = he sponsors, takes charge of, becomes responsible for (v. iii. m. s. impfct. from *kafala* {kafû/kufûl/kafâlah}, to be responsible for. See *kaffala* at 3:37, p. 169, n. 10).

4. i.e., they were quarrelling about the matter of taking charge of Maryam. Maryam's mother had dedicated her to the service of Allah and took her to Bayt al-Maqdis where the rabbis quarrelled as to who should take charge of Maryam. The matter was settled by casting lots which fell in favour of Zakariyyâ. See Al-Tabarî, pt. III, 241-242, 267; Ibn Kathîr, II, 34. See also *infra*, 3:37, at p. 169).

يَخْتَصِمُونَ *yakhtashimûna* = they quarrel, dispute, argue, contest one another (v. iii. m. pl. impfct. from *ikhtashama*, form VIII of *khashama* { *khashm/khîshâm/khuṣṣamah* }, to defeat in argument. See *khiṣâm* at 2:204, p. 99, n. 4).

5. يَبَشِّرُ *yubashshiru* = he gives the good tidings, announces the good news (v. iii. m. s. impfct. from *bushshara*, form II of *bashara* { *bishr/bushr* }, to be happy. See *bushshir* at 2:223, p. 110, n. 7; 2:155, p. 73, n. 12; 2:25, p. 13, n. 40).

6. 'Îsâ (p.b.h.) is called a "word from Allah" because he came into existence in his mother's womb by Allah's word "be" (Ibn Kathîr, II, 34).

7. وَجِهُ *wajîh* (pl. *wujahâ'*) = esteemed, notable, distinguished.

8. الْمُقَرَّبِينَ *muqarrabîn* (acc./gen. of *muqarrabûn*, sing. *muqarrab*) those placed near (passive participle from *qarraba*, form II of *qaruba* { *qurb/maqrabah* }, to be near. See *lâ taqrabû* at 2:222, p. 109, n. 7).

9. This is one of the miracles given by Allah to 'Îsâ (p.b.h.). مَهْدٌ *mahd* (pl. *muhûd*) = cradle. See *mihâd* at 3:12, p. 158, n. 8.

10. كَهْلٌ *kahl* (pl. *kuhhal/kihâl/kuhûl/kuhlân*) = man of mature age, full manhood. The reference to his childhood and growth into full manhood is an indirect refutation of the claim of divinity for him (*Ṣafwat al-Bayân*, 81).

وَلَمْ يَمَسِّنِي and there did not touch¹ me
بَشَرًا any man?"

قَالَ كَذَلِكَ He said: "So it will be.

اللَّهُ يَخْلُقُ مَا يَشَاءُ Allah creates² what He wills.

إِذَا قَضَىٰ أَمْرًا When He decrees³ a thing

فَأِنَّمَا يَقُولُ لَهُ، He but says for it

﴿١٧﴾ كُنْ فَيَكُونُ 'Be', and it becomes."

وَيُعَلِّمُهُ 48. And He will teach⁴ him

الْكِتَابَ وَالْحِكْمَةَ the Book and wisdom⁵,

وَالتَّوْرَةَ and the Torah

﴿١٨﴾ وَالْإِنْجِيلَ and the Injîl —

وَرَسُولًا 49. And [will make him]

إِلَىٰ بَنِي a Messenger to the Children

إِسْرَءِيلَ of Isrâ'îl [and he will say]:

أَنِّي قَدْ جِئْتُكُمْ "I have indeed come to you

بَيِّنَاتٍ مِّن رَّبِّكُمْ with a sign from your Lord —

أَنِّي آخِطُ لَكُمْ that I shall make⁶ for you

مِنْ الطِّينِ out of clay⁷

كَهَيْئَةِ الطَّيْرِ as if the figure⁸ of a bird,⁹

فَأَنْفُخُ فِيهِ then I shall blow¹⁰ into it,

فَيَكُونُ طَيْرًا so it will become a bird

1. i.e., did not cohabit with me. يَمَسُّ *yamsas* (*yamassu* from *yamsasu*)= he touches, feels (v. iii. m. s. impfct. from *massa* [*mass/masis*], to feel, to touch. The terminal letter is vowelless because of the particle *lam* coming before the verb. See *massat* at 2:214, p. 103, n. 4 and *tamassû* at 2:236, p. 119, n. 3.

2. يَخْلُقُ *yakhluqu* = he creates, makes, brings into being, originates, shapes (v. iii. m. s. impfct. from *khalafa* [*khalaf*], to create. See *khalafa* at 2:228, p. 112, n. 2 and 2:21, p. 11, n. 4).

3. قَضَىٰ *qadâ* = he decreed, adjudicated, decided, judged, settled, concluded, executed (v. iii. m. s. past from *qadâ*), to conclude. See at 2:117, p. 55, n. 9; *qadaytum* at 2:200, p. 97, n. 3 and *quḍiya* at 2:210, p. 101, n. 3.

5. يُعَلِّمُ *yu'allimu* = he teaches, instructs, trains, educates, informs, makes aware, earmarks (v. iii. m. s. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. See at 2:282, p. 150, n. 1).

5. i.e., the *sunnah* of the Prophets.

6. أَخْلُقُ *'akhluqu* = I make, give shape, create (v. i. s. impfct. from *khalafa*. See *yakhluqu* at n. 2 above. Here follows the mention of some of the miracles that Allah caused to happen at the hands of 'Isâ p.b.h.).

7. طِينٍ *ṭīn* = clay, soil.

8. هَيْئَةٍ *hay'ah* (pl. هَيَآت *hay'ât*) = shape, form, body, committee, board, skeleton organization.

9. طَيْرٍ *ṭayr* (coll. n.; pl. طُيُورٍ *ṭuyûr*) = bird. See at 2:260, p. 135, n. 13.

10. أَنْفُخُ *'anfukhu* = I blow, breathe, inflate, fill with air (v. i. s. impfct. from *nafakha* [*nafkh*], to blow).

بِإِذْنِ اللَّهِ by Allah's leave¹;

وَأُبْرِئُ الْأَكْمَهَ and I shall cure² the blind³

وَالْأَبْرَصَ and the leper⁴ and

وَأُحْيِي الْمَوْتَى shall give life⁵ to the dead

بِإِذْنِ اللَّهِ by Allah's leave;⁶

وَأُنَبِّئُكُم and shall inform⁷ you

بِمَا تَكُونُ of what you eat⁸

وَمَا تَدَّخِرُونَ and what you store up⁹

فِي بُيُوتِكُمْ in your houses.

إِنَّ فِي ذَلِكَ لَآيَةً Verily therein is a sign

لَكُمْ for you,

إِنْ كُنْتُمْ مُؤْمِنِينَ if you are believers."



وَ 50. "And [I have come to you]

مُصَدِّقًا as one attesting the truth¹⁰

لِمَا يَكُنَّ يَدَى of what has come before me

مِنَ التَّوْرَةِ of the Torah

وَلَا تُحِلُّ لَكُمْ and to make lawful¹¹ for you

بَعْضَ الَّذِي some of what

حُرِّمَ عَلَيْكُمْ was forbidden¹² to you;

وَجِئْتُكُمْ and I have come to you

بِآيَةٍ مِّن رَّبِّكُمْ with a sign from your Lord.

فَاتَّقُوا اللَّهَ So beware of Allah

1. *'idhn* (pl. *'udhûn* / اذونات *'udhûnât*) = leave, permission, authorization, order (See at 2:221, p. 108, n.12). Note that whatever miracle happened at the hands of 'Isâ (p.b.h.) was by Allah's authorization.

2. *'ubri'u* = I cure, heal, acquit, absolve, (v. i. s. impfct. from *'abra'u*, form IV of *bari'u* [*barâ'ah*], to be clear {especially from a blemish or guilt}. See *tabarra'u* at 2:166, p. 78, n. 5

3. *'akamah* (pl. *kumh*) = blind since birth, born blind

4. *'abray* = leper, leprous.

5. *'uhyi* = I give life, bring to life (v. i. s. impfct. from *'ahyâ*, form IV of *hayiya* [*hayah*], to live. See at 257, p. 133, n. 6).

6. Note the repeated emphasis on Allah's leave which means that 'Isâ (p.b.h.) is not to be deified on account of bringing forth the miracles.

7. *'unabbi'u* = I inform, notify, advise, tell, make known (v. i. s. impfct. from *nabba'u*, form II of *naba'u* [*nab' / nubû'*], to be high, prominent. See at 3:15, p. 160, n. 2).

8. *ta'kulûna* = you (all) eat, consume (v. ii. m. pl. impfct. from *'akala* [*'akl / ma'kal*], to eat. See *ya'kulûna* at 2:274, p. 144, n. 3).

9. *taddakhrûna* (originally *intaddakhrûna*) = you store up, accumulate, amass, hoard (v. ii. m. pl. impfct. from *iddakhara* [*idhtakhara*], form VIII of *dhakhara* [*dhakhr / dhukhr*], to keep, to preserve).

10. *muṣaddiq* = one who or that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣady / ṣidq*], to speak the truth. See at 3:39, p. 171, n. 2).

11. *'uḥilla(u)* = I make lawful, permit, allow, release, disengage (v. i. s. impfct. from *'aḥalla*, form IV of *ḥalla* [*ḥall / hill*], to untie, to be lawful. See *'aḥalla* at 2:275, p. 144, n. 8. The terminal letter takes *fatḥah* because of an implied *'an* in the particle *lâm* (li in the sense of *kay*, i.e., *lâm* of motivation), coming before the verb.

12. *ḥurrima* = he or it was forbidden, made unlawful, made inviolable (v. iii. m. s. past passive from *ḥarrama*, form II of *ḥaruma / ḥarima* to be prohibited. See *ḥarrama* at 2:275, p. 144, n. 9).

وَاطِيعُونَ and obey me."¹

51. Verily Allah is
رَبِّي وَرَبُّكُمْ my Lord and your Lord.
فَاعْبُدُوهُ So worship² Him.
هَذَا صِرَاطٌ This is a way³
مُسْتَقِيمٌ straight and correct.⁴

52. Then when Îsâ perceived⁵
infidelity⁶ on their part
he said: "Who are
my helpers⁷ towards Allah?"
The disciples⁸ said:
"We are the helpers of Allah.
We believe in Allah
and you bear witness⁹
that we are Muslims."

53. "Our Lord, we believe
in what you have sent down¹⁰
and we follow¹¹
the Messenger
so write us¹² down with
the bearers of witness."¹³

1. أَطِيعُونَ 'aṭī'û + ni (originally 'aṭī'û+nî) = you (all) obey me, submit to me, follow me (v. ii. m. pl. imperative from 'aṭā'a, form IV of ṭā'a [ṭaw'], to obey. See 'aṭī'û at 3:32, p. 168, n. 1).

2. أُعْبِدُوا u'budû = you (all) worship (v. ii. m. pl. imperative from 'abada ['ibādah / 'ubūdah / 'ubūdiyyah], to worship, to serve. See at 2:21, p. 11, n. 2). Like all other Prophets of Allah, 'Îsâ (p.b.h.) called upon his followers to worship Allah Alone and never claimed divinity for himself.

3. صِرَاطٌ ṣirāt = way, path, road. See at 1:6, p. 2, n. 3.

4. مُسْتَقِيمٌ mustaqīm = straight, upright, erect, correct, right, sound, proper. (Active participle from istaqāma, form X of qāma [qawmah/qiyām], to stand up, to get up. See at 2:213, p. 103, n. 1). Note that the way of monotheism (tawḥīd) and the worship of Allah Alone is the straight and correct way.

5. أَحَسَّ 'aḥassa = he sensed, realized, perceived (v. iii. m. s. past in form IV of ḥassa [ḥass], to feel).

6. كَفَرَ kufr = disbelief, unbelief, ingratitude, infidelity. See at 2:217, p. 105, n. 4 and kafarū at 2:212, p. 101, n. 11.

7. أَنْصَارُ 'anṣār (sing. nāṣir) = helpers, aiders, supporters, patrons (active participle from naṣara [naṣr/nuṣūr], to help. See at 2:270, p. 141, n. 16).

8. حَوَارِيُونَ ḥawāriyyūn (sing. ḥawāriyy) = disciples, believing and sincere followers of 'Îsâ (p.b.h.).

9. أَشْهَد ish-had = bear witness, attest, confirm (v. ii. m. imperative from shahida [shuhūd], to witness. See ash-hidū at 2:282, p. 149, n. 8).

10. أَنْزَلْتُ 'anzalta = you sent down, caused to descend (v. ii. m. s. past from 'anzala, form IV of nazala [nuzūl], to come down, to descend. See 'anzalnâ at 2:159, p. 75, n. 3).

11. اتَّبَعْنَا ittaba'nâ = we followed, obeyed, heeded, pursued, succeeded (v. i. pl. past from ittaba'a, form VIII of tabi'a [taba'tabâ'ah], to follow. See ittaba'a at 3:20, p. 162, n. 8).

12. اُكْتُبْ uktub = register, write down (v. ii. m. s. imperative from kataba [katb/ kitbah kitâbah], to write. See uktubū at 2:282, p. 147, n. 6).

13. i.e., to monotheism and the truth of the Prophethood of 'Îsâ (p.b.h.).

وَمَكَرُوا 54. And they schemed;¹

وَمَكَرَ اللَّهُ and Allah made a plan;²

وَاللَّهُ and Allah is

خَيْرُ الْمَكْرِينَ the best of planners.

Section (Rukû') 6

إِذْ قَالَ اللَّهُ 55. When Allah said:

يَعِيسَى ابْنِ مَرْيَمَ "O 'Îsâ, I shall fully take³ you

وَرَأَيْكَ إِلَى and raise⁴ you to Me;

وَمُطَهِّرُكَ and shall clear⁵ you

مِنَ الَّذِينَ كَفَرُوا of those who disbelieve;

وَجَاعِلُ الَّذِينَ

اتَّبَعُوا follow⁷ you

فَوْقَ الَّذِينَ كَفَرُوا above⁸ those who disbelieve

إِلَى يَوْمِ الْقِيَامَةِ till the Day of Resurrection.

ثُمَّ إِلَى Then unto Me shall be

مَرْجِعُكُمْ the return⁹ of you all and

فَأَحْكُمُ بَيْنَكُمْ I will judge¹⁰ between you

فِيمَا كُنْتُمْ فِيهِ about what you have been

تَخْلِفُونَ at variance¹¹ with.

فَأَمَّا الَّذِينَ 56. So as to those who

كَفَرُوا disbelieve

1. i.e., they planned to kill 'Îsâ (p.b.h.). مَكَرُوا *makarû* = they schemed, plotted, planned, had recourse to a ruse (v. iii. m. pl. past from *makara* [*makr*], to deceive, to delude).

2. i.e., Allah planned to rescue 'Îsâ (p.b.h.) without any harm being done to him. مَكَرَ *makara* = he planned, made a strategem. Often the same word is used in the Qur'ân to convey a contrary or different meaning. Thus, while *makr* used in respect of the unbelievers implies malevolence, it means in respect of Allah countering that malevolence and punishing for it.

3. متوفى *mutawaffi* = one who takes in full, causes to die (active participle from *tawaffâ*, form V of *wafâ* [*wafâ*/'wafy], to be perfect, to fulfil).

4. رافع *râfi* = one who raises, takes up, lifts, elevates (active participle from *rafa'a* [*raf*], to raise. See *rafa'a* at 2:253, p. 129, n. 3). See also 4:157-158 and 5:117.

5. مطهر *muṭahhir* = one who purifies, clears, makes clean (active participle from *ṭahhara*, form II of *ṭahara/ṭahura* [*ṭahr/ṭahârah*], to be clean, pure. See *ṭahhara* at 3:42, p. 172, n. 6).

6. جاعل *jâ'il* = one who puts, sets, makes (active participle from *ja'ala* [*ja'l*], to make, to put. See at 2:124, p. 59, n. 1).

7. اتبعوا *ittaba'û* = they followed, obeyed, heeded, succeeded (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'*/*tabâ'ah*], to follow. See at 2:166, p. 78, n. 7).

8. i.e., in respect of rank and honour or in respect of evidence and truth.

9. مرجع *marji'* (pl. مَرَجٍ *marâji'*) = return, place of refuge, source to which something returns, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See *turja'âna* at 2:280, p. 146, n. 16).

10. أحكم *'ahkumu* = I decide, decree, adjudicate, judge (v. i. s. impfct. from *ḥakama* [*ḥukm*], to pass judgement. See *yahkuma* at 3:23, p. 164, n. 1).

11. تختلفون *takhtaliḥûna* = you differ (from one another), disagree, are at variance, dispute, quarrel (v. ii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalaf*] to follow, to succeed. See *yakhtaliḥûna* at 2:176, p. 83, n. 1 and 2:113, p. 54, n. 5).

فَأَعَذِّبُهُمْ I shall chastise¹ them
عَذَابًا شَدِيدًا with a severe² punishment
فِي الدُّنْيَا وَالْآخِرَةِ in the world and the hereafter
وَمَا لَهُمْ and they will not have
مَنْ نَّصِيرِينَ anyone to help.³

وَأَمَّا الَّذِينَ 57. And as to those who
آمَنُوا وَعَمِلُوا believe⁴ and do
الصَّالِحَاتِ the good deeds,⁵
فَيُؤْتِيهِمْ He will pay them in full⁶
أُجُورَهُمْ their rewards.⁷
وَاللَّهُ لَا يُحِبُّ And Allah does not like⁸
الظَّالِمِينَ the wrong-doers.⁹

ذَلِكَ نَتْلُوهُ 58. This is what We recite¹⁰
عَلَيْكَ مِنَ الْآيَاتِ unto you of the revelations¹¹
وَالذِّكْرِ الْحَكِيمِ and the Wise¹² Recollection.

إِنَّ مَثَلَ عِيسَى 59. Verily the simile¹³ of 'Îsa
عِنْدَ اللَّهِ in the sight of Allah
كَمَثَلِ آدَمَ is like the simile of 'Âdam;
خَلَقَهُ مِنْ تُرَابٍ He created¹⁴ him from dust
ثُمَّ قَالَ لَهُ كُنْ then said to him "Be",

1. أعذب 'u'adhḏhibu = I chastise, punish (v. i. s. impfct. from 'adhḏhaba, form II of 'adhaba ['adhb], to obstruct. See yu'adhḏhibu at 2:284, p. 151, n. 6).

2. شديد *shadīd* (s.; pl. أشداء 'ashiddā'/شداد *shidād*) = severe, rigorous, harsh, difficult. See at 3:4, p. 155, n. 4).

3. ناصرين *nāṣirīn* (acc./gen. of *nāṣirūn*, sing. *nāṣir*) = helpers, assistants (active participle from *naṣara* [*naṣr/nuṣūr*], to help. See at 3:22, p. 163, n. 8).

4. آمنوا 'āmanū = they believed (v. iii. m. pl. past from 'āmana, from IV of 'amina, to be safe, feel safe. See at 2:137, p. 65, n. 1).

5. صالحات *ṣāliḥāt* (pl.; sing. *ṣāliḥah*) = good deeds/ things, sound and proper deeds (approved by the Qur'ān and the *sunnah*). See at 2:276, p. 145, n. 6.

6. يؤفي *yuwaffī* = he gives in full, fulfils (v. iii. m. s. impfct. form *waffā*, form II of *wafā* [*wafā*] fulfil. See *yuwaffā* at 2:272, p. 142, n. 12).

7. أجور *'ujūr* (pl.; sing. *'ajr*) = remuneration, rewards. See 'ajr at 2:276, p. 145, n. 7.

8. لا يحب *lā-yuḥibbu* = he does not like, does not love (v. iii. m. s. impfct. from 'aḥabba, form IV of *ḥabba*. See *yuḥibbūna* at 3:32, p. 168, n. 3).

9. ظالمين *ẓālimīn* (acc./gen. of *ẓālimūn*, sing. *ẓālim*) = transgressors, wrong-doers, unjust persons. Active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 2:270, p. 141, n. 15).

10. i.e., of the account of 'Îsā (p.b.h.). نلّو *nallū* = we recite, read aloud (v. i. pl. impfct. from *talā* [*ṭilāwah*], to recite. See at 2:251, p. 128, n. 11).

11. آيات *'āyāt* (pl.; sing. آية *'āyah*) = signs, miracles, revelations, evidences. See at 3:19, p. 162, n. 3; 3:7, p. 156, n. 2; 3:4, p. 155, n. 3).

12. حكيم *ḥakīm* (s.; pl. *ḥukamā'*) = wise, judicious. (Active participle on the scale of *fa'īl* from *ḥakama* [*ḥukm*], to pass judgement. See 'aḥkumu at 3:55, p. 177, n. 10). *Al-dhikr al-ḥakīm* is another name of the Qur'ān.

13. مثل *mathal* (s.; pl. أمثال *'amthāl*) = simile, likeness, example, parable, model, ideal.

14. خلق *khalāqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 2:228, p. 112, n. 2; and 2:29, p. 15, n. 11).

﴿٣٦﴾ **فَيَكُونُ** and he came into being.

أَلْحَقُ 60. The truth is [this]

مِنْ رَبِّكَ from your Lord.

فَلَا تَكُنْ So do not be

﴿٣٧﴾ **مِنَ الْمُتَمَرِّينَ** of the sceptics.¹

فَمَنْ حَاجَّكَ 61. So whoever controverts²

فِيهِ you about him

مِنْ بَعْدِ مَا جَاءَكَ after what has come to you

مِنَ الْعِلْمِ of the knowledge,³

فَقُلْ تَعَالَوْا نَدْعُ say: "Come on,⁴ let us call

أَبْنَاءَنَا وَأَبْنَاءَكُمْ our sons⁵ and your sons, and

وَنِسَاءَنَا وَنِسَاءَكُمْ our women and your women,

وَأَنْفُسَنَا وَأَنْفُسَكُمْ and ourselves and yourselves

ثُمَّ نَتَّبِعْ and then pray in earnest⁶

فَنَجْعَلَ لِمَنْتَ اللَّهُ and thus lay⁷ Allah's curse

عَلَى الْكَافِرِينَ upon the ones that lie."⁸

﴿٣٨﴾

إِنَّ هَذَا لَهُوَ 62. This indeed is

الْقَصَصُ الْحَقُّ the true narrative;⁹

وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ and there is none of a deity¹⁰

إِلَّا اللَّهُ except Allah;

1. **مُتَمَرِّينَ** *mumtarîn* (acc./gen. of *mumtarûn*, sing. *mumtarin*) = sceptics, the doubting ones, those who doubt, entertain doubts. (Active participle from *imtirâ*, form VIII from *miryah/muryah*, doubt, dispute. See at 2:147, p. 70, n. 5).

2. **حَاجَّ** *hâjja* = he controverted, debated, disputed, argued (v. iii. m. s. past in form III of *hajja*, to overcome, to convince, to perform the *hajj*. See at 2:257, p. 133, n. 3). The immediate reference here is to the Christian delegation of Najrân who came to Madina and, joined by the Jewish scholars of that place, had a discussion with the Prophet about 'Isâ (p.b.h.) and his message; but the statement is general and is applicable to similar situations at all times and places.

3. **عِلْمٍ** *'ilm* = knowledge. Here it means the especial knowledge communicated to the Prophet through *wahy*, particularly the '*âyahs* concerning 'Isâ (p.b.h.). See *Al-Bahr*, III, 187.

4. **تَعَالَوْا** *ta'âlâw* = you all come, come on, (v. ii. m. pl. imperative from *ta'âla*, form VI of '*âlâ* [*'uluww*], to be high).

5. **أَبْنَاءٍ** *'abnâ'* (sing. *ibn*) = sons, offspring, descendants. See *banîn* at 3:14, p. 159, n. 11).

6. **نَتَّبِعْ** *nabtahil(u)* = we pray humbly, pray in earnest, supplicate, curse one another (v. i. pl. impfct. from *ibtahala*, form VIII of *bahala* [*bahl*], to curse).

7. **نَجْعَلُ** *naj'al(u)* = we lay, make, set, put, place, bring about (v. i. pl. impfct. from *ja'ala* [*ja'I*], to make. See *naj'ala* at 2:259, p. 135, n. 4).

8. **كَافِرِينَ** *kâdhībîn* (acc./gen. of *kâdhībûn*, sing. *kâdhīb*) = those that lie, liars, untruthful (active participle from *kudhaba* [*kidhb/ kadhīb/ kudhbah/ kidhbah*], to lie. See *kadhhabtum* at 2:87, p. 41, n. 11).

9. **قِصَصٍ** *qasas* = narrative, tale, story, clippings.

10. This is a repeated emphasis on monotheism and an unequivocal rejection of the Christians' claim of divinity for 'Isâ (p.b.h.).

وَالَيْسَ اللَّهُ and verily Allah,
لَهُوَ الْعَزِيزُ He indeed is the All-Mighty,
الْحَكِيمُ the All-Wise.

فَإِنْ تَوَلَّوْا 63. So if they turn away,¹
فَإِنَّ اللَّهَ then verily Allah is
عَلِيمٌ All-Aware
بِالْمُفْسِدِينَ of the mischief-makers.²

Section (Rukû') 7

قُلْ 64. Say:
يَا أَهْلَ الْكِتَابِ "O People of the Book,
تَمَّالُوا إِلَى كَلِمَةٍ come to a word³
سَوَاءٌ بَيْنَنَا وَبَيْنَكُمْ straight⁴ between us and you
أَلَّا نَعْبُدَ that we worship⁵ none
إِلَّا اللَّهَ وَلَا but Allah, nor
نُشْرِكَ بِهِ شَيْئًا associate⁶ with Him anything
وَلَا يَتَّخِذَ بَعْضُنَا others as lords
بَعْضًا أَرْبَابًا in lieu of Allah."
فَإِنْ تَوَلَّوْا فَقُولُوا Then if they turn away, say:
أَشْهَدُوا بِأَنَّا "Bear witness⁸ that we are
مُسْلِمُونَ Muslims."

1. *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 3:32, p. 168, n. 2).

2. *mufsidîn* (acc. /gen. of *mufsidân*, sing. *mufsid*) = mischief-makers, trouble-makers, disturbers; active participle from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See at 2:60, p. 28, n. 10).

3. i.e., an agreed and equitable formula. *كلمة kalimah* (pl. *kalimât*) = word, speech, saying, maxim, formula, brief statement. The 'ayah was revealed in the context of the Prophet's discussion with the Christian delegation of Najrân joined by the Jewish savants of Madina, but it holds good for similar situations at all times. It constitutes a call to the worship of Allah Alone to the exclusion of all other beings and shows that those who deify 'Isâ (peace be on him) and other personages are not monotheists according to the Qur'ân. The Prophet, peace and blessings of Allah be on him, also made this call and incorporated this part of the 'ayah in his letter to the Roman emperor Heraclius. See *Bukhârî*, nos. 7, 2941, 4553, 7541.

4. *sawâ* = straight, even, equal, same. See at 2:6, p. 6.

5. *na'buda(u)* = we worship, adore, serve; (v. i. pl. imperfect from *'abada* [*'ibâdah / 'ubûdah / 'ubûdiyah*] to worship, serve. See at 2:133, p. 63, n. 3 and 1:5, p. 2, n. 1). The terminal letter takes *fathah* because of the particle *'an* ('*an+lâ*) coming before the verb. This particle also governs the succeeding two verbs, *nushrika* and *yattakhidha*. See notes 6 and 7 below.

6. *nushrika(u)* = we associate, set partner, give a share (v. i. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk / sharikah*], to share. See *mushrikîn* at 2:221, p. 108, n. 7). Setting partner with Allah is the worst of sins and an enormous injustice and wrong (see 31:13).

7. *yattakhidha* = he takes up, takes for himself, takes, adopts (v. iii. s. impfct. from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *lâ yattakhidh* at 3:28, p. 166, n. 2).

8. *ish-hadû* = you (all) bear witness, call someone as a witness (v. ii. m. pl. imperative from *'ash-hada*, form IV of *shahida* [*shuhûd*], to witness. See at 2:282, p. 149, n. 8).

يَا أَهْلَ الْكِتَابِ 65. O People of the Book,

لِمَ تَعَادُونَ¹ why do you dispute¹

فِي إِبْرَاهِيمَ about Ibrâhîm

وَمَا أُنزِلَ and there were not sent down²

التَّوْرَةَ وَالْإِنْجِيلَ the Torah and the Injîl

إِلَّا مِنْ بَعْدِهِ except after him?

أَفَلَا تَعْقِلُونَ Do you not use reason?³



هَآأَنَّمْ هَؤُلَاءِ 66. Here you are the ones,

حَاجَجْتُمْ فِيمَا you have disputed⁴ about what

لَكُمْ بِهِ عِلْمٌ you have knowledge of;⁵

فَلِمَ تَعَادُونَ then why do you dispute

فِيمَا لَيْسَ لَكُمْ about what you have not

بِهِ عِلْمٌ any knowledge of?⁶

وَاللَّهُ يَعْلَمُ And Allah knows⁷

وَأَنْتُمْ لَا تَعْلَمُونَ while you do not know.



مَا كَانَ إِبْرَاهِيمَ 67. Ibrâhîm was neither

يَهُودِيًّا وَلَا نَصْرَانِيًّا a Jew nor a Christian;

وَلَكِنْ كَانَ حَنِيفًا⁸ but he was a hanîf⁸—

مُسْلِمًا a Muslim;⁹

وَمَا كَانَ and he was not

مِنَ الْمُشْرِكِينَ of those that set partners.¹⁰



1. i.e., why do you say that you are on the religion of Ibrâhîm and that he was a Jew or a Christian, while the fact is that the Torah and the Injîl were sent down long after his time? تَحَاجُّونَ tuḥâjjûna = you (all) dispute, controvert, argue in opposition, debate, confute (v. ii. m. pl. impfct. from ḥâjja, form III of ḥajja [hijj/hajjj], to aim at, to overcome. See at 2:139, p. 65, n. 9).

2. أنزلت 'unzilat = she was sent down (v. iii. f. s. past passive from 'anzala, form IV of nazala [nuzâl], to come down. See 'anzalat at 3:53, p. 176, n. 10).

3. تعقلون ta'qilûna = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from 'aqala ['aql], to be endowed with reason. See at 2:242, p. 122, n. 4).

4. حاججتم ḥâjjatum = you (all) disputed, argued, controverted, debated (v. ii. m. pl. past from ḥâjja, form III of ḥajja. See n. 1 above).

5. i.e., about 'Îsâ (peace be on him) and his teachings because he had lived amidst you and you knew him closely.

6. i.e., how could you then dispute about Ibrâhîm (peace be on him) who lived long before the time of 'Îsâ (peace be on him) and how could you claim that he was a Jew or a Christian?

7. i.e., Allah knows the truth about Ibrâhîm and 'Îsâ while you do not know it. This part of the 'âyah constitutes an authoritative summons to those who do not know to accept the truth from the One Who knows it. (See Al-Baḥr, III, 201).

8. حنيف ḥanîf (s.; pl. ḥunafâ') = one who shuns the surrounding false religions and follows the true religion, a true monotheist. The word ḥanîf has been used in the Qur'ân always in contrast with a polytheist. The 'âyah is a reply to the Jews' and Christians' claim that they were the followers of the religion of Ibrâhîm. It says that while he was a true monotheist and not at all a polytheist, they were not so. See at 2:135, p. 64, n. 3).

9. This term, Muslim, is in apposition to the term ḥanîf and shows that the two words are synonymous.

10. This part of the 'âyah further explains the meaning of ḥanîf and emphasizes that those who claim divinity for 'Îsa (peace be on him) or others are mushriks (polytheists) while Ibrâhîm was not at all so.

إِنَّ أَوْلَى النَّاسِ 68. Verily the closest¹ of men

يَا إِبْرَاهِيمَ to Ibrâhîm

لَّذِينَ اتَّبَعُوهُ are those who follow him,²

وَهَذَا النَّبِيُّ and this Prophet³

وَالَّذِينَ آمَنُوا and those who believe.⁴

وَاللَّهُ وَلى And Allah is the Guardian

الْمُؤْمِنِينَ of the believers.

وَدَّتْ طَائِفَةٌ 69. There wish⁵ a section⁶

مِنَ أَهْلِ الْكِتَابِ of the People of the Book

لَوْ يَصُولُونَ if they could lead you astray;

وَمَا يَصُولُونَ but they do not lead astray⁷

إِلَّا أَنْفُسَهُمْ any except themselves,

وَمَا يَشْعُرُونَ and they do not realize⁸ [it].



يَا أَهْلَ الْكِتَابِ 70. O People of the Book,

لِمَ تَكْفُرُونَ why do you disbelieve⁹

بِمَا نَزَّلَ اللَّهُ in Allah's revelations,¹⁰

وَأَنْتُمْ تَشْهَدُونَ while you bear witness?¹¹



يَا أَهْلَ الْكِتَابِ 71. O People of the Book,

لِمَ تَلْبِسُونَ الْحَقَّ why do you clothe¹² the truth

بِالْبَاطِلِ with the untruth¹³

1. *awlâ* = the closest, the nearest, having the best claim to (relative of *waliyy*. See *waliyy* at 2:282, p. 148, n. 6).

2. i.e., his faith and practice. *ittaba'û* = they followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 3:55, p. 177, n. 7).

3. i.e., Prophet Muḥammad, peace and blessings of Allah be on him, because he represents and fulfils the *dîn* of Ibrâhîm, peace be on him.

4. i.e., the believers and followers of Prophet Muḥammad, peace and blessings of Allah be on him. *âmanû* = they believed (v. iii. m. pl. past from *âmana*, from IV of *amina*, to be safe, feel safe. See at 3:57, p. 178, n. 4).

5. *waddat* = she wished, desired, loved (v. iii. f. s. past from *wadda* [*wadd/wudd/widd*], to love, to like. See *tuwaddu* at 3:30, p. 167, n. 5 and *yuwaddu* at 2:266, p. 139, n. 8).

6. *ṭā'ifah* (s.; pl. *ṭawâ'if*) = section of people, sect, group, denomination, band.

7. *yudilluna* = they lead astray, mislead, misguide, make go astray (v. iii. m. pl. impfct. from *adalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. See *yudillu* at 2:26, p. 14, n. 6).

8. *yash'urûna* = they realize, notice, perceive, feel, sense, come to know, see through (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 2:12, p. 12, n. 2).

9. *takfurûna* = you (all) disbelieve, be ungrateful, deny, cover (v. ii. m. pl. impfct. from *kafara* [*kufir/kafr*], to disbelieve, to cover. See at 2:85, p. 40, n. 8).

10. *âyât* (pl.; sing. *âyah*) = signs, miracles, revelations, evidences. See at 3:58, p. 178, n. 11; 3:19, p. 162, n. 3.

11. i.e., you know them to be true. *tash-hadûna* = you (all) witness, see with your own eyes (v. ii. m. pl. impfct. from *shahida* [*shuhûd/shahâdah*], to witness, to testify. See at 2:84, p. 39, n. 10).

12. *talbisûna* = you (all) clothe, garb, cover, obscure (v. ii. m. pl. impfct. from *labisa* [*lubs*], to wear. See *lâ talbisû* at 2:42, p. 21, n. 9).

13. *bâṭil* = untruth, false, falsehood, vain, futile, baseless, void. See at 2:188, p. 90, n. 9.

وَتَكْتُمُونَ الْحَقَّ and conceal¹ the truth

وَأَنْتُمْ تَعْلَمُونَ while you know?²

Section (Rukû') 8

وَقَالَتْ طَائِفَةٌ 72. And there say a section³
مِنَ أَهْلِ الْكِتَابِ of the People of the Book:

ءَامِنُوا بِاللَّيْلِ "Believe⁴ in that which

أُنزِلَ has been sent down

عَلَى الَّذِينَ ءَامَنُوا unto those who believe

وَجَاءَ النَّهَارُ at the appearance⁵ of the day

وَأَكْفَرُوا أَجْرَهُ and disbelieve⁵ at its end;

لَعَلَّهُمْ يَرْجِعُونَ may be that they revert."⁶

وَلَا تُؤْمِنُوا 73. "And do not believe⁷ any

إِلَّا لِمَنْ except the one that

تَّبِعَ دِينَكُمْ follows your religion" —

قُلْ إِنَّ الْهُدَى say: "Verily guidance is

هُدَى اللَّهِ the guidance of Allah" —

أَنْ يُؤْتَى أَحَدٌ "lest⁸ one should be given

مِثْلَ مَا the like of what

أُوتِيتُمْ you have been given⁹

أَوْ يَحْجَبُوا or they may controvert¹⁰ you

عِنْدَ رَبِّكُمْ before your Lord."

1. i.e., why do you conceal the truth about the coming of the last Prophet as foretold in the Scripture given to you? تَكْتُمُونَ *taktumûna* = you (all) conceal, keep secret, hide (v. ii. m. pl. impfct. from *katama* [*kātm* / *kitmân*], to hide, secrete, conceal. See at 2:72, p. 34, n. 8).

2. i.e., you conceal the truth knowingly and wilfully. تَعْلَمُونَ *ta'lamûna* = you (all) know, are aware of (v. ii. m. pl. impfct. from '*alima* [*'ilm*], to know. See at 2:280, p. 146, n. 13. See also *lâ ta'lamûna* at 3:66, p. 181).

3. طائفة *ṭā'ifah* (s.; pl. طوائف *ṭawā'if*) = section of people, sect, group, band. See at 3:69, p. 182, n. 6.

4. ءَامِنُوا *'āminû* = you (all) believe (v. ii. m. pl. imperative from '*amana*, form IV of '*amina* [*'amn*/*'amân*/*'amānah*], to be safe, feel safe. See at 2:13, p. 8, n. 3). This '*āyah* has reference to the manoeuvre of the Madinan Jewish leaders to prevent the spread of Islam there. They advised their followers to pretend conversion to Islam in the morning and to renounce it in the evening in order to confuse the weak-minded.

5. وَجْه *wajh* (s.; pl. *wujūh*) = appearance, face, countenance, front, direction, purpose, goal, intent, objective. See at 2:115, p. 55, n. 3 and *wujūh* at 2:177, p. 83, n. 6.

6. i.e., revert to their former state of unbelief. يَرْجِعُونَ *yarji'ûna* = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [*rujū'*] to come back, return. See at 2:18, p. 10, n. 4).

7. This clause is a continuation of the Jewish leaders' advice to their followers. لَا تُؤْمِنُوا *lâ tu'minû* = you (all) do not believe (v. ii. m. pl. imperative {prohibition} from '*amana*, form IV of '*amina* [*'amn*/*'amân*/*'amānah*], to be safe, feel safe. See n. 4 above.

8. This is also a continuation of the Jewish leaders' advice to their followers.

9. The Jewish leaders did not like that Prophethood should be given to any other people.

10. يَحْجَبُوا *yuhājibû* (originally *yuhājibûna*) = they (all) dispute, debate, argue, contest (v. iii. m. pl. impfct. form *hājja*, form III of *hajja* [*haji*/*hijj*], to defeat, to intend, to aim at. See at 2:76, p. 36, n. 6).

قُلْ إِنَّ الْفَضْلَ Say: "Verily the grace¹ is
 بِدَائِلِهِ in the Hand of Allah;
 يُؤْتِيهِ مَنْ يَشَاءُ He gives it to whom He will;
 وَاللَّهُ وَاسِعٌ and Allah is All-Reaching,²
 عَلِيمٌ All-Knowing."

يَخْتَصُ 74. He singles out³
 بِرَحْمَتِهِ مَنْ يَشَاءُ for His mercy whom He will;
 وَاللَّهُ ذُو And Allah is the Owner
 الْفَضْلِ الْعَظِيمِ of magnificent⁴ grace.

وَمِنْ 75. And among
 أَهْلِ الْكِتَابِ the People of the Book
 مَنْ إِنْ تَأَمَّنْهُ is he who, if you trust⁵ him
 يَقْنَطَارِ with a hoard,⁶
 يُؤَدِّهِ إِلَيْكَ will deliver⁷ it up to you;
 وَمِنْهُمْ مَنْ and among them is he who,
 إِنْ تَأَمَّنْهُ if you trust him
 يَدِينَارِ with a *dînâr*,⁸
 لَا يُؤَدِّهِ إِلَيْكَ will not deliver it to you
 إِلَّا مَا دُمْتَ unless you do not cease⁹
 عَلَيْهِ قَائِمًا standing over him.¹⁰
 ذَلِكَ بِأَنَّهُمْ قَالُوا That is so because they say:

1. فضل *faḍl* (pl. فضول *fuḍûl*) = grace, favour, refinement, kindness, amiability; also surplus, excess. See at 2:237, p. 120, n. 9. Here *faḍl* (grace) means the special grace of Prophethood and *waḥy* which Allah bestows on whomsoever He likes.

2. i.e., in His grace and favour. واسع *wâsi'* = wide, vast, extensive, far-reaching, all-reaching, abounding (in mercy, grace, generosity); active participle from *wasî'a/wasu'a* [*wasâ'ah*], to be wide. See at 2:247, p. 125, n. 7).

3. يختص *yakhtaṣṣu* = he singles out, earmarks, selects (v. iii. m. s. impfct. from *ikhtaṣṣa*, form VIII of *khaṣṣa* [*khaṣṣ/khuṣṣ*] to distinguish, single out. See at 2:105, p. 50, n. 4). Allah entrusts with His special mercy, Prophethood and revelation, anyone He wills of His servants despite the jealousy and ill-will of any individual or group of individuals.

4. عظيم *'aẓîm* = great, big, grand, huge, stupendous, immense, enormous, tremendous, magnificent. See at 2:114, p. 55, n. 1.

5. تأمن *ta'man(u)* = you trust (v. ii. m. s. impfct. from *'amina* [*'amn/'amân/'amânah*] to trust, to be safe. The terminal letter is vowelless for the verb is part of a conditional clause (preceded by 'in). See *'amina* and *i'tumina* at 2:283, p. 150, ns. 5 and 7).

6. قنطار *qinṭâr* (pl. *qanāṭîr*) = a varying weight of measure, a hoard, an accumulated wealth. See *al-qanāṭîr al-muqanṭarah* at 3:14, p. 159, n. 12.

7. يؤد *yu'addi* (originally *yu'addî*) = he discharges, carries out, fulfils, delivers, performs, executes (v. iii. m. s. impfct. from *'addâ* [*ta'diyah*], form II of *'adâ* [*'uduww/'ady*], to go, to proceed. The last letter *yâ* becomes vowelless and hence it is dropped because the verb is conclusion of a conditional clause. See at 2:283, p. 150, n. 6).

8. A small denomination of coin. It means here a small amount.

9. ما دمت *mâ dumta* = you did not cease, you continued, you remained (v. ii. m. s. past from *mâ dâma*).

10. i.e., you continue to attend him and ask for return of the amount.

لَيْسَ عَلَيْنَا "There does not lie on us,

فِي الْأُمِّيَّتَيْنِ regarding the unscriptured,¹

سَبِيلُ any guilt;"²

وَيَقُولُونَ عَلَى اللَّهِ and they say against Allah

الْكَذِبَ the lie,³

وَهُمْ يَعْلَمُونَ and they know [it].⁴

بَلَى مَنْ أَوْفَى 76. O yes, whoever fulfils⁵

بِعَهْدِهِ وَأَتَّقَى his pledge⁶ and fears⁷,

فَإِنَّ اللَّهَ يُحِبُّ verily Allah loves

الْمُتَّقِينَ the godfearing.⁸

إِنَّ الَّذِينَ يَشْتَرُونَ 77. Verily those who buy⁹

بِعَهْدِ اللَّهِ with the covenant of Allah

وَأَيْمَانِهِمْ and their oaths¹⁰

ثَمَنًا قَلِيلًا a little value;

أُولَئِكَ such people

لَا خَلَقَ لَهُمْ will have no portion¹¹

فِي الْآخِرَةِ in the hereafter,

وَلَا يَكَلِّمُهُمُ اللَّهُ nor will Allah speak to them

وَلَا يَنْظُرُ إِلَيْهِمْ nor will He look at them

يَوْمَ الْقِيَمَةِ on the Day of Resurrection,

وَلَا يَرْكَبُهُمْ nor will He clear¹² them;

1. أُمِّيَيْنِ 'ummiyyîn (acc./gen. of 'ummiyyân, pl. of 'ummi) = unscriptured people, illiterate. See at 3:20, p. 162, n. 9). The reference here is to the Arabs who had not yet received any scripture.

2. سَبِيلُ *sabil* (pl. *subul*/سبيل *asbilah*) = way, path, road, means, guilt, blame, wrong. See at 2:244, p. 123, n. 1. This word has been used in the Qur'ân in at least a dozen shades of meaning. (See Al-Dâmaghânî, *Qâmûs al-Qur'ân*, pp. 228-229). The Jews despised the Arabs as a people without any scripture and claimed that Allah would not take them to task if they spoliated the unscriptured people. (See Al-Ṭabarî, pt. IV, p. 318).

3. i. e., the lie that Allah had allowed them to spoliolate others. كَذِبَ *kadhib* = lie, falsehood, untruth, deceit. See *kâdhībîn* at 3:61, p. 179, n. 8.

4. i.e., they lied knowingly and wilfully. يَعْلَمُونَ *ya'lamûna* = they know, are aware of (v. iii. m. pl. impfct. from 'alima ['ilm], to know. See at 2:230, p. 114, n. 8).

5. أَوْفَى 'awfâ = he fulfilled, gave to the full (v. iii. m. s. past in form IV' of *wafâ* [wafâ'], to be perfect, to live up to. See 'awfû at 2:40, p. 20, n. 12).

6. عَهْدَ 'ahd (s.; pl. عُهُود 'uhûd) = covenant, pledge, pact, vow, commitment. See at 2:124, p. 59, n. 4. 7. i.e., fears Allah. اتَّقَى *ittaqa* = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqa* [waqy/wiqâyah], to guard, to protect. See at 2:203, p. 98, n. 8).

8. مُتَّقِينَ *muttaqîn* (acc./gen. of *muttaqûn*, sing. *muttaqîn*) = those who are on their guard, godfearing. Active participle from *ittaqa*. See n. 7 above.

9. يَشْتَرُونَ *yashtarûna* = they purchase, buy, (v. iii. m. pl. impfct. from *ishtarâ*, form VIII of *sharâ* [shiran/ shirâ'], to buy. See at 2:174, p. 82, n. 1).

10. أَيْمَانِ 'aymân (pl., sing. يَمِين *yamîn*) = oaths, right hands.

11. خَلَاقَ *khalâq* = portion, merit. See at 2:200, p. 97, n. 1).

12. يَرْكَبُهُمْ *yuzakkî* = he purifies, clears, declares just, increases (v. iii. m. s. impfct. from *zakkâ*, form II of *zakâ* [zakâ'], to grow, be pure, be just. See at 2:174, p. 82, n. 4).

وَلَهُمْ and they shall have
 عَذَابٌ أَلِيمٌ a punishment very painful.
 وَإِنَّ مِنْهُمْ 78. And verily among them
 لَفَرِيقًا يَلُونِ is a faction¹ that twist²
 أَلْسِنَهُم بِالْكِتَابِ their tongues³ with the Book
 لِيَحْسَبُوهُ so that you think⁴ it is
 مِنَ الْكِتَابِ from the Book,
 وَمَا هُوَ مِنَ الْكِتَابِ but it is not from the Book;
 وَيَقُولُونَ هُوَ from Allah";
 وَمَا هُوَ مِنْ عِنْدِ اللَّهِ but it is not from Allah;
 وَيَقُولُونَ عَلَى اللَّهِ and they say against Allah
 الْكَذِبَ the lie,⁵
 وَهُمْ يَعْلَمُونَ and they know.⁶

مَا كَانَ لِشَرِّ 79. It is not for a man⁷
 أَنْ يُؤْتِيَهُ اللَّهُ that Allah gives⁸ him
 الْكِتَابَ وَالْحُكْمَ the Book and judgement⁹
 وَالنُّبُوَّةَ and Prophethood
 ثُمَّ يَقُولُ لِلنَّاسِ then he would say to men:
 كُونُوا عِبَادًا لِي "Be worshippers¹⁰ of me
 مِنْ دُونِ اللَّهِ instead of Allah";
 وَلَكِنْ but (would say):

1. *farîq* (pl. فُرُوق *furûq*, افرقة *afriqah*) = section, group, faction, party, band. See at 2:146, p. 70, n. 10). Here it refers to the leaders and rabbis of the Jews.

2. *yalwûna* = they twist, turn, crook, curve, distort, flex, avert (v. iii. m. pl. impfct. from *lawâ* [layy/lawiy], to turn, to crook).

3. i.e., they mispronounce and pervert the sound and wording while they recite or read out the Book in order to give the text a different meaning.

4. *alsinah* (pl.; sing. لِسَان *lisân*) = tongues, languages).

5. *taḥsabû* (na) = you (all) think, reckon, count, assume, suppose, (v. ii. m. pl. impfct. from *ḥasiba*: [*ḥasb*, *ḥisâb*/*hisbân*/*husbân*], to reckon, to count. The terminal *nûn* is dropped because of a hidden 'an in the *lâm* of motivation [*li* in the sense of *kay*] coming before the verb. See *yaḥsabû* at 2: 273, p. 143, n. 5).

6. *kadhîb* = lie, falsehood, untruth, deceit. See at 3:75, p. 185, n. 3.

7. i.e., they did so knowingly and wilfully. *ya'lamûna* = they know, are aware of (v. iii. m. pl. impfct. from *'alima* ['ilm], to know. See at 3:75, p. 185, n. 4).

8. i.e., it is neither right nor rationally conceivable for a Prophet. The negation, *mâ kâna*, is general and is intended to demonstrate the absolute unreasonableness of the idea that a Prophet should or could ever ask his followers to regard him as a divine being and worship him as such. The 'ayah was revealed in the context of the discussion of the Najran Christian delegation to the Prophet at Madina who were also joined by the Jewish leaders of that place. They asked the Prophet whether he intended to be worshipped by his followers as the Christians worshipped 'Isâ, peace be on him. (See Al-Ṭabarî, pt. III, pp. 324-325; Ibn Kathîr, II, pp.54-55). The denial is made for all the Prophets, including 'Isâ (p.b.h.).

9. *yu'tî* = he gives, bestows, grants (v. iii. m. s. impfct. from *'âtâ*, form IV of *'atâ* [*ityân*/ *aty*/*ma'tâh*], to come. See *'âtâ* at 2:251, p. 128, n. 3).

10. *ḥukm* (pl. أَحْكَام *aḥkâm*) = judgement, order, decree, wisdom, judiciousness.

11. *'ibâd* (sing. عَبْد *abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 2:40, p. 43, n. 4).

كُونُوا رَبَّنِينَ¹ "Be practising savants,
 بِمَا كُنْتُمْ تَعْلَمُونَ² because you do teach²
 أَلْكِتَابَ وَمَا كُنْتُمْ³ the Book and because you do
 تَدْرُسُونَ³ study [it]."

وَلَا يَأْمُرُكُمْ⁴ 80. Nor would he order⁴ you
 أَنْ تَتَّخِذُوا الْمَلَائِكَةَ⁵ that you take⁵ the angels
 وَالنَّبِيِّينَ أَرْبَابًا⁶ and the Prophets as lords.⁶
 أَيَأْمُرُكُمْ⁷ Would he command you
 بِالْكَفْرِ بَعْدَ إِذْ⁷ to unbelief⁷ after that
 أَنْتُمْ مُسْلِمُونَ⁸ you are already Muslims?

Section (Rukû') 8

وَإِذْ أَخَذَ اللَّهُ⁹ 81. And when Allah took
 مِيثَاقَ النَّبِيِّينَ⁸ the covenant⁸ of the Prophets
 لَمَّا أَتَيْتُكُمْ⁹ (saying): "Whatever I give
 مِنْ كِتَابٍ وَحِكْمَةٍ¹⁰ you of a Book and Wisdom,
 ثُمَّ جَاءَكُمْ¹¹ then there shall come to you
 رَسُولٌ مُصَدِّقٌ¹¹ a Messenger confirming⁹
 لِمَا مَعَكُمْ¹² what is with you,
 تَتُوبُونَ إِلَيْهِ¹⁰ you must believe¹⁰ in him
 وَلْتَنْصِرْهُ¹¹ and you must help¹¹ him."
 قَالَ أَأَقْرَرْتُمْ¹² He said: "Do you affirm¹²

1. ربانين *rabbâniyyîn* (acc./gen. of *rabbâniyyûn*, sing. *rabbânî*) = model savants who educate and train people. (See Al-Ṭabarî, pt. III, pp. 326-327).

2. تعلمون *tu'allimûna* = you (all) teach, instruct, educate (v. ii. m. pl. impfct. from 'allama, form II of 'alima ['ilm], to know. See *yu'allimu* at 3:48, p. 174, n. 5).

3. تدرسون *tadrusûna* = you (all) study, learn (v. ii. m. pl. impfct. from *durasa* [dars], to study).

4. يأمر *Ya'muru* = he commands, orders, bids (v. iii. m. s. impfct. from 'amara ['amr], to order, to command. See at 2:169, p. 79, no. 12).

5. تتخذوا *tattakhidhû(na)* = you (all) take up, take for yourselves, adopt (v. ii. m. pl. impfct. from *ittakhadha*, form VIII of 'akhadha ['akhdh], to take. The terminal *nûn* is dropped for the particle 'an coming before the verb. See *yattakhidha* at 3:64, p. 180, n. 7).

6. أرباب *'arbâb* (pl.; sing. *rabb*) = lords, masters. See at 3:64, p. 170.

7. كفر *kufr* = unbelief, disbelief, ingratitude, infidelity. See at 3:52, p. 176, n. 6).

8. ميثاق *mîthâq* (s.; pl. *mawâthiq*) = covenant, pact, solemn agreement, compact. See at 2:93, p. 44, n. 5. Allah took the covenant from each Prophet to believe in one another and a succeeding Prophet and to instruct his followers to do so. (See Al-Ṭabarî, pt. III, pp. 331-333).

9. مصدق *muṣaddiq* = one who or that which confirms, verifies, attests (active participle from *ṣadduqa*, form II of *ṣadaqa* [ṣadq/ṣidq], to speak the truth. See at 3:50, p. 175, n. 10).

10. تؤمنون *la+tu'minunna* = you must believe, you have to believe (v. ii. m. s. impfct. from 'âmana, form IV of 'amina ['amn/ 'amân/ 'amânah], to be safe, feel safe. The terminally doubled *nûn* is for emphasis. See 'âminû at 3:72, p. 183, n. 4.).

11. لتنصرن *la+taṣṣurunna* = you must help, you have to help (v. ii. m. s. impfct. from *naṣara* [naṣr/ nuṣûr], to help. See *nâṣirîn* at 3:56, p. 178, n. 3).

12. أقروتم *'aqratum* = you (all) affirmed, agreed, assented, averred, avowed, settled (v. ii. m. pl. past from 'aqarra, form IV of *qarra* [qarâr], to settle down. See *mustaqarr* at 2:36, p. 19, n. 10).

وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ and take on that [condition]

إِصْرِي My Covenant?"¹

قَالُوا أَقْرَرْنَا They said: "We affirm."²

قَالَ فَاشْهَدُوا He said: "Then bear witness,"³

وَأَنَا مَعَكُمْ مِّنْ and I am with you among

الشَّاهِدِينَ those bearing witness."⁴

فَمَنْ تَوَلَّىٰ 82. So whoever turns away⁴

بَعْدَ ذَٰلِكَ after this,

فَأُولَٰئِكَ then such people,

هُمُ الْفَٰسِقُونَ they are the sinful ones.⁵



أَفَغَيْرَ 83. Is it then other than

دِينِ اللَّهِ the religion of Allah

يَبْتَغُونَ they seek to attain,⁶

وَلَهُۥٓ أَسْلَمَ while to Him surrenders⁷

مَنْ فِي whoever⁸ are there in

السَّمٰوٰتِ وَالْأَرْضِ the heavens and the earth,

طَوْعًا وَكَرْهًا willingly⁹ or unwillingly,¹⁰

وَالِإِيَّهِ and to Him

يُرْجَعُونَ they shall all be taken back?¹¹

قُلْ ءَاٰمَنَّا بِاللّٰهِ 84. Say: "We believe in Allah

1. *ʿiṣr* (pl. *ʿaṣār*, *ʿāṣār*) = covenant, compact, bond, encumbrance, burden, load. See at 2:286, p. 153, n. 2).

2. *ʿaqararnā* = we affirmed, agreed, avowed, assented, settled (v. i. pl. past from *ʿaqarra*, form IV of *qarra* [qarār], to settle down. See *ʿaqartum* at p. 187, n. 12).

3. *ish-hadû* = you (all) bear witness, witness, attest, testify (v. ii. m. pl. imperative from *shahida* [shuhûd], to witness. See *ish-had* at 3:53, p. 176, n. 9).

4. *tawallâ* = turned away, desisted, refrained (v. iii. m. s. in form V of *waliya*, to be near. See *tawallaw* at 63, p. 180, n. 1).

5. *fâsiqûn* (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful (active participle from *fasaqa* [fisq], to stray from the right course, to renounce obedience. See at 2:99, p. 47, n. 3).

6. *yabghûna* = they seek, seek to attain, wish, desire, covet (v. iii. m. pl. impfct. from *baghâ* [bughâ], to seek, desire. See *ibtighâ* at 3:7, p. 156, n. 8).

7. *ʾaslama* = he surrendered, submitted, committed himself, resigned himself (v. iii. m. s. past in from IV of *salima* [salâmah/salâm], to be safe, secure. See at 2:112, p. 53, n. 6; and *ʾaslamu* at 3:20, p. 162, n. 6).

8. Note the pronoun, *man*, which stands particularly for living beings. This clause of the *ʾayah* thus constitutes a clear indication that there are living beings in the heavens (skies) apart from the living beings on the earth.

9. *ṭawʿan* = willingly, obediently; from *ṭawʿ*, to obey, be obedient. See *ʾaṭīʿu* at 3:50, p. 176, n. 1).

10. *karhan* = unwillingly, hatefully, reluctantly, grudgingly; from *karh*, hate, detestation, aversion, dislike, antipathy. See *ʾikrâh* at 2:256, p. 132, n. 1).

11. *yurjaʿûna* = they (all) are returned, taken back, sent back (v. iii. m. pl. impfct. passive from *rajaʿa* [rujû], to return. See *turjaʿûna* at 2:280, p. 146, n. 16; and *marjiʿ* at 3:55, p. 177, n. 9).

وَمَا أُنْزِلَ and what has been sent down
 عَلَيْنَا وَمَا أُنْزِلَ upon us and what was sent
 عَلَى إِبْرَاهِيمَ down upon Ibrâhîm
 وَإِسْمَاعِيلَ وَإِسْحَاقَ and Ismâ'îl and Ishâq
 وَيَعْقُوبَ وَالْأَسْبَاطَ and Ya'qûb and the Tribes,¹
 وَمَا أُوتِيَ مُوسَى and what was given to Mûsâ
 وَعِيسَى وَالنَّبِيِّينَ and 'Isâ and the Prophets
 مِنْ رَبِّهِمْ from their Lord.
 لَا نُفَرِّقُ We do not differentiate²
 بَيْنَ أَحَدٍ مِنْهُمْ between any of them,
 وَنَحْنُ لَهُ and we are to Him
 مُسْلِمُونَ all-submissive (Muslims)."

85. وَمَنْ يَتَّبِعْ And whoever seeks³
 عِزًّا إِلَّا إِسْلَامَ other than Islam
 دِينًا as a religion,
 فَلَنْ يُقْبَلَ it shall not be accepted⁴
 مِنْهُ وَهُوَ of him, and he will be
 فِي الْآخِرَةِ in the hereafter
 مِنَ الْخَاسِرِينَ of those in loss.⁵

86. كَيْفَ يَهْدِيَ اللَّهُ How can Allah guide
 قَوْمًا كَفَرُوا a people that disbelieved⁶

1. أَسْبَاطُ 'asbât (sing. سِبْط sibt) = grandsons, the 12 tribes of the Israelites, so called because they arose out of the 12 sons of Ya'qûb. See at 2:136, p. 64, n. 6 and 2:140, p. 66, n. 1.

2. نَفَرَقَ nufarriqu = we differentiate, make distinction, divide, separate (v. i. pl. impfct. from farraqa, form II [tafriq] of faraqa [farq/furqân], to separate. See at 2:285, p. 152, n. 1; and 2:136, p. 64, n. 7). The meaning here is that we do not differentiate between the Prophets in respect of our belief in them; but they were given different ranks by Allah, as stated at 2:253 - "Those Messengers, We preferred some of them to the others; some of them Allah spoke to and raised some of them over the others in ranks..." Like 2:136 and 2:285, this 'âyah (3:84) also emphasizes the fact that Allah has sent the same religion to mankind through all his Prophets and that that religion has been completed and finalized by the Final Prophet, Muhammad, peace and blessings of Allah be on him, and the Qur'ân which has abrogated and replaced all the previous scriptures.

3. يَتَّبِعُ yabtaghi(i) = he seeks, desires, aims at, aspires after, strives for (v. iii. m. s. impfct. from ibtaghâ, form VIII of baghâ [bughâ'], to seek, desire. See ibtighâ' at 3:7, p. 156, n. 8; and yabghûna at 3:83, p. 186, n. 6). The last letter yâ' is vowelless and hence dropped because the verb is part of a conditional clause (preceded by man).

4. يُقْبَلُ yuqbalu(u) = it is accepted, received (v. iii. m. s. impfct. passive from qabila [qabûl/qubûl], to accept. The last letter takes fathah because of the particle lan coming before the verb. See yuqbalu at 2:123, p. 58, n. 7; and at 2:48, p. 23, n. 9).

5. خَاسِرِينَ khâsirîn (acc./gen. of khâsirîn, sing. khâsir) = losers, those in loss, those that incur loss (active participle from khasara [khusr /khasâr /khasârah /khusrân] to lose, be in loss. See at 2:64, p. 31, n. 2). Such persons will be the losers in the hereafter.

6. كَفَرُوا kafarû = they disbelieved, became ungrateful, turned infidel (v. iii. m. pl. past from kafara [kufr], not to believe. See at 3:4, p. 155, n. 2; and 2:12, p. 101, n. 11).

بَعْدَ إِسْمَانِهِمْ after they had believed

وَشَهِدُوا and had borne witness¹

أَنَّ الرَّسُولَ حَقٌّ that the Messenger is true,

وَجَاءَهُمْ and there had come to them

الْبَيِّنَاتُ the clear evidences?²

وَاللَّهُ لَا يَهْدِي And Allah does not guide

الْقَوْمَ الظَّالِمِينَ the transgressing people.³



أُولَٰئِكَ 87. Those people,

جَزَاءُ وَهُمْ their recompense⁴ is

أَنَّ عَلَيْهِمُ that there lies on them

لَعْنَةُ اللَّهِ the curse of Allah

وَالْمَلَائِكَةِ and the angels

وَالنَّاسِ أَجْمَعِينَ and of mankind as a whole;



خَالِدِينَ فِيهَا 88. Abiding therein for ever.⁵

لَا يُخَفَّفُ No mitigation will be made⁶

عَنْهُمْ الْعَذَابُ for them in the punishment,

وَلَا هُمْ يُنْظَرُونَ nor shall they be respited.⁷



إِلَّا الَّذِينَ 89. Except for those who

تَابُوا مِنْ بَعْدِ ذَٰلِكَ repent⁸ after that

1. شهدوا *shahidû* = they bore witness, witnessed, attested, testified (v. iii. m. pl. past from *shahida*, [shuhûd], to witness. See *shahida* at 3: 18, p. 161, n. 6). The 'ayah applies as well to the People of the Book who knew the description of the Prophet Muḥammad, peace and blessings of Allah be on him, in their scripture and believed in his coming but disbelieved in him when they found that he was raised from another people, as also to those who believe and accept Islam and then falls away from it. See Al-Ṭabarî, pt. III, pp. 340-341; Ibn Kathîr, II, pp. 58-59.

2. بينات *bayyinât* (pl.; sing. *bayyinah*) = clear signs, indisputable evidences. see at 2:213, p. 102, n. 10; and 2:253, p. 129, n. 5).

3. ظالمين *zâlimîn* (acc./gen. of *zâlimûn*, sing. *zâlim*) = transgressors, wrong-doers, unjust persons. Active participle of *zâluma* [zulm], to transgress, do wrong. See at 3:57, p. 178, n. 9; and 2:270, p. 141, n. 15).

4. جزاء *jazâ'* = requital, recompense, reward, return. See at 2:85, p. 40, n. 9.

5. خالدین *khâlidîn* (accusative/genitive of *khâlidûn*, pl. of *khâlid*) = living for ever, everlasting, eternal (active participle from *khalada* [khulûd], to live for ever. See at 3:15, p. 160, n. 6; and 2:161, p. 76, n. 1).

6. يخفف *yukhaffafu* = he or it is lessened, lightened, mitigated (v. iii. m. s. impfct. passive from *khaffafu*, form II of *khaffa* [khiffah], to be light. See at 2:162, p. 76, n. 31; and 2:86, p. 41, n. 1).

7. ينظرون *yunzarûna* = they are respited, reprieved, given time, deferred, looked at, glanced at (v. iii. m. pl. impfct. from *nazara* [nazr/manzar], to see, view, look at. See at 2:162, p. 76, n. 4).

8. تابوا *tâbû* = they repented, became penitent, turned from sin (v. iii. m. pl. past from *tâba* [tawb/tawbah/ matâb], to repent, be penitent. Technically *tawbah* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 2:160, p. 76, n. 9; and *tâba* at 2:187, p. 89, n. 8).

وَأَصْلَحُوا and make amends,¹

فَإِنَّ اللَّهَ for verily Allah is

عَفُورٌ Most Forgiving,



رَحِيمٌ Most Merciful.

إِنَّ الَّذِينَ 90. Verily those who

كَفَرُوا disbelieve

بَعْدَ إِيمَانِهِمْ after their having believed,

ثُمَّ زَادُوا and then they increase²

كُفْرًا in disbelief,

لَنْ تُقْبَلَ never will there be accepted³

تَوْبَتِهِمْ their repentance;

وَأُولَٰئِكَ هُمْ and they are the ones

الضَّالُّونَ gone astray.⁴

إِنَّ الَّذِينَ 91. Verily those who

كَفَرُوا وَمَاتُوا disbelieve and die

وَهُمْ كُفَّارٌ while they are unbelievers,

فَلَنْ يُقْبَلَ there shall not be accepted

مِنْ أَحَدِهِمْ from any of them

مِلءُ الْأَرْضِ ذَهَبًا the earth's fill⁵ in gold

وَلَوْ أَقْتَدَى even if he ransomed⁶ himself

بِهِ therewith.⁷

أُولَٰئِكَ هُمْ Such people shall have

1. أصلحوا 'aṣlahū = rectified, made good, made amends, mended, put right (v. iii. m. pl. past from 'aṣlaḥa, form IV of ṣalaḥa. [ṣulāh/ sulūh/ maṣlahah], to be good, proper. See at 2:160, p. 75, n. 10).

2. ازدادوا izdādū = they increased, grew, compounded (v. iii. m. pl. past from izdādu, form VIII of zāda [ziyādah], to be more, to increase. See zāda at 2:247, p. 125, n. 4).

3. تقبل tuqbala(u) = she or it is accepted, received, approved (v. iii. f. s. impfct. passive from qabila [qabāl/qubāl], to accept. The last letter takes fathah because of the particle lan coming before the verb. See yuqbala at 3:86, p. 189, n. 4).

4. ضالون ḍallūn (sing. ضال ḍall) = those gone astray, misguided ones, those who go astray by abandoning monotheism and the "straight path" enunciated by Allah (active participle from ḍalla [ḍalāl/ḍalālah], to go astray, to stray, to err. See ḍallīn at 2:198, p. 96, n. 12 and at 1:7, p. 3, n. 7).

5. ملء mil' (s.; pl. املأ amlā') = filling, quantity which fills something. Mil' al-'arḍ = such a quantity as fills the earth, an earth's fill.

6. اقتدى ifṭadā = he ransomed himself, redeemed himself, freed himself (v. iii. m. s. past in form VIII of fadā [fidan/fidā'], to redeem, to ransom, to sacrifice. See ifṭadat at 2:229, p. 113, n. 6).

7. The 'āyah has a two-fold meaning: (a) That a person who disbelieves and dies in that state, all his munificence and benevolent deeds, however great, will be of no avail in the hereafter. The Prophet, peace and blessings of Allah be on him, was once asked about 'Abd Allah ibn Jud'ān, the wealthiest and most benevolent man of Makka at his time, whether his benevolence will benefit him in any way on the Day of Judgement. The Prophet replied in the negative saying that he ('Abd Allah) had never prayed for Allah's forgiveness. (See Muslim, no. 214 (Kitāb al-'Imān) and Ibn Kathīr, II, p. 59. (b) That such a person shall not avert due punishment when faced by it even if he were then able and willing to make amends as big as paying a ransom equalling the earth's fill in gold. This is reiterated at many places in the Qur'ān. See for instance, 2:48; 2:123; 10:54; 13:18; 39:47; 57:15 and 70:11-14. See also for an authentic ḥadīth to the same effect reported by 'Anas ibn Mālīk (r.a.) in Bukhārī, no. 6538; Musnad Aḥmad, III, pp. 127; Ibn Kathīr, II, p. 60.

عَذَابٌ أَلِيمٌ an agonizing¹ punishment

وَمَا لَهُمْ and they shall not have

مِنْ نَصِيرَةٍ anyone to help.²

PART (Juz') 4 Section (Rukû') 10

لَنْ نَنَالُوا الْبِرَّ 92. You shall not attain³ piety

حَتَّى تُنْفِقُوا unless you spend⁴

مِمَّا تُحِبُّونَ out of what you love;⁵

وَمَا تُنْفِقُوا and whatever you spend

مِنْ شَيْءٍ of anything

فَإِنَّ اللَّهَ surely Allah is

بِهِ عَلِيمٌ about it All-Aware.

كُلُّ الطَّعَامِ 93. All the food⁶

كَانَ حَلَالًا was lawful

لِبَنِي إِسْرَءِيلَ for the Children of Isrâ'il

إِلَّا مَا حَرَّمَ إِسْرَءِيلُ save what Isrâ'il had tabooed⁷

عَلَى نَفْسِهِ upon himself

مِنْ قَبْلِ أَنْ before that

تُنَزَّلَ التَّوْرَةُ the Torah was sent down.⁸

قُلْ فَأْتُوا بِالتَّوْرَةِ Say: "Bring then the Torah

فَأَتَوْهَا إِنْ كُنْتُمْ and recite it, if you are

صَادِقِينَ truthful."

مَنْ أَفْتَرَى 94. Then whoever fabricates⁹

عَلَى اللَّهِ الْكَذِبَ against Allah the lie

1. *'alīm* = agonizing, anguishing, very painful. See at 3:21, p. 163, n. 6.

2. i.e., against the judgement of Allah. *ناصرين* *nâsirîn* (acc./gen. of *nâsirûn*, sing. *nâsir*) = helpers, assistants (active participle from *naṣara* [*naṣr/nuṣûr*], to help. See at 3:56, p. 178, n. 3).

3. *تَنَالُوا* *tanâlû(na)* = you (all) attain, reach, get hold of, affect (v. ii. m. pl. impfct. from *nâla* [*nayl/manâl*], to reach, attain. The terminal *nûn* is dropped on account of the particle *lan* coming before the verb. See *yanâlu* at 2:124, p. 59, n. 5).

4. i.e., spend in the way of Allah. *تَنْفِقُوا* *tunfiqû(na)* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa/nafiqa* [*nafaq*], to be used up. The terminal *nûn* is dropped for an implied *'an* in *hattâ* coming before the verb. See at 2:272, p. 142, n. 7).

5. i.e., you spend in charity what you yourself would like to have and possess. See 2:267, p. 140. *تُحِبُّونَ* *tuhibbûna* = you (all) love, like, wish, want (v. ii. m. pl. impfct. from *'ahabba*, form IV of *ḥabba* [*ḥubb*], to love. See at 3:31, p. 167, n. 10).

6. *طَعَام* *ṭa'ām* (pl. *أطعمة* *aṭ'imah*) = food, diet, meal. See at 2:259, p. 135, n. 1.

7. *حَرَم* *ḥarrama* = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *ḥaruma/ḥarima*, to be prohibited. See at 2:275, p. 144, n. 9; and *ḥurām* at 2:217, p. 105, n. 1). The reference is here to the meat and milk of camel which the Jews considered unlawful and which Isrâ'il (Ya'qûb) tabooed in consequence of his vow not to take the food and drink he loved most if he were healed of an ailment he had been suffering from. Allah had not made these unlawful. (Ibn Kathîr, II, pp. 61-62).

8. *تُنَزَّلُ* *tunazzala(u)* = she is sent down, caused to descend (v. iii. f. s. impfct. passive from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See *'unzilāt* at 3:65, p. 181, n. 2). The terminal letter takes *fatḥah* because of the particle *'an* coming before the verb.

9. *أَفْتَرَى* *iftarâ* = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See *yafīrûna* at 3:24, p. 164, n. 6).

مِنْ بَعْدِ ذَلِكَ after that;

فَأُولَٰئِكَ then such people,

﴿١٤﴾ هُمُ الظَّالِمُونَ they are the transgressors.¹

قُلْ 95. Say:

﴿١٥﴾ صَدَقَ اللَّهُ "Allah speaks the truth."²

فَاتَّبِعُوا So you all follow³

مِلَّةَ إِبْرَاهِيمَ the religion⁴ of Ibrâhîm

حَنِيفًا as a *hanîf*;⁴

وَمَا كَانَ and he was none

﴿١٥﴾ مِنَ الْمُشْرِكِينَ of a polytheist.

﴿١٦﴾ إِنَّ أَوَّلَ بَيْتٍ 96. Verily the first house⁵

وُضِعَ لِلنَّاسِ set up⁶ for mankind

لَلَّذِي بِمَكَّةَ is indeed that at Makka,⁷

مُبَارَكًا full of blessing⁸

وَهُدًى لِلْعَالَمِينَ and guidance for all beings.⁹

﴿١٦﴾

فِيهِ آيَاتٌ 97. Therein are signs

بَيِّنَاتٌ all too clear,¹⁰ (such as)

﴿١٧﴾ مَقَامُ إِبْرَاهِيمَ the Stand-spot¹¹ of Ibrâhîm;

وَمَنْ دَخَلَهُ and whoever enters it

﴿١٧﴾ كَانَ آمِنًا becomes secure.¹²

1. الظالمون *ẓālimûn* (sing. ظالم *ẓālim*) = transgressors, wrong-doers, unjust persons. See at 3:86, p. 190, n. 3).

2. i.e., Allah speaks the truth in all that He communicates to His Prophet by means of *waḥy*, particularly relating to the matters dealt with in the previous 'āyahs about the conduct and assumptions of the People of the Book.

3. After the emphasis on Ibrâhîm's not being a Jew or a Christian, here is a command to follow the religion of Ibrâhîm, which is Islam and true monotheism. اتبعوا *ittabi'û* = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'*/*tabâ'ah*], to follow. See at 3:31, p. 167, n. 11).

4. حنيف *ḥanîf* (pl. حنفاء *ḥunafā'*) = one who shuns the false religions and follows the true religion, a true monotheist. See at 3:67, p. 181, n. 7). The 'āyah is a reply to the Jews' and Christians' claim that they were the followers of the religion of Ibrâhîm. It says that while he was a true monotheist, they were not so. (See *Al-Baḥr*, III, 266).

5. i.e., the first house for mankind in general for their worship and pilgrimage. (Ibn Kathîr, II, 631; *Al-Ṭabarî*, pt. IV, 8-9).

6. وُضِعَ *wuḍi'a* = it was set up, erected, laid, laid down, placed (v. iii. m. s. past passive from *waḍa'a* [*waḍ'*], to lay. See *waḍa'at* at 3:36, p. 169, n. 3).

7. i.e., the Ka'ba.

8. مبارك *mubârak* = blessed, full of blessings. The blessings consist of the immense merits of prayers at it and of the great material provisions that flow to it from all directions.

9. i.e., as *qiblah* and as the place from where guidance emanates. (*Al-Baḥr*, III, 269).

10. i.e., clear signs and evidences that it was erected by Ibrâhîm and that it is full of blessings.

11. مقام *maqâm* = spot, site, standing, station. The stone on which Ibrâhîm stood while raising the foundation of the Ka'ba and which is still preserved by its side.

12. The Ka'ba and its precincts are rendered inviolate and secure by Allah (See 28:57, 29:67 and 4:106.) Even in pre-Islamic times the Ka'ba precincts were inviolate and a killer, if he took shelter therein, was not attacked in retaliation as long as he remained there. (Ibn Kathîr, II, 65).

وَلِلَّهِ عَلَى النَّاسِ And Allah's due upon man is
 حُجُّ الْبَيْتِ pilgrimage¹ to the House —
 مَنْ اسْتَطَاعَ إِلَيْهِ whoever is able to make² to it
 سَبِيلًا a way;³
 وَمَنْ كَفَرَ and whoever disbelieves,⁴
 فَإِنَّ اللَّهَ then verily Allah is
 غَفِيْرٌ عَنِ الْعَالَمِينَ in no need⁵ of all the beings.



قُلْ 98. Say:

يَا أَهْلَ الْكِتَابِ "O People of the Book,
 لِمَ تَكْفُرُونَ why do you disbelieve⁶
 بِمَا نَزَّلَ اللَّهُ in the revelations⁷ of Allah,
 وَاللَّهُ شَهِيدٌ while Allah is a Witness⁸
 عَلَى مَا تَعْمَلُونَ over what you do?



قُلْ 99. Say:

يَا أَهْلَ الْكِتَابِ "O People of the Book,
 لِمَ تَصَدُّونَ why do you deter⁹
 عَنِ سَبِيلِ اللَّهِ from the way of Allah
 مَنْ آمَنَ those who believe,
 تَبْغُونَهَا عِوَجًا seeking¹⁰ it to get crooked,¹¹
 وَأَنْتُمْ شُهَدَاءُ while you are witnesses?¹²
 وَمَا اللَّهُ بِغَفِلٍ And Allah is not unmindful¹³

1. *hijj* = pilgrimage. The pilgrimage to the Ka'ba was proclaimed by Prophet Ibrâhîm, peace be on him, on Allah's command. See 22-26-27.

2. i. e., financially as well as physically able to travel to it. (Al-Tabarî, pt. IV, 15-18). *استطاع* *istatâ'a* = he was able to, was capable of (v. iii. m. s. past in form X of *istâ'a* [taw'], to obey. See *istatâ'u* at 2:217, p. 105, n. 11; and *lâ yastatî'u* at 2:282, p. 148, n. 3.

3. *sabil* (pl. *subul* / *asbilah*) = way, path, road, means, guilt, blame. See at 3:75, p. 185, n. 2.

4. i. e., whoever refrains from performing it in spite of his ability to do so is guilty of unbelief, *kufur* (Ibn Kathîr, II, 69). *kafara* = he disbelieved, denied, turned ungrateful (v. iii. m. s. past from *kufur*, to disbelieve, to cover. See *yakfurûna* at 3:21, p. 163, n. 1).

5. *ghaniyy* (s.; pl. *aghniyâ*) = above want, free from want, rich. Followed by the particle 'an the word gives the meaning of : "has no need". See *tughniya* at 3:10, p. 157, n. 10.

6. *takfurûna* = you (all) disbelieve, deny (v. ii. m. pl. impfct. from *kafara*. See n. 4. above; and *takfurûna* at 3:69, p. 182, n. 9).

7. *âyât* (pl.; sing. *âyah*) = signs, miracles, revelations, evidences. See at 3:70, p. 182, n. 10.

8. *shahîd* (pl. *shuhadâ'*) = witness, martyr. See *shuhadâ'* at 2:133, p. 63, n. 1.

9. *taṣuddûna* = you (all) deter, hinder, divert, dissuade, alienate, turn away, prevent (v. ii. m. pl. impfct. from *ṣadda* [ṣadd], to turn away. See *ṣadd* at 2:217, p. 105, n. 3).

10. *tabghûna* = you (all) seek, seek to attain, wish, desire, covet (v. ii. m. pl. impfct. from *baghâ* [bughâ'], to seek, desire. See *yabghûna* at 3:83, p. 188, n. 6).

11. *iwaj* = crookedness, twist, bend, curvature. Here the infinitive has been used in the sense of *mu'awwaj*, crooked, twisted.

12. i. e., you know that it is true but still try to distort it. See n. 8 above for *shuhadâ'*.

13. *ghâfil* (s.; pl. *ghâfilûn*) = negligent, unmindful, heedless, inattentive, indifferent to. Active participle from *ghafala* [ghaflah / ghufûl], to neglect, not to heed. See at 2:140, p. 66, n. 7.

عَمَّا تَعْمَلُونَ ﴿١٩١﴾ of what you do.

يَا أَيُّهَا الَّذِينَ آمَنُوا 100. O you who believe,¹
 إِن تَطِيعُوا قَرِبَاءَ مَنْ 101. if you obey² a group of those
 الَّذِينَ أُوتُوا الْكِتَابَ who were given the Book,
 يَرْدُّكُمْ they will drive you back,³
 بَعْدَ إِيمَانِكُمْ after you have believed,
 كَافِرِينَ ﴿١٩٢﴾ as unbelievers.

وَكَيْفَ 101. And how could
 تَكْفُرُونَ you disbelieve
 وَأَنْتُمْ and you are the ones,
 تُتْلَىٰ عَلَيْكُمْ unto you are recited⁴
 آيَاتُ اللَّهِ the revelations of Allah,
 وَفِيكُمْ and amidst you is
 رَسُولُهُ His Messenger?
 وَمَنْ يَعْصِمْ 102. And whoever holds fast⁵
 بِاللَّهِ to Allah
 فَقَدْ هُدِيَ إِلَىٰ has indeed been guided⁶ to
 صِرَاطٍ مُسْتَقِيمٍ ﴿١٩٣﴾ a straight⁷ path.⁸

Section (Rukû') 11

يَا أَيُّهَا الَّذِينَ آمَنُوا 102. O you who believe,

1. The 'ayah has immediate reference to the manoeuvres of some Jewish leaders of Madina to mislead the new Muslims there and to create dissension among them by recalling and fanning the old jealousy and enmity between the 'Aws and the Khazraj tribes; but its meanings and implications are general. See 2:109 and 3:69.

2. *tuṭī'û(na)* = you (all) obey, comply with, accede to (v. ii. m. pl. impfct. from *'aṭā'a*, form IV of *ṭā'a* [*ṭaw'*], to obey. The terminal *nūn* is dropped because the verb is in a conditional clause (preceded by *'in*). See *'aṭī'û* at 3:50, p. 176, n. 1; and *is'aṭā'a* at 3:97, p. 194, n. 2).

3. *yaruddû(na)* = they drive back, put back, send back, repel (v. iii. m. pl. impfct. from *radda* [*radd*], to put back. The terminal *nūn* is dropped because the verb is the conclusion of a conditional clause. See *yaruddûna* at 2:217, p. 105, n. 10).

4. *tutlâ* = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*], to recite. See *natlâ* at 3:58, p. 178, n. 11; and at 2:251, p. 128, n. 11).

5. Holding fast to Allah means to hold fast to His *dîn* as taught by Him through His Messenger, that is Islam. *ya'taṣim(u)* = he holds fast, clings, resorts, keeps up (v. iii. m. s. impfct. from *i'taṣama*, form VIII of *'aṣama* [*'aṣm*], to restrain, to protect. The terminal letter is vowelless (*sâkin*) because the verb is part of a conditional clause (preceded by *man*).

6. *hudiya* = he is guided, led, shown the way (v. iii. m. s. past passive from *hadâ* [*hady/hudan/ hidâyah*], to guide, to lead. See *hadâ* at 2:143, p. 68, n. 3).

7. *mustaqîm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up. See at 3:51, p. 176, n. 4 and 2:213, p. 103, n. 1).

8. *ṣirāṭ* = way, path, road. See at 3:51, p. 176, n. 3 and 1:6, p. 2, n. 3.

اتَّقُوا اللَّهَ dread¹ Allah
 حَقَّ تَقَالِيهِ the true dreading² of Him;
 وَلَا تَمُوتُنَّ and let you not die³
 إِلَّا وَأَنْتُمْ مُسْلِمُونَ except as you are Muslims.



وَأَتَّصِمُوا 103. And hold fast⁴
 بِحَبْلِ اللَّهِ to the rope⁵ of Allah
 جَمِيعًا all together,
 وَلَا تَفْرَقُوا and do not be divided;⁶
 وَادْكُرُوا and remember
 يَمَتَّ اللَّهُ عَلَيْكُمْ Allah's favour upon you
 إِذْ كُنْتُمْ أَعْدَاءَ when you were enemies⁷
 فَأَلَّفَ بَيْنَ قُلُوبِكُمْ and Allah united⁸ your hearts;
 فَأَصْبَحْتُمْ so you have become⁹
 بِنِعْمَةِ إِخْوَانًا by His Grace brethren;
 وَكُنْتُمْ عَلَى شَفَا and you were on the verge¹⁰
 حُفْرَةٍ مِنَ النَّارِ of a pit¹¹ of fire,
 فَأَنْقَذَكُمْ مِنْهَا and He rescued¹² you from it.
 كَذَلِكَ يَبَيِّنُ اللَّهُ Thus Allah makes clear¹³
 لَكُمْ آيَاتِهِ for you His revelations,
 لَعَلَّكُمْ يَهْتَدُونَ that you might be guided.



وَلَتَكُنَّ 104. And let there be

1. اتَّقُوا *ittaqu* = you (all) beware, be on your guard, fear, dread of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 2:233, p. 117, n. 10).

2. تَتَّقَى *tuqāh* = fearing, dreading, threat. See at 3:28, p. 166, n. 6. True fearing means carrying out His injunctions and abstaining from His prohibitions. (Ibn Kathîr, II, 71).

3. i.e., remain on Islam till death. لَا تَمُوتُنَّ *lâ tamûttunna* = you must not die. let you not die (v. ii. m. pl. impfct. {negative} from *māta* [*nawt*], to die. . See at 2:132, p. 62, n. 10).

4. اعْتَصِمُوا *i'taṣimû* = you (all) hold fast, cling, keep up (v. ii. m. pl. imperative from *i'taṣama*, form VIII of '*aṣama* [*aṣm*], to restrain, to protect. See *ya'taṣim* at 3:101, p. 195, n. 5).

5. i. e. the Qur'ân and Islam (See Ibn Kathîr, II, 73). حَبْلِ *ḥabl* (pl. *ḥibāl'*/*aḥbul'*/*aḥbâl'*/*ḥubûl*) = rope, cord, string, vein, sinew.

6. لَا تَفْرَقُوا *lâ tafarraqu* (originally *lâ tatafarraqu*) = you (all) be not divided, separated from one another (v. ii. m. pl. imperative {prohibition} from *tafarraqa*, form V of *faraqa* [*furq/furqân*], to separate. See *nufarriq* at 3:84, p. 189, n. 2).

7. أَعْدَاءَ '*a'dā*' (pl.; sing. '*aduww*) = enemies, adversaries. See '*aduww* at 2:208, p. 100, n. 11. The immediate reference is to the 'Aws and Khazraj tribes of Madina, but it is applicable to the Muslims of all times and climes.

8. أَلَّفَ '*allaḥa* = he united, joined, combined, put together, composed, tamed, habituated (v. iii. m. s. past in form II of '*alifa* [*'alf*], to be acquainted).

9. أَصْبَحْتُمْ '*aṣbaḥtum* = you (all) became, became in the morning (v. ii. m. pl. past from '*aṣbaḥa*, form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning).

10. شَفَا *shafâ* = edge, rim, brink, verge, border.

11. حُفْرَةٍ *ḥufrāh* (pl. *ḥufar*) = pit, hollow, hole.

12. أَنْقَذَ '*anqadha* = he rescued, saved, salvaged, recovered, delivered (v. iii. m. s. past in form IV of *naqadha* [*naqdh*], to save, to rescue).

13. يَبَيِّنُ *yubayyinu* = he makes clear, explains, elucidates (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear). See at 2:266, p. 140, n. 1).

مِنْكُمْ أُمَّةٌ¹ from among you a class¹
 يَدْعُونَ إِلَى الْخَيْرِ² calling² to the good,³
 وَيَأْمُرُونَ بِالْمَعْرُوفِ⁴ enjoining⁴ the approved,⁵ and
 وَيَنْهَوْنَ عَنِ الْمُنْكَرِ⁶ forbidding⁶ the detestable.⁷
 وَأُولَئِكَ هُمُ⁸ And such are the ones
 أَلْمُفْلِحُونَ⁹ to have attained success.⁸

وَلَا تَكُونُوا 105. And do not be
 كَالَّذِينَ تَفَرَّقُوا⁹ like those who got divided⁹
 وَآخَلَفُوا¹⁰ and ran into disagreement¹⁰
 مِنْ بَعْدِ مَا جَاءَهُمْ¹¹ after there had come to them
 الْبَيِّنَاتُ¹² the clear evidences.
 وَأُولَئِكَ هُمُ¹³ And such people will have
 عَذَابٌ عَظِيمٌ¹⁴ a stupendous punishment.

يَوْمَ 106. On the day
 تَبْيَضُّ وُجُوهٌ¹⁵ white will turn¹¹ faces
 وَتَسْوَدُّ وُجُوهٌ¹⁶ and black will turn¹² faces.
 فَأَمَّا الَّذِينَ¹⁷ So as to those whose
 أَسْوَدَّتْ وُجُوهُهُمْ¹⁸ faces will turn black –
 أَكْفَرْتُمْ¹⁹ "Did you disbelieve
 بَعْدَ إِيمَانِكُمْ²⁰ after you had believed?
 فَذُوقُوا الْعَذَابَ²¹ Then taste¹³ the punishment

1. أمة *'ummah* (pl. *'umam*) = community, people, nation, generation, species, category, class, one in whom all the good qualities are combined. See at 2:213, p. 102, n. 5.

2. يدعون *yad'ûna* = they call, call upon, invite (v.

iii. m. pl. impfct. from *da'â* [*du'â*], to call, to summon. See at 2:221, p. 108, n. 10).

3. i.e., to Allah and Islam.

4. يأمر *ya'muru* = they enjoin, command, give orders (v. iii. m. pl. impfct. from *'amara* [*'amr*], to order. See *ya'muru* at 2:169, p. 79, n. 12).

5. معروف *ma'rûf* = known, well-known, generally recognized, beneficence, approved by *shari'ah* (passive participle from *'arafu'* [*arifa*] [*ma'rifah* / *'irfân*], to know. See at 2:263, p. 137, n. 9).

6. ينهون *yanhawna* = they forbid, prohibit, proscribe (v. iii. m. pl. impfct. from *nahâ*, [*nahw/nahy*], to forbid. See *intahâ* at 2:275, p. 144, n. 11).

7. منكر *munkar* (pl. *munkarât*) = detestable, disagreeable, abominable, disapproved (passive participle from *'ankara*, form IV of *nakara* [*nakr/nukr/nukûr/nakîr*], not to know).

8. مفلحون *muflihûn* (sing. *muflih*), successful ones, those who attain Allah's pleasure and rewards; act. participle from *'afalaḥa*, form IV of *falaha* [*falḥ*] = to split, cleave. See at 2:5, p. 5, n. 10).

9. تفرقوا *tafarraqû* = they became divided, separated (v. iii. m. pl. past from *tafarraqa*, form V of *faraqa* [*farq/furqân*], to divide, to separate. See *lâ tafarraqu* at 3:103, p. 196 (36), n. 6).

10. اختلفوا *ikhtalafû* = they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalaf*], to come after. See at 2:253, p. 129, n. 9).

11. تبيض *tabyaddu* = she turns white, brightens up (v. iii. f. s. impfct. from *abyadḍa*, form IX of *bâda* [*bayḍ*], to lay eggs, to settle down).

12. تسود *taswaddu* = she becomes black, blackened (v. iii. s. f. impfct. in form IX from *sawida*, to blacken).

13. ذوقوا *dhûqu* = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq*], to taste).

بِمَا كُنْتُمْ
تَكْفُرُونَ for that you had been
disbelieving."¹

وَأَمَّا الَّذِينَ
أَبْيَضَتْ وَجُوهُهُمْ 107. And as to those whose
faces became white,²
فِي رَحْمَةِ اللَّهِ they will be in Allah's mercy.
هُمْ فِيهَا They in there
خَالِدُونَ shall abide for ever.³

تِلْكَ 108. These are
آيَاتُ اللَّهِ the revelations⁴ of Allah —
تَتْلُوهَا عَلَيْكَ We recite⁵ them to you
بِالْحَقِّ in truth.
وَمَا اللَّهُ يُرِيدُ And Allah does not intend⁶
ظُلْمًا لِلْعَالَمِينَ injustice⁷ to the creatures.⁸

وَلِلَّهِ 109. And to Allah belongs
مَا فِي السَّمَوَاتِ all that is in the heavens
وَمَا فِي الْأَرْضِ and all that is in the earth;
وَالِلَّهِ and to Allah shall be
تَرْجَعُ الْأُمُورُ referred back⁹ all matters.¹⁰



Section (Rukû') 12

كُنْتُمْ خَيْرَ أُمَّةٍ 110. You are the best nation

1. تَكْفُرُونَ *takfurûna* = you (all) disbelieve, deny (v. ii. m. pl. impfct. from *kafara*, [kufri], to disbelieve. See at 3:98, p. 194, n.6).

2. أَبْيَضَتْ *abyaḍḍat* = she became white, brightened up (v. iii. f. s. past in form IX of *bāḍa* [bayḍ], to lay eggs, to be settle down. See *tabyaḍḍu* at 3:106, p. 197, n. 12).

3. خَالِدُونَ *khâlidûn* (sing. خالد *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [khulûd], to live or remain for ever. See at 2:275, p. 145, n. 1; 2:257, p. 133, n. 2; 2:81, p. 38, n. 6; and 2:25, p. 13, n. 14).

4. آيَاتُ *'âyât* (pl.; sing. آية *'ayah*) = signs, miracles, revelations, evidences. See at 3:98, p. 194, n. 7; 3:70, p. 182, n. 10.

5. تَتْلُو *natlû* = we recite, read, read aloud (v. i. pl. impfct. from *talâ* [tilâwah], to recite. See at 3:58, p. 178, n. 10; 2:251, p. 128, n. 11).

6. يُرِيدُ *yuridu* = he intends, desires, has in mind (v. iii. m. s. impfct. form *'arâda*, for IV from *râda* [rawd], to walk about. See at 2:253, p. 130, n. 2; 2:185, p. 88, n.3).

7. ظَلَمَ *zulm* =injustice, iniquity, wrong, oppression. See *zâlimîn* at 3:94, p. 193, n. 1.

8. الْعَالَمِينَ *'âlamîn* (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator. sing. *'âlam*) = all beings, creatures. See at 2:131, p. 62, n. 7; 1:2, p. 1, n. 4.

9. تُرْجَعُ *turja'u* = she is returned, sent back, referred back (v. iii. f. s. impfct. passive from *raja'a* [rujû'], to return). See at 2:210, p. 101, n. 4; and *turja'ûna* at 2:280, p. 146, n. 16).

10. الْأُمُورُ *'umûr* (pl.; sing. امر *'amr*) = affairs, matters, issues, concerns. See at 2:210, p. 101, n. 5.

أُخْرِجَتْ لِلنَّاسِ raised¹ for mankind,
 تَأْمُرُونَ بِالْمَعْرُوفِ enjoining² the approved
 وَتَنْهَوْنَ عَنْ الْمُنْكَرِ and forbidding³ the detested,
 وَتُؤْمِنُونَ بِاللَّهِ and believing in Allah.
 وَلَوْ آمَنَ And if there believe
 أَهْلُ الْكِتَابِ the People of the Book,
 لَكَانَ خَيْرًا لَهُمْ it will be good for them.
 مِنْهُمْ الْمُؤْمِنُونَ Some of them are believers,
 وَأَكْثَرُهُمْ but most of them
 الْفَاسِقُونَ are sinful.⁴
 لَنْ يَضُرُّوكُمْ 111. They cannot harm⁵ you
 إِلَّا أَذَى except hurting,⁶
 وَإِنْ يُقَاتِلُوا and if they fight with you
 يُوَلُّوكُمْ they will turn⁷ towards you
 الْأَدْبَارَ the backs;⁸
 ثُمَّ لَا يَنْصُرُوكُمْ then they will not be helped.⁹
 صُرِبَتْ عَلَيْهِمُ 112. Struck¹⁰ on them will be
 الذِّلَّةُ ignominy¹¹
 أَيْنَ مَا تَقِفُوا wherever they are met with¹²,
 إِلَّا بِحَبْلٍ مِنَ اللَّهِ except by a rope¹³ from Allah
 وَحَبْلٍ مِنَ النَّاسِ and a rope from men;
 وَبِأَمْرٍ and they have incurred¹⁴
 بِغَضَبٍ مِنَ اللَّهِ the wrath of Allah

1. أُخْرِجَتْ *'ukhrijat* = she is raised, produced, brought out (v. iii. f. s. past passive from *'akhraja*, form IV of *kharaja* [*khurāj*], to go out. See *'akhrajnâ* at 2:267, p. 140, n. 7).

2. تَأْمُرُونَ *ta'murûna* = you (all) enjoin, command, give orders (v. ii. m. pl. impfct. from *'amara* [*'amr*], to order. See *ya'murûna* at 3:104, p. 197, n. 4).

3. تَنْهَوْنَ *tanhawna* = you (all) forbid, prohibit (v. ii. m. pl. impfct. from *'nahâ*, [*nahw/nahy*], to forbid. See *yanhawna* at 3:104, p. 197, n. 6).

4. فَاسِقُونَ *fâsiqûn* (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 3:82, p. 188, n. 5).

5. يَضُرُّو *yaḍurrû(na)* = they harm, hurt, damage, impair (v. iii. m. pl. impfct. from *ḍarra* [*ḍarr*], to harm. The terminal *nûn* is dropped for the particle *lan* before the verb. See at 2:102, p. 48, n. 13).

6. أَذَى *'adhan* = insult, offence, harm, injury, hurt. See at 2:262, p. 137, n. 5; 2:196, p. 94, n. 9.

7. يُوَلُّو *yuwallû(na)* = they turn, turn away (v. iii. m. pl. impfct. from *wallâ*, form II of *waliya*, to lie next. The terminal *nûn* is dropped because the verb comes as conclusion of a conditional clause. See *tawallâ* at 3:82, p. 188, n. 4).

8. أَدْبَار *'adbâr* (sing *dubr/dubur*) = backs, backsides, rear parts.

9. يَنْصُرُونَ *yunṣarûna* = they are helped, assisted (v. iii. m. pl. impfct. passive from *naṣara* [*naṣr/nuṣûr*], to help. See at 2:123, p. 58, n. 11).

10. ضُرِبَتْ *ḍuribat* = she or it was struck, hit, pitched (v. iii. f. s. past passive from *ḍaraba* [*ḍarb*], to strike. See at 2: 61, p. 29, n. 5).

11. ذِلَّة *dhillah* = ignominy, debasement, lowness, depravity. See *tudhillu* at 3:26, p. 165, n. 5.

12. تَقِفُوا *thuqifû* = they are found, met with (v. iii. m. pl. past passive from *thaqifa* [*thaqf*], to meet, be skilful). See *thaqifumû* at 2:191, p. 91, n. 14).

13. i. e., by Allah's covenant or protection. حَبْل *ḥabl* = see at 3:103, p. 196, n. 5.

14. بَاو *bâ'u* = they returned, came back, incurred (v. iii. m. pl. past from *bâ'a* [*baw'*], to come back, to return. See at 2:90, p. 43, n. 5).

وَضَرَبَتْ عَلَيْهِمْ and pitched on them

الْمَسْكَنَةَ is poverty.¹

ذَٰلِكَ يَأْتِيهِمْ This is so because they

كَانُوا يَكْفُرُونَ have been disbelieving

بِآيَاتِ اللَّهِ in Allah's revelation

وَيَقْتُلُونَ الْأَنْبِيَاءَ and killing² the Prophets

بِغَيْرِ حَقٍّ without any right³ –

ذَٰلِكَ يَمَّا this is so because

عَصَوْا they defied⁴

وَكَانُوا يَعْتَدُونَ and went on trasgressing.⁵



لَيْسُوا سَوَاءً 113. They are not all alike.⁶

مِنَ أَهْلِ الْكِتَابِ Of the People of the Book

أُمَّةٌ قَائِمَةٌ there is an upright⁷ group⁸,

يَتْلُونَ ءَايَاتِ اللَّهِ reciting⁹ Allah's revelations

دُجَانًا أَلَيْلٍ during the night hours,¹⁰ and

وَهُمْ يَسْجُدُونَ 114. They believe in Allah

يُؤْمِنُونَ بِاللَّهِ 114. They believe in Allah

وَالْيَوْمِ الْآخِرِ and the Last Day;

وَيَأْمُرُونَ and they enjoin¹¹

بِالْمَعْرُوفِ the approved¹²

وَيَنْهَوْنَ عَنِ الْمُنْكَرِ and forbid¹³ the detested;¹⁴

وَيُسْرِعُونَ and they rush¹⁵

1. مسكنة *maskanah* = poverty, indigence.

2. يقتلون *yaqtulûna* = they kill, slay, murder, assassinate (v. iii. m. pl. impfct. from *qatala* [qatl], to kill. See at 3:21, p. 163, n. 2).

3. حق *haqq* = right, truth, duty, liability, legal claim, justification. See at 2:282, p. 147, n. 11.

4. عصوا *'asaw* = they rebelled, defied, disobeyed (v. iii. m. pl. past from *'asâ* ['iṣyân/ ma 'ṣiyah], to rebel, to oppose, to disobey, to defy. See at 2:61, p. 29, n. 12).

5. يعتدون *ya'tadûna* = they transgress, cross the limits, overstep: (v. iii. m. pl. impfct. from *i'tadâ*, form VIII *'adâ* ['adw], to run, dash).

6. سواء *sawâ* = straight, even, equal, same, alike. See at 3:64, p. 180, n. 4.

7. قائمة *qâ'imah* (f.; mas. *qâ'im*) = standing, upright, erect, straight (active participle from *qâma* [qawmah/qiyâm], to stand up, to get up). See *qâ'im* at 3:39, p. 170, n. 13.

8. أمة *'umma* (pl. *'umam*) = community, people, nation, generation, species, class, category. See at 3:104, p. 197, n. 1.

9. i.e., reciting during the prayers. ياتلون *yaatlûna* = they read aloud, recite (v. iii. m. pl. impfct. from *talâ* [tilâwah], to recite. See at 2:121, p. 57, n. 8).

10. آناء *'ânâ* (pl.; sing. *'any/iny*) = hours, especially of night.

11. يأمرؤن *ya'murûna* = they enjoin, command, give orders, (v. iii. m. pl. impfct. from *'amara* ['amr], to order. See at 3:104, p. 197, n. 4).

12. معروف *ma'rûf* = known, well-known, generally recognized, conventional, appropriate, fairness, equity, kindness, beneficence, approved by *sharî'ah* (passive participle from *'arafa*/'arifa [ma'rifah / 'irfân], to know, to recognize. See at 3:104, p. 197, n. 5).

13. ينهاون *yanhawna* = they forbid, prohibit, proscribe, prevent (v. iii. m. pl. impfct. from *nahâ*, [nahw/nahy], to forbid. See at 3:104, p. 197, n. 6).

14. منكر *munkar* (pl. منكرات *munkarât*) = detested, disapproved. See at 3:110, p. 199, n. 5).

15. يسارعون *yusâri'ûna* = they make haste, rush (v. iii. m. pl. impfct. from *sâra'a*, form III of *saru'a* [sira/'sara/'sur'ah], to be quick. See *sari'* at 3:19, p. 162, n. 4).

فِي الْحَيْرَاتِ¹ at the good deeds;

وَأُولَئِكَ and they are

﴿١١٤﴾ مِنَ الصَّالِحِينَ among the righteous.²

وَمَا يَفْعَلُوا 115. And whatever they do³

مِنْ خَيْرٍ of a good deed

فَلَنْ يُكْفَرُوا they will not be denied⁴ that;

وَاللَّهُ عَلِيمٌ and Allah is All-Aware

﴿١١٥﴾ بِالْمُتَّقِينَ of the godfearing.⁵

إِنَّ الَّذِينَ 116. Verily those who

كَفَرُوا disbelieve,

لَنْ تُنْفِيَ عَنْهُمْ there shall not avail⁶ them

أَمْوَالُهُمْ their riches⁷

وَلَا أَوْلَادُهُمْ nor their children

مِنَ اللَّهِ شَيْئًا against Allah whatsoever.

وَأُولَئِكَ And they will be

أَصْحَابُ النَّارِ the dwellers⁸ of the fire;

هُمْ فِيهَا they in there

﴿١١٦﴾ خَالِدُونَ will abide for ever.⁹

مَثَلٌ 117. The likeness¹⁰ of

مَا يُنْفِقُونَ what they spend¹¹

1. خيرات *khayrât* (pl.; sing. خيرة *khayrah*) = good things, good deeds. See at 2:148, p. 70, n. 9.

2. الصالحين *ṣāliḥîn* (accusative/genitive of *ṣāliḥûn*, sing. *ṣāliḥ*) = righteous, virtuous, good (active participle from *ṣalaḥa* [*ṣalâh/ṣulûh/maṣlahah*], to be good, right, proper. See at 3:39, p. 171, n. 6).

3. يفعلوا *yaf'alû(na)* = they do (v. iii. m. pl. impfct. from *fa'ala*, [*fa'lfi'l*], to do. The terminal *nûn* is dropped because the verb is part of a conditional clause (preceded by *mâ*)).

4. يكفروا *yukfurû(na)* = they are denied, rejected, disbelieved, covered (v. iii. m. pl. impfct. passive from *kafara* [*kufr*], to disbelieve, to cover. The terminal *nûn* is dropped because of the particle *lan* coming before the verb. See *kafara* at 3:97, p. 194, n. 4 and *takfurûna* at 3:106, p. 198, n. 1).

5. متقين *muttaqîn* (acc./gen. of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, godfearing. Active participle from *ittaqa*, form VIII of *waqa* [*waqy/ wiqâyah*], to guard, to protect. See at 3:76, p. 185, n. 8).

6. تنفي *tughniya(nî)* = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from *'aghna*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. The last letter takes *fathah* for the particle *lan* coming before the verb. See at 3:10, p. 157, n. 10).

7. أموال *'amwâl* (pl.; sing. *mâl*) = riches, wealth, properties, possessions, goods.

8. أصحاب *'aṣḥâb* (pl.; sing. صاحب *ṣāḥib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors. See at 2:257, p. 133, n. 1).

9. خالدون *khâlidûn* (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khalûd*], to live or remain for ever. See at 3:107, p. 198, n. 3).

10. مثل *mathal* (pl. أمثال *'amthâl*) = simile, likeness, example, parable, model, ideal. See at 3:59, p. 178, n. 13.

11. ينفقون *yunfiqûna* = they spend, expend, disburse, lay out (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 2:273, p. 143, n. 10).

فِي هَذِهِ الْحَيَاةِ الدُّنْيَا in this worldly life

كَمَثَلِ رِيحٍ is the likeness of a wind¹

فِيهَا صَرٌّ wherein is extreme cold² that

أَصَابَتْ حَرْثَ قَوْمٍ strikes³ the tillage⁴ of a people

ظَلَمُوا أَنْفُسَهُمْ who wronged themselves

فَأَهْلَكَتْهُ and destroys⁵ it.

وَمَا ظَلَمَهُمُ اللَّهُ Allah did not wrong them

وَلَكِنْ أَنْفُسَهُمْ but themselves

يَظْلِمُونَ they wronged.

يَا أَيُّهَا الَّذِينَ آمَنُوا 118. O you who believe,

لَا تَتَّخِذُوا وِطَانَةً do not take⁶ as intimates⁷

مِنْ دُونِكُمْ those that are not of you.

لَا يَأْنُوكُمْ They will not fail to do⁸ you

حَبَالًا mischief.⁹

وَدُّوْا مَا They love¹⁰ that which

عَنِتُّمْ you would suffer adversely.¹¹

قَدْ بَدَتْ There already has come out¹²

الْبَغْضَاءُ extreme hatred¹³

مِنْ أَفْوَاهِهِمْ from their mouths,¹⁴ and

وَمَا تُخْفِي what their breasts conceal¹⁵

صُدُورُهُمْ أَكْبَرُ is graver.

قَدْ بَيَّنَّا We have indeed made clear

لَكُمْ الْآيَاتِ to you the revelations,

إِنْ كُنْتُمْ تَعْقِلُونَ if you do understand.

1. ريح *rīḥ* (pl. *riyāḥ/urwāḥ/aryāḥ*) = wind, smell.

2. صَرٌّ *ṣirr* = extreme cold, severe sound.

3. أَصَابَتْ *'aṣābat* = she struck, hit, afflicted, befell (v. iii. f. s. past from *'aṣāba*, form IV of *ṣāba* [*ṣawb/ṣaybūbah*], to hit the mark, to be right. See at 2:156, p. 73, n. 13).

4. حَرْث *ḥarth* = tillage, cultivation, tilth, crops. See at 3:14, p. 159, n. 18.

5. أَهْلَكَتْ *'ahlakat* = she destroyed, devastated, ruined (v. iii. f. s. past from *'ahlaka*, form IV of *halaka* [*halk/hulk/tahlukah*], to destroy. See at 2:205, p. 99, n. 7).

6. لَا تَتَّخِذُوا *lā tattakhidhū* = you (all) do not take up, take for yourselves (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *tattakhidhū* at 3:80, p. 187, n. 5). This and the following two *'āyahs* warn the Muslims against taking the hypocrites and non-Muslims as close friends.

7. بَطَانَةٌ *bitānah* (pl. *باطن* *baṭā'in*) = inside, inner side, lining; figuratively intimates, close friends.

8. لَا يَأْنُوكُمْ *lā ya'ālūna* = they do not fail, do not fall short, spare no effort (v. iii. m. pl. impfct. from *'alā* [*'alw*], to neglect, to fail to).

9. حَبَالًا *ḥabāl* = mischief, evil, confusion.

10. وَدُّوْا *waddū* = they wished, desired, loved (v. iii. m. pl. past from *wadda* [*wadd/wudd/widd*], to love, to like. See *waddat* at 3:69, p. 182, n. 5).

11. عَنِتُّمْ *'anittum* = you suffered adversely, felt distressed, grieved, (v. ii. m. pl. past from *'anata* [*'anat*], to be in distress, to suffer adversely. See *'a'nata* at 2:220, p. 108, n. 1).

12. بَدَتْ *badat* = she became clear, evident, manifest (v. iii. f. s. past from *badā* [*budūww/badā'*] to appear, to come to light. See *tubdū* at 3:29, p. 166, n. 11).

13. بَغْضَاءٌ *baghdā'* = extreme hatred, detestation, animosity, antipathy, aversion.

14. أَفْوَاهُ *'afwah* (pl.; sing. *fūhah*) = mouths.

15. تُخْفِي *tukhfī* = she conceals, secretes, hides (v. iii. f. s. impfct. from *'akhfā*, form IV of *khafiya* [*khafā'/khīfah/khufyah*], to be hidden. See *tukhfū* at 3:29, p. 166, n. 9).

هَآأَنَّمُ أُولَآءِ 119. Ha, here you are those,
 مَحْبُوبَهُمْ you love them¹
 وَلَا يُحِبُّونَكُمُ but they do not love² you;
 وَتُؤْمِنُونَ بِالْكِتَابِ and you believe in the Book
 كُلِّهِ in its entirety;
 وَإِذَا لَقُوكُمْ and when they meet³ you
 قَالُوا ءَامَنَّا they say: "We believe",
 وَإِذَا خَلَوْا but when they are alone⁴
 عَصَوْا عَنِّيَكُمُ they bite⁵ against you
 الْأَنَامِلَ the tips⁶ of fingers
 مِنَ الْغَيْظِ out of rage.⁷
 قُلْ مَوْتُوا بِغَيْظِكُمْ Say: " Die with your rage;
 إِنَّ اللَّهَ عَلِيمٌ verily Allah is All-Knowing
 بِذَاتِ الصُّدُورِ of what lies in the breasts."⁸

إِنْ تَمَسَّكَكُمْ 120. If there touches⁹ you
 حَسَنَةٌ سَوَّاهُمْ any good, it grieves¹⁰ them;
 وَإِنْ تُضَيِّبَكُمْ and if there afflicts¹¹ you
 سَيِّئَةٌ يَفْرَحُوا بِهَا any evil, they rejoice¹² at it;
 وَإِنْ تَصْبِرُوا but if you persevere
 وَتَقْوُوا and be on your guard¹³
 لَا يَضُرَّكُمْ there shall not harm¹⁴ you
 كَيْدَهُمْ their machination¹⁵
 شَيْئًا whatsoever.

1. تحبون *tuhibbûna* = you (all) love (v. ii. m. pl. impfct. from *'ahabba*, form IV of *habba* [*ḥubb*], to love. See at 3:92, p. 192, n. 5).

2. i.e., the hypocrites do not love you.

3. لقوا *laqû* = they met, came across (v. iii. m. pl. past from *laqiya* [*liqâ*] / *luqyân* / *luqy* / *luqyah* / *luqan*) to meet. See at 2:76, p. 36, n. 1).

4. خلوا *khalaw* = they retired into privacy, secluded themselves, were alone, became vacant (v. iii. m. pl. past from *khalâ* [*khulû* / *khalâ*], to be empty. See at 2:214, p. 103, n. 3).

5. عضوا *'addû* = they bit, grabbed with teeth (v. iii. m. pl. past from *'adda* [*'add* / *'adîd*], to bite).

6. أنامل *'anâmîl* (pl.; sing. أنملة *'unmulah*) = fingertips.

7. غيظ *ghayẓ* = rage, wrath, anger, fury.

8. صدور *ṣudûr* (pl.; sing. صدر *ṣadr*) = breasts, bosoms, hearts, front, beginning, start. See at 3:29, p. 166, n. 10.

9. تمسّس *tamsas* (u=*tamassu*) = she touches, hits, afflicts (v. iii. f. s. impfct. from *massa* [*mass* / *masîs*], to touch. The last letter is vowelless (*sâkin*) for the verb is part of a conditional clause (preceded by *'in*). See at 3:24, p. 164, n. 4).

10. تسو *tasu* (u) = she grieves, saddens, hurts (v. iii. f. s. impfct. from *sâ'a* [*saw* / *sû* / *masâ'ah*], to be bad). The final letter is vowelless for the verb is the conclusion of a conditional clause.

11. تضيب *tuṣib* (uṣību) = she afflicts, befalls, hits (v. iii. f. s. impfct. from *'aṣāba*, form IV of *ṣāba* [*ṣawb* / *ṣaybūbah*], to hit the mark, to be right. The final letter is vowelless and hence the medial *yā'* is dropped for the verb is part of a conditional clause. See *'aṣābat* at 3:117, p. 202, n. 3).

12. يفرحوا *yafraḥû* (na) = they rejoice, become happy, delighted (v. iii. m. pl. impfct. from *fariḥa* [*farah*], to be glad. The ternal *nûn* is dropped).

13. تتقوا *tattaqû* (na) = you (all) beware, act righteously (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* (*waqy* / *wiqāyah*), to guard, safeguard. The terminal *nûn* is dropped).

14. يضر *yaḍurru* = he or it harms, hurts, damages (v. iii. m. s. impfct. from *ḍarra* [*ḍarr*], to harm. See at 2:102, p. 48, n. 13).

15. كيد *kayd* = machination, plot, ruse.

إِنَّ اللَّهَ Verily Allah is,
بِمَا يَمْشُونَ about what they do,
حُجُبٌ All-Encompassing.¹

Section (Rukû') 13

وَإِذْ 121. And (remember) when
عَدَوْتَ you left early in the morning²
مِنْ أَهْلِكَ your household
بُنِيَ الْمُؤْمِنِينَ making the believers³
مَقْعِدَ الْقِتَالِ take positions⁴ for the battle—
وَاللَّهُ سَمِيعٌ and Allah is All-Hearing,
عَلِيمٌ All-Knowing.

إِذْ هَمَّتْ 122. When there thought⁵
طَائِفَتَانِ مِنْكُمْ two sections⁶ of you
أَنْ تَفْشَلَا to act cowardly⁷ —
وَاللَّهُ وَلِيَهُمَا and Allah is their Protector —
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ and upon Allah should rely⁸
الْمُؤْمِنُونَ the believers.

وَلَقَدْ نَصَرَكُمُ اللَّهُ 123. And indeed Allah had
بِذَرٍ given you victory⁹ at Badr
وَأَنْتُمْ أَذِلَّةٌ when you were despicable.¹⁰
فَاتَّقُوا اللَّهَ لَعَلَّكُمْ So fear Allah that you may
تَشْكُرُونَ express gratitude.

1. i.e., in knowledge. مُحِيطٌ *muhîṭ* = one who closes in on, surrounds, encompasses, comprehensive. Active participle from *'ahâta*, form IV of *hâṭa* [*hawṭ* / *hîṭah* / *hiyâṭah*], to encircle, enclose, guard. See at 2:19, p. 10, n. 12).

2. غَدَوْتَ *ghadawta* = you left early in the morning, (v. ii. m. s. past from *ghadû* [*ghudûw* / *ghadw* / *ghadwah*], to go or come or be in the early morning). This and the succeeding *'âyahs* till *'ayah* 180 refer to the battle of 'Uḥud and related matters and allude to the battle of Badr and Allah's special help on that occasion by way of encouraging the Muslims to keep up their spirits.

3. تَبَوَّأَ *tubawwi'u* = you make (someone) take position, settle, put up, provide accommodation (v. ii. m. s. impfct. from *bawwa'a*, form of *bâ'a* [*baw'*], to be back. See *bâ'û* at 3:112, p. 199, n. 17).

4. مَقَاعِدَ *maqâ'id* (pl.; sing. *maq'ad*) = positions, seats, places to settle down (adverb of place on the scale of *maf'al* from *qa'ada* [*qu'ud*], to sit down).

5. هَمَّتْ *hammat* = she thought (of doing), was about to, was concerned, worried (v. iii. f. s. past from *hamma* [*hamm*], to worry, to be important). The reference is here to what happened on the eve of the battle of 'Uḥud as 'Abd Allah ibn 'Ubayy, the arch-hypocrite, suddenly withdrew with about one thousand of his followers causing concern among the Muslims, especially the two clans of Banû Salimah and Banû Hârithah.

6. طَائِفَتَانِ *ṭâ'ifatân* = (dual; sing. *ṭâ'ifah*; pl. *ṭawâ'if*) = two sections of people, two sects, two group See *ṭâ'ifah* at 3:72, p. 183, n. 3.

7. تَفْشَلَا *tafshalâ* = they (two, fem.) lost heart, despaired, failed (v. iii. f. dual impfct. from *fashila* [*fushal*], to lose heart, be cowardly, fail).

8. يَتَوَكَّلْ *yatawakkal(u)* = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala*, form V of *wakala* [*wakl* / *wukûl*], to entrust). The final letter becomes vowelless (*sâkin*) for the particle *lâm* of command coming before the verb.

9. نَصَرَ *naṣara* = he helped, gave victory, assisted (v. iii. m. s. past from *naṣr* / *nuṣûr*, to help. See *yaṣurûna* at 3:111, p. 199, n. 12).

10. أَذِلَّةٌ *'adhillah* (pt.; sing. *dhalîl*) = despicable, despised, lowly, contemptible.

إِذْ تَقُولُ 124. And when you¹ said

لِلْمُؤْمِنِينَ to the believers:

أَلَنْ يَكْفِيَكُمْ "Will it not suffice² you
 أَنْ يُعِدَّكُمْ رَبُّكُمْ that your Lord reinforce³ you
 بِثَلَاثَةِ آلَافٍ with three thousand
 مِنَ الْمَلَائِكَةِ of the angels
 مُنزَلِينَ being sent down?"⁴

بَلَىٰ إِنْ تَصْبِرُوا 125. O yes; if you persevere⁵

وَتَتَّقُوا and be on your guard,⁶

وَيَأْتُواكُمْ and they⁷ come upon you

مِنْ قُرْهِمَ هَذَا at this very instant⁸ of theirs,

يُعِدُّكُمْ رَبُّكُمْ your Lord will reinforce⁹ you

بِخَمْسَةِ آلَافٍ with five thousand

مِنَ الْمَلَائِكَةِ of the angels

مُسَوِّمِينَ making their marks.¹⁰

وَمَا جَعَلَ اللَّهُ 126. And Allah set it not

إِلَّا بُشْرَىٰ لَكُمْ but as good tidings¹¹ for you

وَلِطَمَإِنَّ and that reassured¹² might be

قُلُوبُكُمْ بِهِ your hearts thereby;

وَمَا النَّصْرُ and no victory can there be

إِلَّا مِنْ عِنْدَ اللَّهِ except from Allah,

الْعَزِيزِ the All-Mighty,

الْحَكِيمِ the All-Wise.

1. The address here is to the Prophet, peace and blessings of Allah be on him.

2. يَكْفِي *yakfî* = it or he suffices, is enough (v. iii. m. impfct. from *kafâ* [*kifâyah*], to be enough).

3. يُمِدُّ *yumidda(u)* = he helps, supplies, reinforces (v. iii. m. s. impfct. from *'amadda*, form IV of *madda* [*madd*], to extend, to prolong. See *yamuddu* at 2:15, p. 9, n. 2. The final letter takes *fathah* because of the particle *'an* coming before the verb).

4. مُنْزَلِينَ *munzalîn* (acc./gen. of *munzalân*, sing. *munzal*) = the sent down ones, those descended (passive participle from *'anzala*, form IV of *nazala* [*nuzâl*], to come down. See *'unzilat* at 3:65, p. 181, n. 2).

5. تَصْبِرُوا *taṣbirû(na)* = you have patience, persevere, bear calmly (v. ii. m. pl. impfct. from *ṣabara* [*ṣabr*], to be patient, to bind. See *ṣābirîn* at 3:15, p. 160, n. 10). The terminal *nûn* is dropped for the verb is in a conditional clause (preceded by *'in*).

6. تَتَّقُوا *tattaqû(na)* = you all fear, be afraid of, be on your guard (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to protect. The terminal *nûn* is dropped for the verb is in a conditional clause (preceded by *'in*). See at 3:28, p. 166, n. 5).

7. i.e., the enemies.

8. فَوْراً *fawran* = immediately; *min fawrihi/min al-fawr/alâ al-fawr* = instantly, at once, forthwith, straight away, immediately.

9. يُمِدُّ *yumdid* = see *yumiddu* at n. 3 above. The final letter is rendered vowelless and hence not assimilated because the verb comes as the conclusion of a conditional clause.

10. مُسَوِّمِينَ *musawwimîn* (acc./gen. of *musawwimân*, sing. *musawwim* = making marks, being distinguished (act. participle from *sawwama*, form II of *sâma* [*sawm*], to impose, to mark. See *musawwamah* at 3:14, p. 159, n. 16).

11. بُشْرَى *bushrâ* = glad tidings, good news. See at 2:97, p. 46, n. 9.

12. تَطْمَئِنُّ *taṭma'inna(u)* = she is reassured, gets rest, is at ease (v. iii. f. s. impfct. from *ṭma'anna*. The final letter takes *fathah* because of a hidden *'an* in the *lâm* of motivation (*li* in the sense of *kay*) coming before the verb. See *yaṭma'innu* at 2:260, p. 135, n. 11).

لَيَقْطَعُ 127. That He might cut off¹
 طَرَفًا مِّنَ الَّذِينَ a part² of those who
 كَفَرُوا disbelieve
 أَوْ يَكْبِتَهُمْ or repel³ them disgracefully
 فَسَقِلُوا so that they fall back⁴
 حَآيِبِينَ disappointed.⁵

لَيْسَ لَكَ 128. It is not for you
 مِّنَ الْأَمْرِ شَيْءٌ to determine anything;
 أَوْ يَتُوبَ عَلَيْهِمْ whether He forgives⁶ them
 أَوْ يُعَذِّبَهُمْ or He punishes⁷ them;
 فَإِنَّهُمْ for verily they are
 ظَالِمُونَ wrong-doers.⁸

وَلِلَّهِ 129. And to Allah belongs
 مَا فِي السَّمَوَاتِ all that is in the heavens
 وَمَا فِي الْأَرْضِ and all that is in the earth.
 يَغْفِرُ لِمَن يَشَاءُ He forgives whom He will
 وَيُعَذِّبُ مَن يَشَاءُ and punishes whom He will;
 وَاللَّهُ عَفُورٌ and Allah is Most Forgiving,
 رَحِيمٌ Most Merciful.

Section (Rukû') 14

يَا أَيُّهَا الَّذِينَ آمَنُوا 130. O you who believe,
 لَا تَأْكُلُوا أَمْوَالَكُمْ لَا تَأْكُلُوا أَمْوَالَكُمْ do not devour⁹ usury¹⁰

1. يقطع *yaqta'a(u)* = he cuts, cuts off, severs (v. iii. m. s. impfct. from *qata'a* [*qaṭ'*], to cut. The final letter takes *fathah* for a hidden 'an in the *lām* of motivation (*li* meaning *kay*) coming before the verb. See *yaqta'ûna* at 2:27, p. 14, n. 10).

2. i.e., the unbelieving Makkan leaders. طرف (*taraf*) (sing.; pl. '*atrâf*') = part, utmost part, fringe, side.

3. يَكْبِتُ *yakbita(u)* = he repels with disgrace, stifles, restrains (v. iii. m. s. impfct. from *kabata* [*kabī*], to stifle. The final letter takes *fathah* for an implied 'an in 'aw coming before the verb).

4. يَنْقَلِبُوا *yanqalibû(na)* = they turn, turn about, retreat, fall back (v. iii. m. pl. impfct. from *inqalaba*, form VII of *qalaba* [*qalb*], to turn, to turn about. The terminal *nûn* is dropped because of a hidden 'an in the *fa* before the verb).

5. خَائِبِينَ *khâ'ibîn* (acc./gen. of *khâ'ibûn*, sing. *khâ'ib*) = disappointed, frustrated, thwarted, unsuccessful (active participle from *khâba* [*khaybah*], to fail, to be disappointed).

6. يَتُوبُ *yatûba(u)* = he forgives, he turns to, he returns (v. iii. m. s. imperative [from *tâba* [*tawb*, *tawbah* / *matâb*], to turn. The final letter takes *fathah* because of an implied 'an in 'aw coming before the verb). Technically *tâba* means, in respect of Allah, to turn in forgiveness and mercy; and in respect of man, to turn in repentance and resolve to reform. See *tâba* at 2:187, p. 89, n. 8.

7. يُعَذِّبُ *yu'adhhibu(u)* = he punishes, penalizes, chastises, torments (v. iii. m. s. impfct. from '*adhhaba*, form II [*ta'dhib*] of '*adhaba* [*'adhb*], to impede, to obstruct. See at 2:284, p. 151, n. 6. The final letter takes *fathah* because of the reason mentioned in the previous note).

8. ظَالِمُونَ *ẓâlimûn* (pl.; sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons. Active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See *ẓâlimîn* at 3:94, p. 193, n. 1; and *ẓâlimûn* at 2:229, p. 113, n. 9).

9. لَا تَأْكُلُوا *lâ ta'kulû* = you (all) do not eat, consume, devour (v. ii. m. pl. imperative {prohibition} from '*akala* [*'akhl/ma'kal*], to eat. See at 2:188, p. 90, n. 8).

10. رِبَا *riban* = usury, usurious interest, interest. See 2:275 and 280.

أَضْعَفًا مُّضَاعَفَةً in doubles¹ compounded,²

وَاتَّقُوا اللَّهَ and be afraid³ of Allah

لَعَلَّكُمْ تَفْلِحُونَ that you might succeed.⁴



وَاتَّقُوا النَّارَ 131. And beware of the fire

الَّتِي أُعِدَّتْ which has been prepared⁵



لِلْكَافِرِينَ for the unbelievers.

وَاطِيعُوا اللَّهَ 132. And obey⁶ Allah

وَالرَّسُولَ لَعَلَّكُمْ and the Messenger that you



تُرْحَمُونَ might be shown mercy.⁷

وَسَارِعُوا إِلَى 133. And rush⁸ towards

مَغْفِرَةٍ مِنْ رَبِّكُمْ forgiveness from your Lord

وَجَنَّةٍ and a paradise

عَرْضُهَا the width of which is

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth,

أُعِدَّتْ لِلْمُتَّقِينَ prepared for the godfearing⁹—



الَّذِينَ يُنْفِقُونَ فِي 134. Who spend¹⁰ in

السَّرَّاءِ وَالضَّرَّاءِ prosperity¹¹ and adversity,¹²

وَالَّذِينَ هُمْ عَلَىٰ أَعْيُنِهِمْ and are in control¹³ of anger,

وَالْعَافِينَ عَنِ النَّاسِ and forgiving¹⁴ to men.

وَاللَّهُ يُحِبُّ And Allah loves

1. أضعاف 'ad'âf (pl.; sing. di'f) = doubles, multiples. See at 2:245, p. 57, n. 7.

2. مضاعفة muḍā'afah (f.; m. مضاعف muḍā'af) = compounded, increased many times (passive participle from ḍā'afa, form III of ḍa'afa [ḍa'f], to double. See yuḍā'ifu at 2:261, p. 136, n. 12).

3. اتقوا ittaqû = you (all) beware, be on your guard, fear, be afraid (v. ii. m. pl. imperative from ittaqâ, form VIII of waqâ (waqy/wiqâyah), to guard, safeguard. See at 3:102, p. 196, n. 1).

4. تفلحون tufliḥûna = you (all) succeed, prosper (v. ii. m. pl. impfct. from 'aflaha, form IV of falaha [falḥ], to split. See at 2:189, p. 91, n. 10).

5. أعدت 'u'iddat = prepared, made ready (v. iii. f. s. past passive from 'a'adda, form IV of 'adda ['add], to count. See at 2:24, p. 13, n. 3).

6. أطيعوا aṭi'û = you (all) obey, be obedient, follow (v. ii. m. pl. imperative from 'aṭâ'a, form IV of ṭâ'a [ṭaw'], to obey. See at 3:50, p. 176, n. 1).

7. ترحمون turḥamûna = you (all) are shown mercy (v. ii. m. pl. impfct. passive from raḥima [raḥmah / marḥamah], to show mercy).

8. سارعوا sâri'û = you (all) hurry, hasten, run, dash, rush (v. ii. m. pl. imperative from sâra'a, form III of saru'a [sira'/sur'ah], to be quick. See yusâri'ûna at 3:114, p. 200, n. 16).

9. متقين muttaqîn — See n. 3 above and at 3:115, p. 201, n. 5; 3:76, p. 185, n. 8).

10. i.e., spend in the way of Allah, in charity. ينفقون yunfiqûna = they spend, expend, disburse, lay out (v. iii. m. pl. impfct. from 'anfaqa, form IV of nafaqa [nafaq], to be used up. See at 3:117, p. 201, n. 11; 2:273, p. 143, n. 10).

11. سراء sarra' = prosperity, happiness.

12. ضراء ḍarrâ' = affliction, suffering, illness, distress, adversity. See at 2:214, p. 103, n. 6; 2:177, p. 84, n. 3.

13. كاذمين kâzimîn (acc./gen. of kâzimûn, sing. kâzim = those who keep calm (in anger), are in control (of anger) (active participle from kazama [kazm/kuzûm], to conceal or suppress).

14. عافين 'âfin (acc./gen. of 'âfûn, sing. 'âfin) = forgiving, excusing, pardoning (active participle from 'afâ ['afw/'afâ'], to efface, to forgive. See ya'fûna at 2:237, p. 120, n. 4).

﴿١٣٦﴾ الْمُحْسِنِينَ the righteous.¹

وَالَّذِينَ 135. And those who,

إِذَا فَعَلُوا فَجَسَةً if they do a vile deed²

أَوْ ظَلَمُوا أَنْفُسَهُمْ or do wrong³ to themselves,

ذَكُرُوا اللَّهَ remember⁴ Allah

فَاسْتَغْفِرُوا and ask forgiveness⁵

لِذُنُوبِهِمْ for their sins⁶ —

وَمَنْ يَغْفِرُ الذُّنُوبَ and who can forgive⁷ sins

إِلَّا اللَّهَ except Allah —

وَلَمْ يَصِرُوا and do not persist⁸

عَلَى مَا عَمِلُوا in what they did

وَهُمْ يَعْلَمُونَ and they know.⁹



أُولَئِكَ 136. Such people,

جَزَاءُهم مَغْفِرَةٌ their reward is forgiveness¹⁰

مِنْ رَبِّهِمْ وَجَنَّاتُ from their Lord and gardens

تَجْرِي مِنْ تَحْتِهَا flowing¹¹ below them

الْأَنْهَارُ the rivers,¹²

خَالِدِينَ فِيهَا abiding for ever¹³ therein.

وَيَقَمُ أَجْرُ And excellent is the reward

الْعَامِلِينَ of the practising ones.¹⁴

فَدَخَلَتْ 137. There have passed¹⁵

1. *muhsinîn* = (acc./gen. of *muhsinûn*, sing. *muhsin*) = those who do right things, charitable (active participle from '*aḥsana*', form IV of *ḥasuna* [*ḥusn*], to be good. See at 2:236, p. 119, n. 11).

2. *fāḥishah* (pl. فواحش *fawāḥish*) = vile deed, grave sin, monstrosity, adultery, fornication. See *fahshā'* at 2:268, p. 140, n. 15.

3. i.e., by committing any sin. *ẓalamū* = they transgressed, did wrong, committed *shirk* (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *ẓālimîn* at 3:94, p. 193, n. 1).

4. i.e., they call to mind Allah. *dhakarū* = they remembered, called to mind (v. iii. m. pl. past from *dhakara* [*dhikr/tadhkār*], to remember. See *udhkurū* at 2:231, p. 115, n. 2).

5. *istaghfarū* = they asked for forgiveness (v. iii. m. pl. past from *istaghfara*, form X of *ghafara* [*ghafra/maghfirah/ghufrân*], to forgive. See *istaghfirū* at 2:199, p. 97, n. 2).

6. *dhunūb* (pl.; sing. *dhanb*) = sins, offences, crimes, misdeeds.

7. *yaghfiru* he forgives (v. iii. m. s. impfct. from *ghafara*. See at 2:284, p. 151, n. 5).

8. *yuṣirru(na)* = they insist, persist (v. iii. m. pl. impfct. from '*aṣurru*', form IV of *ṣarra* [*ṣarr/ṣarîr*], to creak, to tie up. The terminal *nûn* is dropped because of the particle *lam* coming before the verb).

9. i.e., they are aware and conscious of the offence and of the fault in persisting in it.

10. *maghfirah* = forgiveness, pardon, remission. See at 2:268, p. 1141, n. 1.

11. *tajrî* = she or it runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 3:15, p. 160, n. 5; 2:265, p. 139, n. 11).

12. *anḥâr* (sing. *nahr*) = rivers, streams. See at 2:25, p. 13, n. 8.

13. *khâlidîn* = living for ever, everlasting, eternal. See at 3:87, p. 190, n. 5).

14. *âmilîn* (acc./gen. of *âmilân*, sing. *âmil*) = the practising ones, the doers (act. participle from '*amila*' [*'amal*], to act).

15. *khalat* = she passed, passed away. See at 2:141, p. 66, n. 10).

مِنْ قَبْلِكُمْ سُنَّ before you ways of dealing;¹
 فَسِيرُوا فِي الْأَرْضِ so travel through² the earth
 فَانظُرُوا كَيْفَ كَانَ and see³ how was
 عَاقِبَةُ الْمُكَذِّبِينَ the end⁴ of the unbelievers.⁵



هَذَا بَيَانٌ 138. This⁶ is a statement⁷
 لِلنَّاسِ for mankind,
 وَهُدًى وَمَوْعِظَةٌ and guidance and advice⁸
 لِلْمُتَّقِينَ for the godfearing.⁹



وَلَا تَهِنُوا 139. And do not feel small¹⁰
 وَلَا تَحْزَنُوا nor be sad;¹¹
 وَأَنْتُمْ الْأَعْلَوْنَ for you will be the superiors¹²
 إِنْ كُنْتُمْ مُؤْمِنِينَ if you are believers.



إِنْ يَمَسُّكُمْ 140. If there has touched¹³
 قَرْحٌ you a sore,¹⁴
 فَقَدْ مَسَّ the people¹⁵ a sore like it;
 وَتِلْكَ الْأَيَّامُ and such are the days that
 نُدَاوِلُهَا بَيْنَ النَّاسِ We alternate¹⁶ among men,
 وَلِيَعْلَمَ اللَّهُ and that Allah may know¹⁷
 الَّذِينَ آمَنُوا those who believe

1. i.e., Allah's dealing with the unbelievers. سُنَن *sunan* (pl.; sing. *sunnah*) = ways of dealing, usages, practices, norms.

2. سِيرُوا *sîrû* = you (all) travel, go about, journey (v. ii. m. pl. imperative from *sâra* [*sayr*/*sayrûrah* / *masîr*/*masîrah*/*tasyâr*] to move, to travel).

3. انظروا *unzurû* = you (all) see, look at, observe (v. ii. m. pl. imperative from *nazara* [*nazar*/*manzar*], to see. See *yanzurûna* at 2:210, p. 100, n. 14).

4. عاقبة *âqibah* (s.; pl. عواقب '*awâqib*) = end, outcome, upshot, consequence, effect, result.

5. مُكَذِّبِينَ *mukadhdhibîn* (acc./gen. of *mukadhdhibûn*, sing. *mukadhdhib*) = those who cry lies (to), unbelievers (active participle from *kadhdhaba*, form II of *kadhiba* [*kidhb* /*kadhib* /*kadhbah* / *kidhbah*], to lie. See *kadhdhabû* at 3:11, p. 158, n. 3).

6. i.e., this Qur'ân.

7. بَيَانٌ *bayân* = statement, declaration, communiqué.

8. مَوْعِظَةٌ *maw'izah* (pl. *mawâ'iz*) = advice, exhortation, counsel. See at 2:275, p. 144, n. 10.

9. مُتَّقِينَ *muttaqîn*, see 3:133, p. 207, n. 9.

10. لَا تَهِنُوا *lâ tahinû* = do not feel small (v. ii. m. pl. imperative [prohibition] from *hâna* [*hawn*], to be easy, be of little importance. See *muhîn* at 2:90, p. 43, n. 7). The reference is to the temporary setback of the battle of 'Uḥud and such situations.

11. لَا تَحْزَنُوا *lâ tahzanû* = you (all) do not be sad, do not grieve (v. ii. m. pl. imperative [prohibition] from *hazana* [*huzn*/*hazan*], to be sad. See *yaḥzanûn* at 2:276, p. 145, n. 9).

12. أَعْلَوْنَ *'a'lawna* (pl.; sing. أعلى '*'a'lâ*) = higher ones, superiors, victors.

13. يَمَسُّ *yamsas* (*yamassu* from *yamsasu*) = he touches, feels (v. iii. m. s. impfct. from *massa* [*mass*/*masîs*], to feel, to touch. The final letter is vowelless (*sâkin*) for the verb is in a conditional clause (preceded by 'in). See at 3:47, p. 174, n. 1).

14. قَرْحٌ *qarḥ* (pl. *qurûḥ*) = wound, ulcer, sore.

15. i.e., the Makkan unbelievers at Badr.

16. نُدَاوِلُ *nudâwilu* = we alternate, rotate, cause to come by turn (v. i. m. pl. impfct. from *dâwala*, form III of *dâla* [*dawl*/*dawlah*], to rotate).

17. i.e., may make known; for Allah knows everything, open or secret.

وَيَتَّخِذَ مِنْكُمْ

شُهَدَاءَ² martyrs;

وَاللَّهُ لَا يُحِبُّ

الظَّالِمِينَ^{١٤٠} the wrong-doers.

141. And that

وَلِيُمَحِّصَ اللَّهُ

Allah may refine³

الَّذِينَ آمَنُوا those who believe

وَيَمْحَقَ الْكَافِرِينَ^{١٤١} and eliminate⁴ the infidels.

أَمْ حَسِبْتُمْ

أَنْ تَدْخُلُوا الْجَنَّةَ^{١٤٢} that you will enter⁶ paradise

وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ

جَاهَدُوا مِنْكُمْ^{١٤٣} those of you who fight⁸

وَيَعْلَمُ الصَّابِرِينَ^{١٤٤} and knows the steadfast?⁹

وَلَقَدْ كُنْتُمْ

تَسْتَوْنَ الْمَوْتَ^{١٤٥} wishing¹⁰ for death¹¹

قَبْلَ أَنْ تَلْقَوْهُ before meeting it;

فَقَدْ رَأَيْتُمُوهُ now you have just seen it,

وَأَنْتُمْ تَنْظُرُونَ^{١٤٦} and you were looking on.

Section (Rukû') 15

وَمَا مُحَمَّدٌ

إِلَّا رَسُولٌ 144. And Muhammad is not

1. يتخذ *yattakhidha(u)* = he takes, he takes to himself (v. iii. m. s. impfct. in form VIII of *akhadha* [akhdh], to take. See at 2:165, p. 77, n. 10. The final letter takes *fathah* because of the particle *lâm* with implied '*an* (*li* in the sense of *kay*, i.e., *lâm* of motivation) coming before the previous verb to which this verb is conjunctive).

2. شهداء *shuhadâ'* (sing. *shahîd*) = witnesses, martyrs. See at 2:133, p. 63, n. 1.

3. يمحس *yumahhisa(u)* = he refines, purifies, rectifies, (v. iii. m. s. impfct. from *mahhisa*, form II of *mahasa* [mahs], to purify, to render clear. The final letter takes *fathah* for the reason stated at n. 1 above).

4. يمح *yamhaqa(u)* = he eliminates, effaces, erases, eradicates, annihilates, exterminates, destroys (v. iii. m. s. impfct. from *mahaqa* [mahq], to efface. The final letter has taken *fathah* for the reason stated at n. 1 above).

5. حسبت *hasibtum* = you (all) calculated, reckoned, thought, deemed (v. ii. m. pl. past from *hasaba* [hasb/hisâb], to calculate. See at 2:214, p. 103, n. 2).

6. تدخلوا *tadkhulû(na)* = you (all) enter, get into (v. ii. m. pl. impfct. from *dakhala* [dukhûl], to enter. The terminal *nûn* is dropped because of the particle '*an* coming before the verb. See *dakhala* at 3:37, p. 170, n. 1).

7. i.e., makes known; for He knows everything.

8. جاهدوا *jâhadû* = they fought, struggled hard, strove (v. iii. m. pl. past from *jâhada*, form III of *jahada* [jahd], to strive. See at 2:218, p. 106, n. 5).

9. i.e., steadfast in the hour of trial and fighting. صابرين *sâbirîn* (acc./gen. of *sâbirûn*, pl. of *sâbir*) = the patient, persevering, steadfast (active participle from *ṣabara* [ṣabr], patience, forbearance. See at 3:142, p. 160, n. 10).

10. تمنون *tamannawna* (originally *tatamannawna*) = you wish, desire, yearn (v. ii. m. pl. impfct. from *tamannâ*, form V of *manâ* [manw/ many], to put to test, tempt. See *yatamannawna* at 2:95, p. 45, n. 5).

11. i.e., you had been eager for meeting the enemies and attaining martyrdom. The '*âyah* refers to the state of feeling of a section of the Muslims before the battle of 'Uḥud and after it.

قَدْ خَلَتْ There have passed away¹

مِنْ قَبْلِهِ الرُّسُلُ before him the Prophets.

أَفَايُن مَاتَ أَوْ قُتِلَ If then he dies or is killed,

أَنْقَلَبْتُمْ will you turn round²

عَلَى أَعْقَابِكُمْ on your heels?³

وَمَنْ يَنْقَلِبْ And he who turns round⁴

عَلَى عَقْبَيْهِ on his heels

فَلَنْ يَضُرَّ اللَّهَ will not harm⁵ Allah

شَيْئًا whatever.

وَسَيَجْزِي اللَّهَ And Allah will reward⁶

الشَّاكِرِينَ the grateful.⁷

وَمَا كَانَ 145. And it is not possible

لِنَفْسٍ أَنْ تَمُوتَ for any being that it dies

إِلَّا بِإِذْنِ اللَّهِ except by Allah's leave —

كِتَابًا مُوَجَّلًا as a writ⁸ fixed in time.⁹

وَمَنْ يُرِدْ And whoever desires¹⁰

ثَوَابَ الدُّنْيَا the reward¹¹ of this world

نُؤْتِيهِ مِنْهَا We shall give him of it;

وَمَنْ يُرِدْ and whoever desires

ثَوَابَ الْآخِرَةِ the reward of the hereafter

نُؤْتِيهِ مِنْهَا We shall give him of it;

وَسَنَجْزِي and We shall reward¹²

الشَّاكِرِينَ the grateful.

1. خَلَتْ *khalat* = she passed, passed away, became empty, became alone, went privately (v. iii. f. s. past from *khalā* [*khulā*/'*khalā*']). See at 3:137, p. 208, n. 15).

2. انْقَلَبْتُمْ *inqalabtum* = you (all) turned round, turned, turned about, retreated, fell back (v. ii. m. pl. past from *inqalaba*, form VII of *qalaba* [*qalb*], to turn, to turn about. See *yanqalibū* at 3:127, p. 206, n. 4).

3. اَعْقَابُ 'a'qāb (pl.); sing. 'aqib) = heels, ends.

4. يَنْقَلِبُ *yanqalib(u)* = he turns round, turns, turns about (v. iii. m. s. impfct. from *inqalaba*. See n. 2 above). The final letter is vowelless (*sâkin*) because the verb is part of a conditional clause (preceded by *man*).

5. يَضُرُّ *yadurra(u)* = he harms, damages, hurts, adversely affects (v. iii. m. s. impfct. from *darra* [*darr*], to harm. See at 3:120, p. 203, n. 14. The final letter takes *fathah* because of the particle *lan* coming before the verb.)

6. يَجْزِي *yajzi* = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazā* [*jazā*'], to reward. See *tajzi* at 2:123, p. 58, n. 6).

7. شَاكِرِينَ *shâkirîn* (acc/gen. of *shâkirîn*, sing. *shakir*) = appreciative, thankful, grateful. Active participle from *shakara* [*shukr* /*shukrân*], to thank. See *shâkir* at 2:158, p. 75, n. 1).

8. كِتَاب *kitāb* = writing, writ, book., document, contract. The 'āyah reminds that none can die except by Allah's will and leave and therefore Muslims should not hesitate to fight in the way of Allah for fear of death.

9. مُوَجَّل *mu'ajjal* = fixed in time, deferred, postponed, delayed, deadlined. Passive participle from 'ajjala, form II of 'ajila ['ajal], to linger.

10. يُرِيدُ *yurid* (*yuridu*) = he intends, desires, has in mind (v. iii. m. s. impfct. form 'arāda, for IV from *rāda* [*rawd*], to walk about. The final letter becomes vowelless (*sâkin*) and so the medial *yā* is dropped because the verb is in a conditional clause (preceded by *man*). See *yuridu* at 3:108, p. 198, n. 6).

11. ثَوَاب *thawāb* = reward, recompense, requital. *najzi* = we reward, recompense, requite (v. i. pl. impfct. from *jazā* [*jazā*'], to repay. See *yajzi* at n. 6 above).

وَكَايِن مِّن 146. And how many a
 نَبِيٍّ قَاتَلَ Prophet waged war,¹
 مَعَهُ رِئُيُونَ with him devout savants²
 كَثِيرٌ in numbers;
 فَمَا وَهِنُوا but they did not languish³
 لِمَا أَصَابَهُمْ for what afflicted⁴ them
 فِي سَبِيلِ اللَّهِ in the way of Allah;
 وَمَا ضَعُفُوا nor did they become weak⁵
 وَمَا اسْتَكَانُوا nor did they give in.⁶

وَاللَّهُ يُحِبُّ الصَّابِرِينَ And Allah loves the patient.⁷



وَمَا كَانَ قَوْلُهُمْ 147. And they uttered nothing
 إِلَّا أَنْ قَالُوا رَبَّنَا except saying: "Our Lord,
 اغْفِرْ لَنَا ذُنُوبَنَا forgive⁸ us our sins⁹
 وَإِسْرَافَنَا فِي أَمْرِنَا and our excesses¹⁰ in our act,
 وَثَبِّتْ أَقْدَامَنَا and make firm¹¹ our feet¹²
 وَأَنْصُرْنَا عَلَى and give us victory¹³ over
 الْقَوْمِ الْكَافِرِينَ the infidel people."



فَأَنصَرَهُمُ اللَّهُ 148. So Allah gave them
 ثَوَابَ الدُّنْيَا the reward of this world
 وَحَسَنَ ثَوَابٍ and the fairest reward¹⁴
 الْآخِرَةِ وَاللَّهُ of the hereafter; and Allah
 يُحِبُّ الْمُحْسِنِينَ loves the righteous.¹⁵



1. قَاتَلَ *qātala* = he fought, battled, waged war (v. iii. m. s. past in form III of *qatala* [qatl], to kill. See *yuqâtîlû* at 3:111, p. 199, n. 9).

2. رِئُيُونَ *ribbiyyûn* (pl.; sing. رِبِّيٌّ *ribbiyy*) = devout savants, large bands.

3. وَهِنُوا *wahanû* = they lost heart, felt run down, languished (v. iii. m. pl. past from *wahana* [wahn], to be weak, to languish).

4. أَصَابَ *'aṣāba* = he or it hit, reached, affected, befell, afflicted (v. iii. m. s. past in form IV of *ṣāba* [ṣawb / ṣaybūbah], to hit, to be right. See at 2:265, p. 139, n. 2).

5. ضَعُفُوا *ḍa'ufû* = they became weak, feeble, languid (v. iii. m. pl. past from *ḍa'ufa* [ḍu'f/ḍu'f], to become weak).

6. اسْتَكَانُوا *istakânû* = they gave in, yielded, surrendered (v. iii. m. pl. past from *istakāna*, form X of *kāna* [kawn], to be).

7. i.e., steadfast in the hour of trial and fighting. صَابِرِينَ *ṣābirîn* (acc./gen. of *ṣābirûn*, pl. of *ṣābir*) = the patient, persevering, steadfast (active participle from *ṣabara* [ṣabr], patience, forbearance. See at 3:142, p. 160, n. 9).

8. اغْفِرْ *ighfir* = you forgive, pardon (v. ii. m. s. imperative from *ghufara* [ghufir / ghufirân / maghfirah], to forgive. See at 2:286, p. 153, n. 7).

9. ذُنُوبَ *dhunûb* (pl.; sing. *dhanb*) = sins, offences, crimes. See at 3:135, p. 208, n. 6.

10. اسْرَافَ *israf* = intemperance, extravagance, waste, immoderateness, excesses, transgression.

11. ثَبِّتْ *thabbit* = (you) make firm, stabilize, strengthen (v. ii. m. s. imperative from *thabbata*, form II of *thabata* [thabât/thubût], to stand firm. See at 2:250, p. 127, n. 10).

12. i.e., our stand in fighting against the enemies. أَقْدَامَ *'aqdām* (pl.; sing. *qadam*) = feet, steps.

13. اَنْصُرْ *unṣur* = (you) give victory, help (v. ii. m. s. imperative from *naṣara* [naṣir/nuṣûr], to help, to give victory. See at 2:286, p. 153, n. 10).

14. i. e., paradise.

15. مُحْسِنِينَ *muḥsinîn* = (acc. /gen. of *muḥsinûn*, sing. *muḥsin*) = those who do right things, righteous, charitable (active participle from *'aḥsana*, form IV of *ḥasuna* [ḥusn], to be good. See at 3:134, p. 208, n. 1).

Section (Rukû') 16

يَا أَيُّهَا الَّذِينَ

آمَنُوا 149. O you who believe,

إِنْ تَطِيعُوا if you obey¹

الَّذِينَ كَفَرُوا those who disbelieve

يَرُدُّوكُمْ they will drive you back²عَلَى أَعْقَابِكُمْ on your heels³فَتَقَلِبُوا and then you will turn back⁴خَسِرِينَ⁵ as losers.⁵

بَلِ اللَّهُ 150. Nay, Allah is

مَوْلَاكُمْ your Guardian-Proteor;⁶

وَهُوَ خَيْرٌ and He is the best of

النَّاصِرِينَ⁷ helpers.⁷سَنُقِ 151. We shall plunge⁸

فِي قُلُوبِ الَّذِينَ in the hearts of those who

كَفَرُوا disbelieve

الرُّعْبَ بِمَا أَشْرَكُوا⁹ panic;⁹ for they set partners¹⁰

بِاللَّهِ مَا with Allah, for which

لَمْ يُنَزَّلْ بِهِ He had not sent down

سُلْطَانًا any authority;¹¹وَمَا أُولَهُمْ and their abode¹² will be

النَّارُ وَبِئْسَ the fire; and bad will be

مَثْوًى the habitation¹³

الْفَظْلِيِّينَ of the transgressors.

1. تطيعوا *tuṭī'û(na)* = you (all) obey, comply with, accede to (v. ii. m. pl. impfct. from *'atâ'a*, form IV of *ṭâ'a* [ṭaw']). to obey. The terminal *nûn* is dropped because the verb is in a conditional clause (preceded by *'in*). See at 3:100, p. 195, n. 2.

2. يردو *yaruddû(na)* = they drive back, put back, send back, repel (v. iii. m. pl. impfct. from *radda* [radd], to put back. The terminal *nûn* is dropped because the verb is the conclusion of a conditional clause. See *yaruddûna* at 3:100, p. 195, n. 3).

3. i.e., they will make you revert to unbelief. أعقاب *'a'qâb* (pl.; sing. *'aqib*) = heels, ends. See at 3:144, p. 211, n. 4.

4. تَقْلِبُوا *tanqalibû(na)* = you turn round, turn back, turn about (v. ii. m. pl. impfct. from *inqalaba*, form VII of *qalaba* [qalb], to turn, to turn about. The terminal *nûn* is dropped for the verb comes as conclusion of a conditional clause. See *yanqalibû* at 3:127, p. 206, n. 4).

5. خاسرين *khâsirîn* (acc./gen. of *khâsirân*, sing. *khâsir*) = losers, those in loss, those that incur loss (active participle from *hasara* [khasr /khasâr /khasârah /khusrân] to lose. See at 3:86, p. 189, n. 5).

6. مولى *mawlâ* = Lord-Protector, Guardian-Protector, Sovereign. See at 2:286, p. 153, n. 9.

7. ناصرين *nâsirîn* (acc./gen. of *nâsirûn*, sing. *nâsir*) = helpers, protectors, assistants (active participle from *naṣara* [naṣr/ nuṣûr], to help. See at 3:91, p. 192, n. 2).

8. نلقى *nulqî* = We throw, cast, fling, plunge (v. iii. m. pl. impfct. from *'alqâ*, form IV of *laqiya* [liqâ' /luqyân/luqy/luqyah/luqan], to meet. See *yulqûna* at 3:44, p. 173, n. 1).

9. رعب *ru'b* = terror, panic, fright, alarm.

10. أشركوا *'ashrakû* = they set partners, associated, gave a share (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [shirk/sharikah], to share. See *nushrika* at 3:64, p. 180, n. 6).

11. سلطان *sulṭân* = authority, mandate, authorization, power, might, rule, dominion.

12. مأوى *ma'wan* = place of refuge, abode, shelter, retreat, habitation.

13. مَثْوًى *mathwan* = habitation, resting place, dwelling, abode.

وَلَقَدْ صَدَقَكُمُ اللَّهُ 152. And true indeed Allah
 وَعَدَهُ proved to you His promise
 إِذْ تَحْسُونَهُمْ when you were killing¹ them
 بِإِذْنِهِ by His leave,
 حَتَّى إِذَا فَشِلْتُمْ till you lost vigour²
 وَتَنَزَعْتُمْ فِي الْأَمْرِ and disputed³ about the order
 وَعَصَيْتُمْ and disobeyed⁴
 مِنْ بَعْدِ مَا أَرَاكُمْ after that He had shown you
 مَا تُحِبُّونَ what you love.
 مِنْكُمْ There are among you those
 يُرِيدُ الدُّنْيَا who desire this world, and
 مِنْكُمْ there are among you those
 يُرِيدُ الْآخِرَةَ who desire the hereafter.
 ثُمَّ صَرَفَكُمْ Thereafter He diverted⁵ you
 عَنْهُمْ from them
 لِيَبْلِيَكُمْ that He might test⁶ you;
 وَلَقَدْ عَفَا عَنْكُمْ and indeed He forgave you;
 وَاللَّهُ ذُو فَضْلٍ and Allah is Full of Grace
 عَلَى الْمُؤْمِنِينَ upon the believers.

﴿١٥٢﴾

إِذْ 153. When
 تَصْعَدُونَ you were running⁷ uphill and
 وَلَمْ تَكُنْ عَلَى أَحَدٍ were not caring⁸ for anyone;
 وَالرَّسُولُ while the Messenger

1. تحسبون *tahussûna* = you (all) kill, extirpate (v. ii. m. pl. impfct. from *hassa* [hiss/hass], to make one's perceiving power dead, i.e., to kill). The 'ayah refers to the battle of 'Uḥud. The Prophet, peace and blessings of Allah be on him, placed a select band of 50 archers on top of a strategic hill at the field of 'Uḥud to guard the rear of the Muslim army, instructing them not to leave their position whatever happened in the field of battle. Soon the enemy ranks were broken and they retreated in all haste, the Muslims pursuing them and capturing booty. At this sight the archers, excepting some ten of them, left their position to collect booty. Noticing this the enemy cavalry appeared from the rear, attacked the Muslims and killed a number of them including Ḥamzah (r.a.). The Prophet himself, peace and blessings of Allah be on him, was wounded. This and the following few 'ayahs remind the Muslims that what had happened to them was due to their disregard of the instructions given to them.

2. فشلتُم *fashiltum* = you (all) lost vigour, lost heart, despaired, failed (v. ii. m. pl. past from *fashila* [fashal], to lose heart, be cowardly, fail. See *tafshalâ* at 3:122, p. 204, n. 7).

3. تنازعتم *tanâza'tum* = you (all) disputed, contended, contested, attempted to wrest {from one another} (v. ii. m. pl. past from *tanâza'a*, form VI of *naza'a* [naz'], to pull out, to remove, to take away. See *tanzî'u* at 3:26, p.165, n. 3).

4. عصيتُم *'aṣaytum* = you (all) rebelled, defied, disobeyed (v. ii. m. pl. past from *'aṣâ* ['iṣyân/ma'ṣiyah], to rebel, to oppose, to disobey, to defy. See *'asaw* at 3:112, p. 200, n. 4).

5. صرف *ṣarafa* = he turned away, diverted (v. iii. m. s. past from *ṣarf*, to turn, to turn away).

6. يبتلي *yabṭaliya* = he tests, tries, afflicts (v. iii. m. s. impfct. in form VIII of *balâ* [balw / balâ'], to test, to try. The final letter takes *fathah* because of a hidden 'an in *lâm* (li) coming before the verb. See *ibṭalâ* at 2:124, p. 58, n. 12).

7. تصعدون *tuṣ'idûna* = you (all) go upwards, ascend, run upland, (v. ii. m. pl. impfct. from *'aṣ'ada*, form IV of *ṣa'ida* [ṣu'ûd], to climb).

8. تلوون *talwûna* = you turn, twist, look back, avert, think back, pay attention or heed to, care (v. ii. m. pl. impfct. from *lawâ* [lawayy/lawiy], to turn, to bend. See *yalwûna* at 378, p. 186, n. 2).

يَدْعُوكُمْ فِي أَرْخَاكُمْ was calling¹ you in your rear.

فَاتَّبَعَكُمْ So Allah requited² you

عَمَّا يَغْمُرُ with one distress³ for another

لِكَيْلَا تَحْزَنُوا so that you lament not over

عَلَى مَا فَاتَكُمْ what slipped away⁴ from you

وَلَا مَا أَصْبَرَكُمْ nor over what befell⁵ you.

وَاللَّهُ حَبِيرٌ And Allah is All-Aware

بِمَا تَعْمَلُونَ of what you do.

ثُمَّ أَنْزَلَ عَلَيْكُمْ 154. Then He sent down⁶ on

مِنْ بَعْدِ الْقَمَرِ you, after the distress,

أَمْنَةً تُمَاسًا security⁷ – somnolence⁸

يَتَشَوَّطُ بَيْنَكُمْ وَبَيْنَكُمْ overcoming⁹ a group¹⁰ of you,

وَمَا يَنْفَعُ while another group,

قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ whose selves worried¹¹ them,

يَظُنُّونَ بِاللَّهِ thought¹² about Allah

غَيْرَ الْحَقِّ that which was not right –

ظَنٍّ الْجَاهِلِيَّةِ a notion of ignorance.

يَقُولُونَ هَلْ لَنَا They said: "Have we any part

مِنَ الْأَمْرِ مِنْ شَيْءٍ in the matter whatever?"

قُلْ إِنَّ الْأَمْرَ كُلَّهُ Say: "Verily the matter solely

لِلَّهِ belongs to Allah."

يُخْفُونَ فِي أَنْفُسِهِمْ They hide¹³ within themselves

مَا لَا يُبْدُونَ لَكَ what they express¹⁴ not to you.

1. i. e., at the battle-field of 'Uḥud. يدعو *yad'û* = he calls, invites (v. iii. m. s. impfct. from *da'â* [*du'â*]), to call. See *yad'ûna* at 3:104, p. 197, n.2).

2. أثاب *'athâba* = he requited, rewarded, repaid, (v. iii. m. s. past. in form IV of *thâba* [*thawb*]), to come back. See *thawâb* at 3:145, p. 211, n. 11).

3. غم *ghamm* = grief, affliction, distress.

4. i.e., of victory and booty for their disregard of the Prophet's instructions. فات *fâta* = he slipped away, escaped, eluded (v. iii. m. s. past from *fawilfawât*, to pass away, slip away).

5. أصاب *'asâba* = he hit, reached, befell, afflicted (v. iii. m. s. past in form IV of *âba* [*âwab* / *âyabûbah*], to hit, to be right. See *'asâbat* at 3:117, p. 202, n. 3).

6. أنزل *'anzala* = he sent down (v. iii. m. s. impfct. in form IV of *nazala* [*nuzûl*]), to come down. See at 3:7, p. 156, n. 1).

7. أمنة *'amanah* = 'amn = security, safety, peace.

8. نعاس *nu'âs* = somnolence, sleepiness, drowsiness. After the Prophet had withdrawn the Muslims to safety in the valley of 'Uḥud. The Muslims had a spell of somnolence which recouped their energy.

9. يَغْشَى *yaghshâ* = he covers, overcomes (v. iii. m. s. impfct. from *ghashiya* [*ghashy/ghishâwah*], to cover. See *ghishâwah* at 2:7, p. 6, n. 8).

10. طائفة *ṭā'ifah* (pl. طوائف *ṭawâ'if*) = section of people, sect, group, band. See at 3:72, p. 183, n. 3.

11. i.e., the hypocrites. أهتمت *'ahammât* = she concerned, preoccupied, worried, distressed, affected (v. iii. f. s. past from *'ahamma*, form IV of *hamma* [*hamm/mahammah*], to distress).

12. يَظُنُّونَ *yazunnûna* = they suppose, conjecture, think; also, they firmly believe (v. iii. m. pl. impfct. from *ẓanna* [*ẓann*]), to firmly believe, to suppose. See at 2:249, p. 127, n. 3).

13. يَخْفُونَ *yukhfûna* = they hide, conceal, secrete (v. iii. m. pl. impfct. from *'akhfâ*, form IV of *khafiya* [*khafâ/khifâ/khufyah*], to be hidden. See *tukhfî* at 3:118, p. 202, n. 15).

14. يُبْدُونَ *yubdûna* = they express, make known, disclose (v. iii. m. pl. impct. from *'abdâ*, form IV of *badâ* (*budûww/badâ'*), to appear, to become clear. See *tubdû* at 2:2:284, p. 151, n. 2).

يَقُولُونَ لَوْ كَانَ لَنَا
مِنْ الْأَمْرِ شَيْءٌ
مَا قُتِلْنَا
هَهُنَا

They say: "Had we had
in the matter any part, we
would not have been killed'¹
in here."

قُلْ لَوْ كُنْتُمْ
فِي بُيُوتِكُمْ
لَبَرَّرَ

Say: " Even if you had been
in your homes, there
surely would have come out²

الَّذِينَ كُتِبَ عَلَيْهِمُ
الْقَتْلُ

those on whom was decreed
the killing

إِلَىٰ مَضَاجِعِهِمْ
وَلِيَبْتَلِيَ اللَّهُ

to their dying-spots;³
and that Allah might test⁴

مَا فِي صُدُورِكُمْ
وَنَنِمِّحَصَ
مَا فِي قُلُوبِكُمْ

what is in your breasts⁵
and that He might rectify⁶
what is in your hearts.

وَاللَّهُ عَلِيمٌ
بِذَاتِ الصُّدُورِ

And Allah is All-Knowing
of what is in the breasts.



إِنَّ الَّذِينَ
تَوَلَّوْا مِنْكُمْ
يَوْمَ

155. Verily those who
turned away⁷ of you
on the day

التَّيْنِ الْجَمْعَانِ
إِنَّمَا اسْتَزَلَّهُمُ
السَّيْطَانُ

the two hosts⁸ met,⁹
there only toppled¹⁰ them
Satan

بِبَعْضِ مَا كَسَبُوا
وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ

because of some of what
they had acquired¹¹ (of sin);
but Allah has forgiven them

1. قُتِلَا *qutilnâ* = we were killed, slain, put to death (v. i. pl. past passive, from *qatala* [qatl], to kill. See *qâtala* at 3:146, p. 212, n. 1). This part of the 'ayah speaks about the murmurings of the hypocrites after the battle of 'Uḥud.

2. بَرَزَ *baraza* = he came out, appeared, emerged (v. iii. m. s. past from *baraza* [burûz], to come into view. See *barazû* at 2:250, p. 127, n. 8).

3. مَضَاجِعُ *madâjî* (pl.; sing. مَضْجَع *madja'*) = beds, couches, places for lying down, dying-spots (adverb of place from *daja'a* [daj'/dujû'], to lie down, lie on one's side). This part of the 'ayah stresses that life and death is in Allah's Hand and none can avert, hasten or delay it.

4. يَبْتَلِي *yabtaliya* = he tests, tries, afflicts (v. iii. m. s. impfct. in form VIII of *balâ* [balw / balâ], to try. The final letter takes *fathah* because of a hidden 'an in *lâm* (li in the sense of *kay*) coming before the verb. See at 3:152, p. 214, n. 6).

5. صُدُورٍ *sudûr* (pl.; sing. صدر *sadr*) = breasts, chests, bosoms, hearts, front, beginning, start. See at 3:119, p. 203, n. 8.

6. يَمْحَصُ *yumahḥiṣa(u)* = he refines, purifies, rectifies, puts right (v. iii. m. s. impfct. from *maḥḥaṣa*, form II of *maḥaṣa* [maḥṣ], to purify, to render clear. The final letter takes *fathah* because of the reason mentioned at n. 4 above. See at 3:141, p. 210, n. 3).

7. تَوَلَّوْا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 3:32, p. 168, n. 2).

8. جَمْعَانِ *jam'an* (dual of جمع *jam'*) = two hosts, two gatherings. The reference is to the encounter of the two armies of the Muslims and the Makkan unbelievers at 'Uḥud.

9. التَّيْنِ *iltaqâ* = he met, encountered, confronted (v. iii. m. s. past in form VIII of *laqiya* [liqâ' /luqyân /luqy /luqyah /luqan], to meet. See *iltaqatâ* at 3:13, p. 159, n. 2).

10. اسْتَزَلَّ *istazalla* = he caused to slip/ err, toppled (v. iii. m. s. past in form X of *zalla* [zala], to slip, stumble, to commit an error. See 'azalla at 2:36, p. 19, n. 6).

11. كَسَبُوا *kasabû* = they earned, acquired, gained, gathered (v. iii. m. pl. past from *kasaba* [kasb], to gain. See at 2:64, p. 138, n. 10).

إِنَّ اللَّهَ Verily Allah is

عَفُورٌ Most Forgiving,

حَلِيمٌ Most Forbearing.

Section (Rukû') 17

يَا أَيُّهَا الَّذِينَ آمَنُوا 156. O you who believe,

لَا تَكُونُوا كَالَّذِينَ do not be like those who

كَفَرُوا وَقَالُوا disbelieve and say

لِإِخْوَانِهِمْ إِذَا to their brethren¹ when

صَرَبُوا فِي الْأَرْضِ they travel through² the earth

أَوْ كَانُوا غُرَى or are out on fighting;³

لَوْ كَانُوا عِنْدَنَا "If they remained with us

مَا مَاتُوا they would not have died

وَمَا قُتِلُوا nor been killed"⁴ –

لِيَجْعَلَ اللَّهُ ذَٰلِكَ so that Allah might make it

حَسْرَةً فِي قُلُوبِهِمْ a regret⁵ in their hearts;

وَاللَّهُ يُحْيِي for Allah gives life⁶

وَيُمِيتُ and causes death;⁷ and Allah

بِمَا تَعْمَلُونَ is about what you do

بَصِيرٌ All-Seeing.⁸

وَلَيْن قُتِلْتُمْ 157. And if you are killed⁹

فِي سَبِيلِ اللَّهِ أَوْ مِتُّمُ in the way of Allah or die,

لَعَفْوَرةٌ مِنَ اللَّهِ surely forgiveness from Allah

وَرَحْمَةٌ خَيْرٌ and mercy are better

1. The 'āyah refers to what the Madinan unbelievers and hypocrites said to their fellow unbelievers and hypocrites after the temporary set-back for the Muslims at the battle of 'Uḥud. اخوان *'ikhwān* (pl.; sing. *'akh*) = brethren, brothers.

2. ضربوا *darabu* = they struck, hit, beat (v. iii. m. pl. past from *darba* [*darb*] to beat. *Darba fī al-'arḍ* is an idiomatic expression meaning to travel, to go about in the land, especially for trade or in search of livelihood. See at 2:273, p. 173, n. 4).

3. غزى *ghuzzan* (originally *ghuzah*, sing *ghāzin*) = fighters in the way of Allah. Active participle from *ghazā* [*ghazw*], to strive, to conquer).

4. قُتِلُوا *qutilū* = they were killed (v. iii. m. pl. past passive from *qatala* [*qatl*], to kill. See *qutilnā* at 3:154, p. 216, n. 1).

5. i.e., such thoughts and want of faith on their part might be a cause of regrets for them in the long run. (See Al-Ṭabarī, pt. IV, p. 148; Al-Baḥr, III, 402). حَسْرَةٌ *hasrah* (pl. *hasarāt*) = regret, lamentation, grief, sorrow, distress. See *hasarāt* at 2:167, p. 79, n. 4).

6. يُحْيِي *yuhyi* = he gives life, brings to life, animates, reanimates, revivifies (v. iii. m. s. impfct. from *'ahyā*, form IV of *hayiya* [*hayāh*], to live. See at 2:259, p. 134, n. 9).

7. يُمِيتُ *yumītu* = he causes death, puts to death (v. iii. m. s. impfct. from *'amāta*, form IV of *māta* [*mawt*], to die. See at 2:257, p. 133, n. 5).

8. بَصِيرٌ *baṣīr* = All-Seeing, All-Observing. See at 2:265, p. 139, n. 7).

9. While the previous āyah disapproves of the conduct of the unbelievers and hypocrites and asks the Muslims not to be like them, the present 'āyah encourages the Muslims to keep up their spirits and participate enthusiastically in the fightings for the cause of Allah, assuring them that if they were killed or died in the way of Allah they would be rewarded with Allah's forgiveness and mercy, i.e. *jannah*, which are far better than what the unbelievers and hypocrites accumulate of sins and worldly gains. (See Al-Ṭabarī, pt. IV, 149; Al-Baḥr, III, 404-405). قُتِلْتُمْ *qutiltum* = you (all) were killed, slain, put to death (v. ii. m. pl. past passive from *qatala* [*qatl*], to kill. See n. 4 above).

ثَمَّ يَجْمَعُونَ than all that they amass.¹

وَلَيْنَ مَتَّ 158. And if you die²

أَوْ قُتِلْتُمْ لَا إِلَهَ or are killed, surely to Allah

تُحْشَرُونَ you all will be assembled.³

فِيمَا رَحِمَ مِنَّا 159. And by Allah's mercy

لَئِنْ لَمْ you became soft⁴ with them;

وَلَوْ كُنْتَ فَظًا and had you been rude⁵

غَلِيظَ الْقَلْبِ being hard-hearted,⁶

لَافْتَضُوا surely they would have

مِنْ حَوْلِكَ dispersed⁷ from around you.

فَاعْفُ عَنْهُمْ So condone⁸ them

وَأَسْتَغْفِرْ لَهُمْ and ask forgiveness⁹ for them

وَشَاوِرْهُمْ and consult¹⁰ them

فِي الْأَمْرِ in the affair;

فَإِذَا عَزَمْتَ and if you take a decision¹¹

فَتَوَكَّلْ عَلَى اللَّهِ rely¹² on Allah.

إِنَّ اللَّهَ يُحِبُّ Verily Allah loves

الْمُتَوَكِّلِينَ the relying ones.¹³

إِنْ يَنْصُرْكُمُ اللَّهُ 160. If Allah helps you

فَلَا غَالِبَ لَكُمْ none can overcome you;

وَإِنْ يَخْذُلْكُمْ and if He abandons¹⁵ you,

فَمَنْ ذَا الَّذِي then who is there

1. يجمعون *yajma'ûna* = they (all) accumulate, gather, collect, amass, bring together (v. iii. m. pl. impfct. from *jama'a* [jam'], to gather, to collect).

2. i.e., if you die in the natural process.

3. i.e., on the Day of Judgement for assessment and reward. تحشرون *tuhsharûna* = you are gathered, collected, assembled, mustered, herded (v. ii. m. pl. impfct. passive from *hashara* [hashr], to gather. See at 3:12, p. 158, n. 7).

4. This 'âyah alludes to the Prophet's moderation in dealing with those who disregarded his instructions at the battle of 'Uḥud. لنت *linta* = you became soft, mild, tender, supple (v. ii. m. s. past from *lâna* [lin/layân], to be soft).

5. فظ *fazz* (s.; pl. *'afzâz*) = rude, coarse, impolite, uncouth, rough.

6. غليظ *ghalîz* (s.; pl. *ghilâz*) = thick, crude, rough, uncouth, harsh. *ghalîz al-qalb* = hard-hearted.

7. انفصروا *infaddû* = they dispersed, scattered, broke up, disbanded (v. iii. m. pl. past from *infadda*, form VII of *fadda* [fadd], to break, to scatter).

8. اعف *u'fu* = you efface, forgive, excuse, condone (v. ii. m. pl. imperative from *'afû* ['afw/'afû], to efface, to forgive. See at 2: 286, p. 153, n. 6).

9. شاور *shâwir* = you consult, take counsel, seek advice (v. ii. m. s. imperative from *shâwara*, form III of *shâra* [shawr], to look nice. See *tashâwur* at 2:233, p. 117, n. 4).

10. عزمت *'azamta* = you took a decision, resolved, determined, made up your mind, (v. ii. m. s. past from *'ajama* ['azn/'azîmah], to resolve. See *'azamû* at 2:227, p. 111, n. 6).

11. توكل *tawakkal* = you depend, put your trust in, rely, appoint as representative (v. ii. m. s. imperative from *tawakkala*, form V of *wakala* [wakl/wukûl], to entrust. See *yatawakkal* at 3:122, p. 204, n. 8).

12. متوكلون *mutawakkilûn* = relying ones. Active participle from *tawakkala*. See n. 11 above.

13. يخذل *yakhdhul(u)* = he abandons, forsakes, deserts, leaves in the lurch (v. iii. m. s. impfct. from *khadhala* [khadh/khidhlân], to desert. The final letter is vowelless (*sâkin*) for the verb is part of a conditional clause (preceded by 'in).

يَسْمُرُكُمْ مِنْ بَعْدِهِ that can help you after Him?

وَعَلَى اللَّهِ And on Allah

فَيَسْتَوَكِّلِ الْمُؤْمِنُونَ then let the believers rely.¹



وَمَا كَانَ لِنَبِيٍّ 161. And it is not for a Prophet

أَنْ يَغْلَبَ that² he will pinch³ the booty;

وَمَنْ يَغْلِبْ and whoever pinches³ booty

يَأْتِ بِمَا shall come up with

غَلَّ what he pinched

يَوْمَ الْقِيَمَةِ on the Day of Resurrection;

ثُمَّ تَوَفَّى then fully paid⁴ shall be

كُلُّ نَفْسٍ every individual

مَا كَسَبَتْ what it earned;⁵

وَهُمْ لَا يُظْلَمُونَ and they will not be wronged.⁶



أَفَمَنْ 162. Is then the one who

اتَّبَعَ رِضْوَانَ اللَّهِ pursues⁷ Allah's pleasure

كَمَنْ بَاءَ like the one who incurs⁸

سَخَطَ مِنَ اللَّهِ the wrath⁹ of Allah?

وَمَا لَهُ جَهَنَّمَ And his habitation¹⁰ is hell;

وَبَشِّرِ الْمَصِيرُ and bad is the destination!¹¹



هُمْ دَرَجَاتٌ 163. They are of grades¹²

عِنْدَ اللَّهِ in the sight of Allah.

1. يتوكل *yatawakkal(u)* = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust). The final letter is vowelless because of the particle *lâm* of command before the verb. See at 3:122, p. 204, n. 8).

2. i.e., it is neither proper nor conceivable on the part of a Prophet.

3. يغل *yaghulla(u)* = he pinches, takes without permission, hides away, inserts, puts a shackle or fetter (v. iii. m. s. impfct. from *ghalla* [*ghall*], to insert. The final letter takes *fathah* because of the particle *'an* coming before the verb).

4. i.e., justly rewarded or punished. توفي *tuwaffâ* = she is fully paid, repaid, rewarded, recompensed (v. iii. f. s. impfct. passive from *waffâ*, form II of *wafâ* [*wafâ'*], to fulfil, to redeem, to live up to. See at 2:280, p. 146, n. 17).

5. كسبت *kasabat* = she earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 3:25, p. 164, n. 8).

6. يظلمون *yuzlamûna* = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *zalamâ* [*zalm/zulm*], to do wrong. See at 3:25, p. 164, n. 10).

7. اتبع *ittaba'a* = he followed, obeyed, pursued, went after, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See *ittaba'u* at 3:20, p. 162, n. 8).

8. باء *bâ'a* = he returned, came back, incurred (v. iii. m. s. past from *baw'*, to come back, to return. See *bâ'u* at 2:90, p. 43, n. 5; 2:61, p. 29, n. 8).

9. سخط *sakhṭ* = wrath, indignation, resentment, extreme anger.

10. مأوى *ma'wan* (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *'awâ* [*'awiy*], to seek shelter, refuge).

11. مصير *masîr* = destination, place at which one arrives, destiny, outcome. See at 3:28, p. 166, n. 8).

12. i.e., the one who seeks Allah's pleasure and the one who incurs His indignation have different ranks in His sight. درجات *darajât* (sing. درجة *darajah*) = rank, position, grades, degrees, stairs, flight of steps. See at 2:253, p. 129, n. 4).

وَاللَّهُ بَصِيرٌ And Allah is All-Seeing

يَمَاعْمَلُونَ of what they do.

لَقَدْ مَنَّ اللَّهُ 164. Allah indeed graced¹

عَلَى الْمُؤْمِنِينَ the believers

إِذْ بَعَثَ فِيهِمْ when he raised² among them

رَسُولًا a Messenger

مِّنْ أَنْفُسِهِمْ from among themselves

يَتْلُوا عَلَيْهِمْ reciting³ unto them

آيَاتِهِ His revelations,⁴

وَيُزَكِّيهِمْ and purifying⁵ them

وَيُعَلِّمُهُمُ الْكِتَابَ and teaching⁶ them the Book

وَالْحِكْمَةَ and the Wisdom,⁷

وَإِنْ كَانُوا مِنْ قَبْلُ and they had before been

فَلَفِي ضَلَالٍ مُّبِينٍ indeed in manifest⁸ error.⁹

أَوَلَمْ أَصْابَكُمْ 165. Or is it when there hits¹⁰

مُصِيبَةٌ you a disaster¹¹ – indeed you

قَدْ أَصَبْتُمْ مِثْلَهَا had inflicted¹² its double –

قُلْتُمْ إِنَّ هَذَا that you say: "How¹³ is this?"

قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ Say: "It is from yourselves."

إِنَّ اللَّهَ Verily Allah is

عَلَى كُلِّ شَيْءٍ over everything

قَدِيرٌ All-Powerful.

1. *manna* = he graced, favoured, conferred a benefit (v. iii. m. s. past from *mann*, to be kind).

2. *ba'atha* = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'ith*, to send, to raise. See at 2:259, p. 134, n. 9).

3. *yatlû* = he recites, reads (v. iii. m. s. impfct. from *talâ* [*tilâwah*], to recite, read. See at 2:151, p. 72, n. 3).

4. *'âyât* (sing. *'ayah*) = signs, miracles, revelations, evidences. See at 3:108, p. 198, n. 4.

5. *yuzakkî* = he purifies, clears, declares just, increases (v. iii. m. s. impfct. from *zakkâ*, form II of *zakâ* [*zakâ'*], to grow, be pure, just. See at 2:174, p. 82, n. 4).

6. *yu'allimu* = he teaches, instructs, trains, educates, informs, imparts knowledge, makes aware, earmarks (v. iii. m. s. impfct. from *'allama*, form II of *'ilmu* [*'ilm*], to know. See at 3:48, p. 174, n. 5; 2:282, p. 150, n. 1).

7. *hikmah* (pl. *hikam*) = wisdom, sagacity. Here it means *sunnah* and the understanding of the Qur'ân and its injunctions and prohibitions. See at 2:269, p. 141, n. 5).

8. *mubîn* = patent, manifest, obvious, evident, clear. See at 2:208, p. 100, n. 10).

9. *ḍalâl* = error, straying from the right path. See *ḍallûn* at 3:90, p. 191, n. 4.

10. *'asâbat* = she struck, hit, afflicted, befell (v. iii. f. s. past from *'asâba*, form IV of *ṣâba* [*ṣawb/ṣaybûbah*], to hit the mark. See at 3:117, p. 202, n. 3; 2:156, p. 73, n. 13).

11. *muṣîbah* (pl. *maṣâib*) = calamity, disaster, misfortune. See at 2:156, p. 73, n. 14.

12. *'aṣabtum* = you inflicted, afflicted, hit, struck (v. ii. m. pl. past from *'asâba*. See n. 10 above). The *'ayah* asks the Muslims not to be disheartened by the setback at 'Uḥud for they had indeed inflicted upon the Makkān unbelievers a defeat at Badr double in intensity and extent.

13. *'annâ* = whence, how, when. See at 3:40, p. 171, n. 7; 3:37, p. 170, n. 5). After the battle of 'Uḥud some Muslims began to ask themselves how could the defeat happen to them. The *'ayah* tells them that what had happened was due to their fault in not abiding by the instructions they were given.

وَمَا أَصَابَكُمْ 166. What befell you
يَوْمَ اتَّخَى الْجَمْعَانِ the day the two hosts¹ met²
فَبِإِذْنِ اللَّهِ was by Allah's leave,
وَلِيَعْلَمَ and that He might know³
المُؤْمِنِينَ the believers.

وَلِيَعْلَمَ 167. And that He might know
الَّذِينَ نَافَقُوا those who dissembled.⁴
وَقِيلَ لَهُمْ تَمَالَوْا fight⁴ in the way of Allah
أَوَْادْفَعُوا or defend⁵ [yourselves]".
قَالُوا لَوْ نَعْلَمُ They said: "If we knew there
وَقَاتِلَا would be a fighting, we
لَاتَّبَعْتَكُمْ would have followed⁶ you."
هُمْ لِلْكَفْرِ They were to unbelief
يَوْمَئِذٍ أَقْرَبُ closer⁷ that day
مِنْهُمْ لِلْإِيمَانِ than they were to belief,

يَقُولُونَ بِأَفْوَاهِهِمْ saying with their mouths⁸
مَا لَيْسَ فِي قُلُوبِهِمْ what was not in their hearts.
وَاللَّهُ أَعْلَمُ But Allah is Best Aware
بِمَا يَكْتُمُونَ of what they conceal.⁹

الَّذِينَ قَالُوا 168. Those who said
لِأَخْوَانِهِمْ about their brethren,¹⁰

1. جمعان *jam'an* (dual of جمع *jam'*) = two hosts, two gatherings. The reference is to the encounter of the two armies of the Muslims and the Makkan unbelievers at the field of 'Uhud. See at 3:155, p. 216, n. 8).

2. التقى *iltaqa* = he met, encountered, confronted (v. iii. m. s. past in form VIII of *laqiya* [*liqâ'* /*luqyân* /*luqy* /*luqyah* /*luqan*], to meet. See at 3:155, p. 216, n. 9).

3. i.e., Allah might make known; for He knows everything, open or secret. يعلم *ya'lama(u)* = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from '*alima* ['ilm], to know. The final letter takes *fathah* because of an implied '*an* in the *lâm* (*li* in the sense of *kay*) coming before the verb. See at 2:275, p. 141, n. 14.).

4. نافقوا *nâfaqû* = they dissembled, dissimulated, played the hypocrite (v. iii. m. pl. past from *nâfaqa*, form III of *nafaqa* [*nafuq*], to be used up). The '*ayah* refers to the role of the hypocrites, especially to that of 'Abd Allah ibn 'Ubay who with his followers withdrew from near the battlefield and subsequently advanced the plea that if he knew that the Muslims would really offer a battle to the Makkan host he would have joined the Muslims in the fighting.

5. ادفعوا *idfa'û* = you defend, push back, drive away, resist, repel, remove (v. ii. m. pl. imperative from *dafa'a* [*daf'*], to push, push away. See *daf'* at 2:251, p. 128, n. 6).

6. اتبعنا *ittaba'nâ* = we followed, obeyed, heeded, pursued, succeeded (v. i. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'* /*tabâ'ah*], to follow. See at 3:53, p. 176, n. 11).

7. أقرب *'aqrab* = closer, nearer, nearest, more/most likely (relative of *qarib*. See *qarib* at 2:186, p. 88, n. 10).

8. أفواه *'afwâh* (pl.; sing. فوهة *fûhah*) = mouths, vents. See at 3:118, p. 202, n. 14.

9. يكتُمون *yaktumûna* = they conceal, hide, secrete (v. iii. m. pl. impfct. from *katama* [*katm* /*kitmân*], to conceal. See at 2:146, p. 70, n. 3. See at 2:174, p. 81, n. 14).

10. i.e., about those who fell in the battle 'Uhud.

وَقَعَدُوا and they sat back:¹

لَوْ أَطَاعُونَا "Had they obeyed² us, they

مَا قُتِلُوا would not have been killed."

قُلْ فَأَدْرَأُو Say: "Then keep at bay³

عَنْ أَنْفُسِكُمْ from yourselves

الْمَوْتِ death

إِنْ كُنْتُمْ صَادِقِينَ if you are truthful."⁴

﴿١٦٨﴾

وَلَا تَحْسَبَنَّ 169. And do not reckon⁵

الَّذِينَ قُتِلُوا those who are killed

فِي سَبِيلِ اللَّهِ in the way of Allah

أَمْوَاتًا as dead;⁶

بَلْ أَحْيَاءٌ rather they are alive⁷

عِنْدَ رَبِّهِمْ in the sight of Allah,

﴿١٦٩﴾ يُرْزَقُونَ being given provision⁸ –

فَرِحِينَ 170. Being delighted⁹

بِمَا آتَاهُمُ اللَّهُ at what Allah has given them

مِنْ فَضْلِهِ of His grace,

وَيَسْتَبْشِرُونَ بِالَّذِينَ and rejoicing¹⁰ at those who

لَمْ يَلْحَقُوا بِهِمْ have not yet joined¹¹ them

مِنْ خَلْفِهِمْ of those behind¹² them,

أَلَّا خَوْفٌ عَلَيْهِمْ that no fear¹³ shall be on them

وَلَا هُمْ يَحْزَنُونَ nor shall they grieve.¹⁴

﴿١٧٠﴾

1. قعدوا *qa'adû* = they sat, remained seated, stayed, held themselves back (v. iii. m. pl. past from *qa'ada* [*qu'âd*], to sit down. See *maqâ'id* at 3:121, p. 204, n. 4).

2. أطاعوا *'aṭâ'û* = they obeyed, followed, complied with, acceded to (v. iii. m. pl. past from *'atâ'a*, form IV of *'â'a* [*taw'*], to obey. See *'aṭî'û* at 3:132, p. 207, n. 6).

3. ادروا *idra'û* = you ward off, avert, reject, keep at bay (v. ii. m. pl. imperative from *dara'a* [*dar'*], to avert. See *iddara'tum* at 2:72, p. 34, n. 6).

4. صادقين *ṣādiqîn* (acc./gen. of *ṣādiqûn*, pl. of *ṣādiq*) = truthful (active participle from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 3:17, p. 161, n. 1).

5. لا تحسبن *lâ tahsabanna* = do not reckon, count, think, suppose, assume (v. ii. m. s. imperative {prohibition} from *ḥasiba* [*ḥasb, ḥisâb/ḥisbân/ḥusbân*], to reckon, to count. See *taḥsabû* at 3:78, p. 186, n. 4).

6. أموات *'amwât* (sing. *mawayit*) = dead, lifeless. See at 2:154, p. 73, n. 3; 2:28, p. 15, n. 6.

7. أحياء *'ahyâ'* (pl.; s. *ḥayy*) = living, live, alive.

8. يرزقون *yurzaqûna* = they are given provision, provided (v. iii. m. pl. impfct. passive from *razaqa* [*rizq*], to give the means of subsistence. See *yarzuqu* at 3:37, p. 170, n. 6).

9. فرحين *fariḥîn* (acc./gen. of *fariḥûn*, sing. *fariḥ*) = cheerful, happy, glad, delighted.

10. يستبشرون *yastabshirûna* = they rejoice, welcome (v. iii. m. pl. impfct. from *istabshara*, form X of *bashara/bashira* [*bishr/bushr*], to be happy. See *Yubashshiru* at 3:45, p. 173, n. 5).

11. يلحقوا *yalḥaqû(na)* = they join, catch up with, adhere, cling, unite (v. iii. m. pl. impfct. from *laḥiqa* [*laḥq/laḥâq*], to catch up with, to join. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. This particle also gives the imperfect verb the sense of past tense).

12. خلف *khalf* = successors, those behind, rear part. See *ikhtalafû* at 3:105, p. 197, n. 10.

13. خوف *khawf* = fear, dread. See at 2:177, p. 145, n. 9; 2:274, p. 144, n. 1; 2:262, p. 137, n. 7.

14. يحزنون *yahzanûna* = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazina* [*ḥuzn/ḥazan*], to grieve. See at 2:276, p. 145, n. 10).

يَسْتَبْشِرُونَ 171. They rejoice

بِنِعْمَةٍ مِنَ اللَّهِ at the mercy from Allah

وَفَضْلٍ وَأَنَّ اللَّهَ and grace; and that Allah

لَا يُضِيعُ does not frustrate¹

أَجْرَ الْمُؤْمِنِينَ 172. the reward of the believers.

Section (Rukû') 18

الَّذِينَ اسْتَجَابُوا 172. Those who responded²

لِلَّهِ وَالرَّسُولِ to Allah and the Messenger

مِنْ تَمَدِّدٍ أَصَابَهُمْ after there had afflicted³ them

الْقَرْحُ the wound⁴ —

لِلَّذِينَ أَحْسَنُوا for those of them who

مِنْهُمْ وَاتَّقُوا did good⁵ and feared⁶ Allah —

أَجْرٌ عَظِيمٌ there will be a great reward.

الَّذِينَ 173. Those

قَالَ لَهُمُ النَّاسُ to whom the people⁷ said:

"إِنَّ النَّاسَ قَدْ

جَعَلُوا بَيْنَكُمْ gathered against you,

فَاخْشَوْهُمْ so be afraid⁸ of them";

فَزَادَهُمْ but it increased⁹ them

إِيمَانًا وَقَالُوا in the faith, and they said:

"حَسْبُنَا اللَّهُ "Sufficient¹⁰ for us is Allah,

وَيَعْلَمُ الْوَكِيلُ and how best is the Trustee!"



1. يَضِيعُ *yudī'u* = he ruins, lets perish, lets go in vain, frustrates (v. iii. m. s. impfct. from 'aqdā'a, form IV of *dā'a* [*day'dīyā*]. to get lost. See at 2:143, p. 68, n. 4).

2. The 'āyah continues the description of those whom Allah will grace with His mercy and favour because of their unflinching faith and obedience to Allah and His Messenger. استجابوا *istajābū* = they responded, answered, complied with, acceded to, listened to (v. iii. m. pl. past from *istajāba*, from X of *jāba* [*jawb*], to travel, to explore. See *yastajābū* at 2:186, p. 89, n. 2).

3. أَصَابَ *'aṣāba* = he or it hit, reached, affected, befell, afflicted (v. iii. m. s. past in form IV of *ṣāba* [*ṣawb /ṣaybūbah*], to hit, to be right. See at 3:153, p. 215, n. 5).

4. i. e., the setback at 'Uḥud. The reference is to the expedition led by the Prophet in pursuit of the retreating Makkan army in the morning following the battle of 'Uḥud, going as far as Hamrā' al-Asad, some eight miles from Madina. قَرْحٌ *qarḥ* (pl. *qurūḥ*) = wound, ulcer, sore. See at 3:140, p. 209, n. 15.

5. i. e., those who sincerely obey Allah and His Messenger, particularly in fighting in the way of Allah and performing their duties against all odds. أَحْسَنُوا *'aḥsanū* = they did good, performed well (v. iii. m. pl. past from *'aḥsana*, form IV of *ḥasana* [*ḥusn*], to be good, handsome. See at 2:195, p. 93, n. 15).

6. اتَّقُوا *ittaṭaw* = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaṭā*, form VIII of *waṭā* [*waqy/wiqāyah*], to guard, to preserve. See at 3:15, p. 160, n. 4; 2:212, p. 102, n. 1).

7. i. e., the hypocrites who discouraged the Muslims to confront or pursue the Makkan army.

8. اخْشَوْا *ikhshaw* = you (all) fear, be afraid of, be in dread of (v. ii. m. pl. imperative from *khashiyā* [*khashy/khashyah*], to fear. See *khashyah* at 2:74, p. 35, n. 8).

9. زَادَ *zāda* = he or it increased, grew, became more, augmented, added, enlarged, extended (v. iii. m. s. past from *zayd/ziyādah*, to be more. See at 2:247, p. 125, n. 4).

10. حَسْبُ *ḥashb* = reckoning, sufficiency, enough. *ḥashbunā* = enough or sufficient for us. See at 2:206, p. 99, n. 14).

فَانْقَلَبُوا 174. So they returned

بِنِعْمَةٍ مِنَ اللَّهِ with a boon from Allah

وَفَضْلٍ and grace;

لَمْ يَمَسَّهُمْ there did not touch² them

سُوءٌ any evil;³

وَاتَّبَعُوا and they pursued⁴

رِضْوَانَ اللَّهِ the pleasure of Allah.

وَاللَّهُ دُو And Allah is the Owner

فَضْلٍ عَظِيمٍ of Immense Grace.

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ 175. It is but that Sātan

يُخَوِّفُ who holds out the threat⁵

أَوْلِيَائِهِ of his friends.⁶

فَلَا تَخَافُوهُمْ So do not fear⁷ them

وَخَافُونِ but fear⁸ Me

إِنْ كُنْتُمْ مُؤْمِنِينَ if you are believers.

وَلَا يَحْزَنُكَ 176. And let there not grieve⁹

الَّذِينَ يُسْرِعُونَ you those that rush¹⁰

فِي الْكُفْرِ into unbelief.

إِنَّهُمْ لَنْ يَصُرُوا Surely they will never harm¹¹

Allah whatsoever.

إِنَّ اللَّهَ سَفَاتٌ Allah wills

لَمْ يُدْأَلَهُ not to set for them

أَلَّا يَجْعَلَ لَهُمْ any portion¹² in the hereafter;

حَقًّا فِي الْآخِرَةِ

1. انقلبوا *inqalabû* = they (all) returned, turned round, turned, retreated (v. iii. m. pl. past from *inqalaba*, form VII of *qalaba* [qalb], to turn, to turn about. See *inqalabium* at 3:144, p. 211, n. 2).

2. يمسس *yamsas* (yamassu from yamsasu) = he touches, feels (v. iii. m. s. impfct. from *massa* [mass/masîs], to feel, to touch. The final letter is vowelless because of the particle *lam* coming before the verb. See at 3:140, p. 209, n. 13).

3. سوء *sû* (pl. أسواء 'aswâ') = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 3:30, p. 167, n. 4).

4. اتبعوا *ittaba'û* = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [taba'/tabâ'ah], to follow. See at 3:68, p. 182, n. 2).

5. يخوف *yukhawwifu* = he holds out threat, threatens, frightens, scares (v. iii. m. s. impfct. from *khawwafa*, form II of *khâfa* [khawf /makhâfah /khîfah], to be afraid).

6. i.e., the unbelievers and enemies of Islam. أولياء *'awliyâ'* (pl.; sing. waliyy) = helpers, friends, patrons, legal guardians. See at 3:28, p. 166, n. 3.

7. لا تَخَافُوا *lâ takhâfû* = you (all) do not fear, be afraid of, be frightened of (v. ii. m. pl. imperative {prohibition} from *takhâfûna*. See n. 5 above).

8. خافون *khâfûni* (originally *khâfû + nî*) = you all fear me, be in dread of me (v. ii. m. pl. imperative from *khâfa*. See n. 5 above).

9. يحزن *yahzun* = he made sad, grieved (v. iii. m. simpfct from *hazana* [huzn], to make sad.). The final letter is vowelless because of the particle *lâ* of prohibition coming before the verb. Note that with *kasrah* under the middle letter (*hazina/yahzanu*) the verb gives an intransitive sense, meaning he became sad, he grieves.

10. يسارعون *yusâri'ûna* = they rush, make haste, dash, hurry (v. iii. m. pl. impfct. from *sâra'a*, form III of *saru'a* [sira'/sara'/sur'ah], to be quick. See at 3:114, p. 200, n. 15).

11. يضرُوا *yaḍurrû(na)* = they harm, injure, damage (v. iii. m. pl. impfct. from *darra* [ḍarr], to harm. See at 3:120, p. 203, n. 14. The terminal *nûn* is dropped because of the particle *lan* coming before the verb. See *yaḍurra* at 3:144, p. 211, n. 5).

12. حظ *hazz(s)*; pl. *huzûz* = portion, share, lot, good luck, good thing.

وَلَهُمْ and they will have
 عَذَابٌ عَظِيمٌ a grave punishment.
 177. Verily those who buy¹
 الْكُفْرَ بِالْإِيمَانِ unbelief for belief
 لَنْ يَضُرُّوا اللَّهَ they will never harm² Allah
 شَيْئًا وَلَهُمْ anything, and they will have
 عَذَابٌ أَلِيمٌ an agonizing³ punishment.

178. There must not think
 الَّذِينَ كَفَرُوا those who disbelieve
 أَنَّمَا نُمَلِّ لَهُمْ that the respite⁴ We give them
 خَيْرٌ لَّأَنفُسِهِمْ is good for themselves;
 وَإِنَّمَا نُمَلِّ لَهُمْ We but give them respite
 لِيَزْدَادُوا إِثْمًا that they increase⁵ in sin;
 وَلَهُمْ and they will have
 عَذَابٌ مُّهِينٌ a humiliating⁶ punishment.

179. Allah is not
 لِيَذَرَ الْمُؤْمِنِينَ to leave⁷ the believers
 عَلَى مَا أَنْتُمْ عَلَيْهِ in the state you are in
 حَتَّى يَمِيزَ الْخَبِيثَ till He marks out⁸ the bad⁹
 مِنَ الطَّيِّبِ from the good;¹⁰
 وَمَا كَانَ اللَّهُ لِيُظْلِعَكُمْ nor is Allah to apprise¹¹ you

1. اشْتَرَوْا *ishtaraw* = they bought, purchased (v. iii. m. pl. past *ishtarâ*, form VIII of *sharâ* [*shiran* /*shirâ*'], to buy. See at 2:174, p. 82, n. 7).
2. يَضُرُّوْا *yaḍurrû(na)* = they harm, injure, damage, hurt, adversely affect (v. iii. m. pl. impfct. from *ḍarra* [*ḍarr*], to harm. See *yaḍurru* at 3:120, p. 203, n. 14. The terminal *nûn* is dropped for the particle *lan* coming before the verb. See at 3:176, p. 224, n. 11).
3. أَلِيمٌ *'alim* = agonizing, anguishing, very painful. See at 3:91, p. 192, n. 1; 3:21, p. 163, n. 6.
4. نُمَلِّ *numlî* = we give respite, defer, adjourn (v. i. pl. impfct. from *'amlâ*, form IV of *malâ* [*malw*], to walk briskly, to race).
5. يَزْدَادُوا *yazdâdû(na)* = they increase, grow, compound (v. iii. m. pl. impfct. from *izdâda*, form VIII of *zâda* [*ziyâdah*], to increase. The terminal *nûn* is dropped because of an implied 'an in the *lâm* (*li* in the sense of *kay*) coming before the verb. See *zdâdû* at 3:89, p. 191, n. 2).
6. مُهِينٌ *muhîn* = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*hawn*], to be easy, to be of little importance. See at 2:90, p. 43, n. 7).
7. يَذَرُ *yadhara(u)* = he leaves, lets alone (v. iii. m. s. impfct. from *wadhr*. The final letter takes *fathah* because of a hidden 'an in the *lâm* of denial {*lâm al-juhûd*, preceded by *mâ kâna*) coming before the verb. See *yadhara(u)* at 2:240, p. 121, n. 4; and *dharâ* at 2:276, p. 145, n. 11).
8. يَمِيزُ *yamîza(u)* = he isolates, distinguishes, marks out (v. iii. m. s. impfct. from *mâza* [*mayz*], to separate, to distinguish. The final letter takes *fathah* because of an implied 'an in *ḥattâ* coming before the verb).
9. i.e., the hypocrites and unbelievers. خَبِيثٌ *khabûth* (pl. *khubuth*) = bad, evil, vicious, noxious, malignant.
10. i.e., by their respective performances in the hour of trial. طَيِّبٌ *ṭayyib* = good, pleasant (here sincere believers). See at 2:168, p. 79, n. 7.
11. يُظْلِعُ *yutli'a(u)* = he apprises, acquaints, notifies, informs, breaks forth (v. iii. m. s. impfct. from *'aṭla'a*, form IV of *'ala'a* [*ṭulâ* /*maṭla'*], to rise). The final letter takes *fathah* because of an implied 'an in the particle *lâm* of denial before the verb (preceded by *mâ kâna*).

عَلَى الْغَيْبِ of the unseen;¹

وَلَكِنَّ اللَّهَ يَخْتَارُ but Allah chooses²

مِنْ رُسُلِهِ from among His Messengers

مَنْ يَشَاءُ whom He will.³

فَآمِنُوا بِاللَّهِ So believe in Allah

وَرُسُلِهِ and His Messengers;

وَإِنْ تَوَلَّوْا وَتَقَوْا and if you believe and fear⁴

فَلَكُمْ you will have

أَجْرٌ عَظِيمٌ an immense⁵ reward.

وَلَا يَحْسَبَنَّ 180. And let there not think

الَّذِينَ يَخِلُّونَ those that be miserly⁶

بِمَا آتَاهُمُ اللَّهُ with what Allah gives⁷ them

مِنْ فَضْلِهِ of His grace

هُوَ خَيْرٌ لَّهُمْ that it is good for them.

بَلْ هُوَ شَرٌّ لَّهُمْ Nay, it is bad⁸ for them.

سَيُطَوَّقُونَ Tied round⁹ their necks will

بِمَا يَخِلُّوْا بِهِ be what they are stingy with

يَوْمَ الْقِيَمَةِ on the Day of Resurrection.

وَلِلَّهِ And to Allah belongs

مِيرَاثُ السَّمَوَاتِ the heritage¹⁰ of the heavens

وَالْأَرْضِ and the earth;

وَاللَّهُ بِمَا تَعْمَلُونَ and Allah is of what you do

خَبِيرٌ All-Aware.¹¹

1. i.e., Allah does not let man to know the minds of believers, hypocrites and unbelievers but brings to light their characters through trials in practical situations. (Al-Ṭabarī, pt. IV, 188).

2. يَجْتَبِي *yajtabī* he selects, picks, chooses (v. iii. m. s. impfct. from *ijtabā*, form VIII of *jabā* [*jibāyah*], to collect).

3. i. e., Allah may, if He wills, select some of His Messengers to know, by means of *waḥy* to them, something of the minds of some people. (Al-Ṭabarī, pt. IV, 188).

4. تَقَوْا *tattaqū*(na) = you all fear, be afraid of, be on your guard (v. ii. m. pl. impfct. from *ittaqā*, form VIII of *waqā* [*waqy/wiqāyah*], to guard, to protect. The terminal *nūn* is dropped, for the verb is part of a conditional clause (preceded by 'in'). See at 3:2 125, p. 52, n. 6).

5. عَظِيمٌ *'azīm* = great, big, grand, huge, stupendous, immense, enormous, tremendous, magnificent. See at 3:74, p. 184, n. 4).

6. After a description of the hypocrites the present 'āyah refers to those who are niggardly and do not pay *zakāh* nor spend in the way of Allah. يَخِلُّونَ *yabkhalūna* = they be miserly, stingy, niggardly (v. iii. m. pl. impfct. from *bakhila* [*bakhal/bukhl*], to be niggardly).

7. آتَاهِ *'ātā* = he gave, bestowed, granted (v. iii. m. s. past in form IV of 'atā [*iryān/ary/ma'tāh*], to come. See at 2:251, p. 128, n. 3).

8. شَرٌّ *sharr* (pl. *ashrār*) = bad, evil, wicked, mischievous. As elative it means worse, worst. See at 2:216, p. 104, n. 11.

9. سَيُطَوَّقُونَ *sa-yuṭawwaqūna* = they will be tied round their necks, surrounded, encircled, (v. iii. m. pl. impfct. passive from *ṭawwqa*, form II of *ṭāqa* [*ṭawq*], to be able, to endure). With reference to this 'āyah the Prophet, peace and blessings of Allah be on him, said that those who do not pay *zakāh* on their wealth will have their wealth on the Day of Resurrection put round their necks as poisonous serpents biting them. See *Bukhārī*, no. 4565.

10. مِيرَاثٌ *mīrāth* (s.; pl. *mawārith*) = heritage, inheritance, legacy.

11. خَبِيرٌ *khabīr* = All-Aware, All-Conversant, All-Acquainted. Active participle in the scale of *fa'īl* from *khābara* [*khubr /khibrah*] to be acquainted. See at 2:234, p. 118, n. 4.

Section (Rukû') 19

181. Allah has indeed heard¹ **لَقَدْ سَمِعَ اللَّهُ**
قَوْلَ الَّذِينَ the saying of the those who
قَالُوا إِنَّ اللَّهَ فَقِيرٌ said: "Verily Allah is poor²
وَنَحْنُ أَغْنِيَاءُ and we are rich".³
سَنَكْتُبُ We shall write down⁴
مَا قَالُوا what they said and
قَتَلَهُمُ الْآلِيَاءُ their killing of the Prophets
بِغَيْرِ حَقٍّ without any right;
وَنَقُولُ and We shall say:⁴
ذُوقُوا عَذَابَ "Taste⁵ the punishment
الْحَرِيقِ of the burning fire".⁶
182. That is because of
ذَلِكَ بِمَا
قَدَّمْتَ أَيْدِيكَم what your hands forwarded;⁷
وَأَنَّ اللَّهَ لَيْسَ and that Allah is not
يَظْلَمُ لِعَٰبِدِهِ unjust⁸ to the servants.
183. Those who said:
الَّذِينَ قَالُوا
إِنَّ اللَّهَ عَاهَدَ إِلَيْنَا "Allah has committed⁹ to us
أَلَّا نُؤْمِنَ that we believe not
بِرَّسُولٍ حَتَّىٰ in a Messenger unless
يَأْتِينَا بَرَّكَانٍ he brings us a sacrifice¹⁰
تَأْكُلُهُ النَّارُ that fire consumes.¹¹

1. In the early stage of Islam the Muslims sometimes borrowed money from the Jews of Madina. One day 'Abû Bakr (r.a.) went to the usual gathering place of the Jews and called upon them to accept Islam. At this one of their leaders and learned men, Finhâs, said that they had no need for Allah, for they were rich and Allah was poor. His remarks so enraged 'Abû Bakr (r.a.) that he gave Finhâs a blow. When the matter was brought before the Prophet Finhâs denied having made the remark about Allah. This 'ayah belies Finhâs and the subsequent few 'âyahs speak about the attitude of the Jews in general. (See Al-Tabarî, pt. IV, 194-195; Ibn Kathîr, II, 153; *Al-Tafsîr al-Kabîr*, pt. IX, 122; *Al-Bahr*, III, 454). **سمع** *sami'a* = he heard, listened (v. iii. m. s. past from *sam'* *samâ'* *samâ'ah/ masma'*. See at 2:181, p. 86, n. 1).

2. **فقير** *faqîr* (s.; pl. *fuqarâ'*) = poor, indigent.

3. **أغنياء** 'aghniyâ' (pl.; s. *ghaniyy*) = rich, wealthy, affluent, opulent, well-to-do, above want.

4. i.e., on the Day of Judgement.

5. **ذوقوا** *dhûqû* = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/madhâq*], to taste. See at 3:106, p. 197, n. 14).

6. **حريق** *harîq* (s.; pl. *harâ'iq*) = fire, conflagration. Active participle on the scale of *fa'il* from *haraqa* [*harq*], to burn. See *ihtaraqat* at 2:266, p. 139, n. 17).

7. **قدمت** *qaddamat* = she sent ahead, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama/qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See at 2:95, p. 45, n. 7).

8. **ظلام** *zallâm* = unjust, oppressor, wrong-doer (intensive form in the scale of *fa''âl* of *zâlim*, active participle of *zalama* [*zûlm*], to transgress, do wrong).

9. **عهده** 'ahida('ilâ) = he assigned, committed to, entrusted to (v. iii. m. s. past from 'ahd, to delegate, to entrust, to commit. See 'ahidnâ at 2:125, p. 59, n. 13).

10. **قربان** *qurbân* (s.; pl. *qarâbîn*) = sacrifice, offering.

11. **تأكل** *ta'kulu* she eats, consumes, devours (v. iii. f. s. impfct. from 'akala [*'akhl/ma'kal*], to eat. See *ta'kulûna* at 3:49, p. 175, n. 8).

قُلْ قَدْ جَاءَكُمْ Say: "There had come to you

رُسُلٌ مِن قَبْلِي Messengers before me

بِالْبَيِّنَاتِ with clear evidences¹

وَالَّذِي قُلْتُمْ and with that which you say.²

فَلِمَ قَتَلْتُمُوهُمْ Then why did you kill them,³

إِنْ كُنْتُمْ صَادِقِينَ if you are truthful?"⁴



فَإِنْ كَذَّبُوكَ 184. So if they disbelieve⁵ you,

فَقَدْ كُذِّبَ then disbelieved⁶ indeed were

رُسُلٌ مِن قَبْلِكَ Messengers before you.

جَاءُوا They came

بِالْبَيِّنَاتِ with clear evidences

وَالزُّبُرِ and the scriptures,⁷

وَالْكِتَابِ الْمُنِيرِ and the enlightening⁸ Book.



كُلُّ نَفْسٍ 185. Every living being⁹

ذَائِقَةُ الْمَوْتِ shall taste¹⁰ death;

وَأَنَّمَا تُؤَفَّقُونَ And you will but be given in

أُجُورَكُمْ full¹¹ your recompenses¹²

يَوْمَ الْقِيَامَةِ on the Day of Resurrection.

فَمَن رُّحِحَ Then whoever is removed¹³

عَنِ النَّارِ وَ from the fire and

أُدْخِلَ الْجَنَّةَ admitted¹⁴ into paradise

فَقَدْ قَازَ will have attained success.

1. بَيِّنَات bayyinat (pl.; sing. bayyinah) = clear signs, indisputable evidences. see at 3:86, p. 190, n 2).

2. i.e., fire from the sky to consume the sacrifice. (Al-Tabarî, pt. IV, 197; Ibn Kathîr, II, 154).

3. i.e., some of them like Zakariyyâ and Yahyâ.

قتلتم qataltum = you (all) killed, murdered, assassinated (v. ii. m. pl. past from qatala [qatl], to kill. See at 2:72, p. 34, n. 5).

4. صادقين şâdiqîn (acc./gen. of şâdiqûn, pl. of şâdiq) = truthful (active participle from şadaqa [şadq/şidq], to speak the truth. See at 3:168, p. 222, n. 4).

5. كذَّبوا kadhdhabû = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from kadhdhaba, form II of kadhaba [kidhb/kadhib/kadhbah/kidhbah], to lie. See at 3:11, p. 158, n. 3).

6. كُذِّبَ kudhdhiba = he was disbelieved, was thought untrue (v. iii. m. s. past passive from kadhdhaba. See n. 5 above).

7. زبور zûbur (pl.; s. زبور zabûr) = scriptures.

8. منير munîr = enlightening, radiant, illuminating, brilliant, shining (active participle from 'anâra, form IV of nâra [nûr], to give light).

9. نفس nafs (s.; pl. nufûs/'anfus) = living being, person, individual, nature, self. See 'anfus at 2:155, p. 73, n. 10.

10. ذائقة dhâ'iqah (f.) = one who tastes (active participle from dhâqa [dhawq/madhâq], to taste. See dhûqû at 3:181, p. 227, n. 5).

11. تُؤَفَّقُونَ tuwaffûna = you are given in full, fully paid, rewarded (v. ii. m. pl. impfct. passive from waffâ, form II of wafâ [wafâ'], to fulfil, to redeem, to live up to. See tuwaffû at 3:161, p. 219, n. 4).

12. أُجُورٌ 'ujûr (sing. اجر 'ajr) = remuneration, rewards, emoluments. See at 3:57, p. 178, n. 7.

13. زُحِّحَ zuhhiha = he was removed, taken away, moved (v. iii. m. s. past passive from zahzahha [zahzahah], to move. See muzahhizh at 297, p. 46, n. 1).

14. أُدْخِلَ udkhila = he was admitted, put in, given entrance (v. iii. m. s. past passive from dakhala, form IV of dakhala [dukhâl], to enter. See tadhkhalû at 3:142, p. 210, n. 6).

وَمَا الْحَيَاةُ الدُّنْيَا And this worldly life is nought
 إِلَّا مَتَاعُ الْمُرُورِ but a delight¹ of delusion.²

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لَسَبَلُوكَ 186. You will surely be tried³
 فِي أَمْوَالِكُمْ in your properties and selves;
 وَأَنْفُسِكُمْ and you will certainly hear⁴
 وَلَسَمِعْتُمْ

مِنَ الَّذِينَ أُوتُوا given the Book before you
 أَلْكِتَابَ مِنْ قَبْلِكُمْ

وَمِنَ الَّذِينَ and from those who
 أَسْرَكُوا set partners⁵ [with Allah]

أَذَى كَثِيرًا many a painful⁶ thing;

وَأِنْ تَصَبَّرُوا but if you bear calmly⁷

وَتَتَّقُوا and be on your guard,⁸

فَإِنَّ ذَلِكَ مِنْ that certainly shall be of

عَزْمِ الْأُمُورِ firm will⁹ in the affairs.¹⁰

وَإِذْ أَخَذَ اللَّهُ 187. And when Allah took

مِيثَاقَ الَّذِينَ the covenant of those who

أُوتُوا الْكِتَابَ were given the Book:

لَتُبَيِّنَهُ لِلنَّاسِ "You shall make it clear¹¹ to

وَلَا تَكْتُمُونَهُ men and shall not hide¹² it."

فَنَبَذُوهُ But they flung¹³ it

وَرَاءَ ظُهُورِهِمْ behind their backs¹⁴

وَأَشْتَرُوا بِهِمْ and bought therewith

1. متاع *matâ'* (pl. 'amti 'ah)= enjoyment, pleasure, delight, object of delight. See at 3:14, p. 159, n. 18; 2:240, p. 121, n. 6.

2. غرور *ghurûr* = deception, conceit, delusion, illusion. See *gharra* at 3:24, p. 164, n. 5.

3. لَسَبَلُونَ *la+tablawnunna* = you are surely tried, put to test (v. ii. m. pl. impfct. in the emphatic form from *balâ* [balw/balâ'], to test, to try. See *nablawnunna* at 2:154, p. 73, n. 6).

4. لَسَمِعْتُمْ *la+tasma'unna* = you surely hear (v. ii. m. pl. impfct. in the emphatic form from *sami'a* [sam'/ samâ'/ samâ'ah/ masma'], to hear. See *sami'a* at 3: 181, p. 227, n. 1)

5. أَشْرَكُوا *'ashrakû* = they set partners, (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [shirk/sharikah], to share. See at 3:151, p. 213, n. 10).

6. أذى *'adha* = insult, offence, harm, injury, hurt, painful thing. See at 3: 111, p. 199, n. 6.

7. تَصَبَّرُوا *taṣbirû(na)* = you have patience, persevere, bear calmly (v. ii. m. pl. impfct. from *ṣabara* [ṣabr], to be patient. The terminal *nûn* is dropped, for the verb is part of a conditional clause (preceded by 'in). See at 3:125, p.205, n. 5).

8. تَتَّقُوا *tattaqû(na)* = you all fear, be afraid of, be on your guard (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [waqy/wiqāyah], to guard, to protect. The *nûn* is dropped for the reason stated in n. 7 above.. See at 3:179, p. 226, n. 4.).

9. عَزَمَ *'ajm* = determination, resolution, decision, firm will. See *'ajamta* at 3:159, p. 218, n. 11.

10. أُمُورٍ *'umûr* (pl.; s. امر *'amr*) = affairs, matters, issues, concerns. See at 3:108, p. 198, n. 10.

11. لَتُبَيِّنَنَّ *la+tubayyinunna* = you indeed make clear, elucidate (v. ii. m. s. impfct. in the emphatic form from *bayyana*, form II of *bāna* [bayān], to be clear. See *yubayyinu* at 3:103, p. 196, n. 13).

12. تَكْتُمُونَ *taktumûna* = you (all) conceal, hide, secrete (v. ii. m. pl. impfct. from *katama* [katm/kitmān], to conceal. See *yaktumûna* at 3:167, p. 211, n. 9).

13. نَبَذُوا *nabadhû* = they hurled or flung away, rejected, forswore (v. iii. m. pl. past from *nabdh*, to hurl. See *nabadha* at 2:100, p. 47, n. 5).

14. i.e., they repudiated it.

ثَمَنًا قَلِيلًا¹ a little value.¹

فَيْشَرُّ مَا يَشْتَرُونَ² So bad is what they buy.²



لَا تَحْسَبَنَّ³ 188. You must not suppose³

الَّذِينَ يَفْرَحُونَ⁴ those who rejoice⁴ at what

بِمَا آتَوْا⁵ they have come up with

وَيُحِبُّونَ أَنْ يُحْمَدُوا⁶ and love⁵ to be praised⁶

بِمَا لَمْ يَفْعَلُوا⁷ for what they have not done

— فَلَا تَحْسَبَنَّ⁸ — you must not suppose

بِمَقَارِفِهِمْ⁹ them to have run away⁷

مِنَ الْعَذَابِ¹⁰ from the punishment;

وَلَهُمْ¹¹ and they shall have

عَذَابٌ أَلِيمٌ¹² an agonizing⁸ punishment.

وَلِلَّهِ¹³ 189. And to Allah belongs

مُلْكُ السَّمَوَاتِ¹⁴ the dominion of the heavens

وَالْأَرْضِ¹⁵ and the earth;

وَاللَّهُ عَلَى كُلِّ شَيْءٍ¹⁶ and Allah is over everything

قَدِيرٌ¹⁷ All-Powerful.

Section (Rukû') 20

إِنِّ فِي خَلْقِ¹⁸ 190. Verily in the creation⁹ of

السَّمَوَاتِ وَالْأَرْضِ¹⁹ the heavens and the earth

وَاخْتِلَافِ²⁰ and the alternation¹⁰

1. ثَمَن *thaman* (pl. *athmân/athminah*) = price, value. See at 2:174, p. 82, n. 2.

2. يَشْتَرُونَ *yashitarûna* = they buy, purchase (v. iii. m. pl. impfct. from *ishtarâ*, form VIII of *sharâ* [*shiran/shirâ*], to buy, to sell. See at 3:77, p. 185, n. 9). This and the next 'ayah speak about those scholars of the People of the Book who concealed important aspects of what their scriptures contain, particularly the prophecy and description of the final Prophet to come, Muhammad, peace and blessings of Allah be on him, and thereby obtained some worldly advantages and praises for themselves as men having knowledge and understanding of the scriptures. (See Al-Tabarî, pt. IV, 205-208).

3. لَا تَحْسَبَنَّ *lâ tahsabanna* = do not reckon, count, think, suppose, assume (v. ii. m. s. imperative {prohibition} from *hasiba* [*hasb*, *hisâb*/*hisbân*/*husbân*], to reckon, to count. See at 3:169, p. 222, n. 5).

4. يَفْرَحُونَ *yafrahûna* = they rejoice, become happy, delighted (v. iii. m. pl. impfct. from *fariha* [*farah*], to be glad. See *yafrahû* at 3:120, p. 203, n. 12).

5. يُحِبُّونَ *yuhibbûna* = they love, adore (v. iii. m. pl. impfct. from *'ahabba*, form IV of *habba* [*hubb*], to love, to like. See at 2:165, p. 77, n. 12).

6. يُحْمَدُونَ *yuhmadû(na)* = they are praised, extolled, lauded, commended (v. iii. m. pl. impfct. passive from *hamida* [*hamd*], to praise).

7. مَفَازَةً *mafâzah* = success, escape, to run away, to slip away.

8. أَلِيمٌ *'Alim* = agonizing, very painful. See at 3:177, p. 225, n. 3; 3:91, p. 192, n. 1.

9. خَلْقٍ *khalq* = creation, origination, making, something which is created, physical constitution. See *'akhlûqu* at 3:49, p. 174, n. 6. As at the start of the *sûrah*, so in this final section of it, emphasis is laid on monotheism (*tawhîd*) and attention is drawn to the wonderful creation of Allah, particularly the heavens and the earth and the rotation of day and night and to the need for reflecting on them and remembering Allah.

10. اِخْتِلَافٍ *ikhtilâf* = alternation, succession, variation, disagreement (verbal noun in form VIII of *khalafa* [*khalaf*], to come after, to follow. See at 2:164, p. 76, n. 7; and *ikhtalafa* at 3:19, p. 161, n. 10).

الَّيْلِ وَالنَّهَارِ of the night¹ and the day²

لَا يَنْتَبِهُونَ are sure signs³

يَا أَيُّهَا الَّذِينَ آمَنُوا for men of understanding⁴ —



الَّذِينَ يَذْكُرُونَ اللَّهَ 191. Who remember⁵ Allah

قِيَمًا وَقُعُودًا standing⁶ and sitting,⁷

وَعَلَى جُنُوبِهِمْ and lying on their sides;⁸

وَيَتَفَكَّرُونَ فِي خَلْقِ and reflect⁹ about the creation

السَّمَوَاتِ وَالْأَرْضِ of the heavens and the earth

رَبَّنَا [saying]: "Our Lord,

مَا خَلَقْتَنِي You have not created¹⁰

هَذَا بَطْلًا this in vain!¹¹

سُبْحَانَكَ Sacrosanct¹² are You;

فَقِنَا so save¹³ us from

عَذَابِ النَّارِ the punishment of the fire."

رَبَّنَا إِنَّكَ 192. "Our Lord, verily he

مَنْ تَدْخِلُ النَّارَ whom You put into¹⁴ the fire,

فَقَدْ أَخْرَيْتَهُ You indeed disgrace¹⁵ him;

وَمَا لِلظَّالِمِينَ and the transgressors shall

مِنْ أَنْصَارٍ not have anyone to help."

رَبَّنَا 193. "Our Lord,

إِنَّا سَمِعْنَا we have indeed heard

1. لَيْل *layl* (s.; pl. لَيَالٍ *layâlî*) = night.

2. نَهَار *nahâr* (s.; pl. 'anhur/nuhur) = day.

3. آيَات *'âyât* (sing. 'ayah) = signs, miracles, revelations, evidences. See at 3:164, p. 220, n. 4.

4. أَلْبَاب *'albâb* (sing. لب *lubb*) = heart, mind, acumen, understanding. See at 3:7, p. 157, n. 2).

5. يَذْكُرُونَ *yadhkurûna* = they remember, call to mind, recall, recollect (v. iii. m. pl. impfct. from *dhakara* [dhikr /tadhkâr], to remember. See *dhakarû* at 3:135, p. 208, n. 4).

6. قِيَام *qiyâm* = standing, getting up, rising.

7. قُعُود *qu'ûd* = sitting, to sit down, to stay. See *qa'adû* at 3:168, p. 222, n. 1.

8. جُنُوب *junûb* (pl.; s. جنب *janb*) = sides. This part of the 'ayah means that the daily prayers must be performed standing, sitting or lying down according as the physical conditions of the person allow. (See *Al-Tafsîr al-Kabîr*, V, 141-142).

9. يَتَفَكَّرُونَ *yatafakkarûna* = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [fakr], to reflect. See *tatafakkarûna* at 2:266, p. 140, n. 3).

10. خَلَقْتَ *khalagta* = you created, originated, made (v. ii. m. s. past from *khalaga* [khalq], to create. See *khalq* at 3:190, p. 230, n. 10).

11. بَاطِل *bâtil* = vain, futile, untruth, false, falsehood, void. See at 3:71, p. 182, n. 13).

12. The word سُبْحَانَ *subhân* is derived from *sabbaḥa*, form II of *sabaḥa* [sabḥ/sibâḥah], to swim. In its form II the verb means to praise, to sing the glory. *Subhânaka* means "You are Free from and High above all kinds of associativity and undivine attribute", i. e., "Sacrosanct are You". See at 2:116, p. 55, n. 6.

13. قِي *qi* = (you) save, protect, guard (v. ii. m. s. imperative form *waqû* [waqy/wiqâyah], to protect. See at 3:15, p. 160, n. 9).

14. تَدْخِلُ *tudkhil(u)* = you make enter, enter, admit, bring in, insert, put into (v. ii. m. s. impfct. from *'adkhala*, form IV of *dakhala* [dukhâl], to enter. See *'adkhil* at 3:185, p. 228, n. 14).

15. أَخْرَيْتَ *'akhzayta* = you disgraced, humiliated, degraded, (v. ii. m. s. past from *'akhzâ*, form IV of *khaziya* [khizy/khazan], to be despicable. See *khizy* at 2:114, p. 54, n. 13).

مُنَادِيًا يَدْعِي a summoner¹ calling²

لِلْإِيمَانِ أَنْ آمَنُوا to the faith, that you believe³

بِرَبِّكُمْ in your Lord —

فَقَامْنَا so we have believed.⁴

رَبَّنَا فَاعْفِرْ لَنَا Our Lord, hence forgive us

ذُنُوبَنَا وَكَفِّرْ عَنَّا our sins and efface⁵ from us

سَيِّئَاتِنَا our misdeeds,⁶

وَتَوَفَّنَا and make us die⁷

مَعَ الْأَبْرَارِ with the righteous."⁸

رَبَّنَا وَإِنَّا 194. "Our Lord, give us

مَا وَعَدْتَنَا what you had promised⁹ us

عَلَى رَسُولِكَ on Your Messengers,

وَلَا تُخْزِنَا and do not disgrace¹⁰ us

يَوْمَ الْقِيَمَةِ on the Day of Resurrection.

إِنَّكَ لَا تَخْلِفُ Verily You do not go back¹¹

الْمِيعَادَ on the promise."¹²

فَأَسْتَجِبَ 195. So there will respond¹³

لَهُمْ رَبُّهُمْ to them their Lord [saying]:

"إِنِّي لَا أَضِيعُ " I do not let go in vain¹⁴

عَمَلٍ عَمِلَ مِنْكُمْ the deed of any doer of you,

مِنْ ذَكَرٍ أَوْ أُنْثَى of male or female,

بَعْضُكُمْ مِنْ بَعْضٍ the one of you is of the other."¹⁵

1. *munâdin* = summoner, caller. Active participle from *nâdu*, form III of *nadâ*, [nadw], to call. See *nâdat* at 3:39, p. 170, n. 12.

2. *yunâdi* = he calls, summons, announces (v. iii. m. s. impfct. from *nâdu*, form III of *nadâ*).

3. *'âminû* = you all believe, have faith (v. ii. m. pl. imperative from *'âmana*, form IV of *'amina* ['amn/'amân/'amânah], to be safe, feel safe. See at 3:72, p.183, n. 4).

4. *'âmannâ* = we believed (v. i. pl. past from *'âmana* ['imân], from IV of *amina*, to be safe, feel safe. See at 2:136, p. 64, n. 4).

5. *kaffir* = (you) efface, obliterate, cover, forgive (v. ii. m. s. imperative from *kuffara*, form II of *kafura* [kafir/kufur/kufrân/kufûr], to hide, to disbelieve. See *yukaffiru* at 2:271, p. 142, n. 4).

6. *sayyi'ât* (pl.; s. *sayyi'ah*) = misdeeds, offences, sins. See *sayyi'ah* at 2:81, p. 38, n. 3.

7. *tawaffa* = (you) take in full, cause to die, let die (v. ii. m. s. imperative from *tawaffâ*, form V of *wafâ* [wafâ/'wafy], to be perfect, to fulfil. See *mutawaffin* at 3:52, p. 177, n. 3).

8. *'abrâr* (pl.; s. *barr* بار *bârr*) = pious, righteous, upright, dutiful, kind, benevolent. See *birr* at 2:189, p. 91, n. 4.

9. *wa'adta* = you promised, pledged (v. ii. m. s. past from *wa'ada* [wa'd], to make a promise. See *ya'idu* at 2:268, p. 140, n. 13).

10. *lâ tukhzi* = do not disgrace, humiliate (v. ii. m. s. imperative {prohibition} from *khaziya* [khizy/khazan], to be despicable. See *'akhzayta* at 3:192, p. 231, n. 15).

11. *lâ tukhlifu* = you do not break, fail to keep, go back on (v. ii. m. s. impfct. from *'akhlafa*, form IV of *khalafa* [khalf], to come after, to lag behind. See 3:9, p. 157, n. 9).

12. *mî'ad* (pl. *mawâ'id*) = promise, time agreed on. See at 3:9, p. 157, n. 9.

13. *istajâba* = he responded, answered (v. iii. m. s. past in from X of *jâba* [jawb], to travel, to explore. See *istajâbû* at 3:172, p. 223, n. 2).

14. *'uḍī'u* = I ruin, let perish, let go in vain, frustrate (v. i. s. impfct. from *'adâ'a*, form IV of *ḍâ'a* [ḍay/'ḍiyâ], to get lost. See *yudī'u* at 3:171, p. 223, n. 1).

15. i.e., born of one another.

فَالَّذِينَ هَاجَرُوا¹ So those who migrated¹
 وَأُخْرِجُوا² and were ousted²
 مِنْ دِيَارِهِمْ from their homes,
 وَأُودُوا³ and were persecuted³
 فِي سَبِيلِي in My cause,
 وَقَتَلُوا وَفُتِلُوا⁴ and fought⁴ and were killed,⁵
 لَا أَكْفِرَنَّ I will certainly efface⁶
 عَنْهُمْ سَيِّئَاتِهِمْ from them their misdeeds
 وَلَا أَدْخُلَنَّهُمْ⁷ and will make them enter⁷
 جَنَّاتٍ تَجْرِي gardens flowing⁸
 مِنْ تَحْتِهَا الْأَنْهَارُ below them the rivers –
 ثَوَابًا مِنْ عِنْدِ اللَّهِ as a reward⁹ from Allah.
 وَاللَّهُ عِنْدَهُ. And with Allah lies
 حُسْنُ الثَّوَابِ the most handsome reward.

لَا يَغُرُّكَ 196. Let there not deceive¹⁰ you
 تَقَلُّبُ the moving about¹¹
 الَّذِينَ كَفَرُوا of those who disbelieve
 فِي الْأَرْضِ in the land.
 مَتَاعٌ قَلِيلٌ 197. A little enjoyment;¹² then
 مَا وَهُمْ جَهَنَّمَ their abode¹³ will be hell;
 وَيَسْأَلُ الْمُنَافِقُ and bad is the place of rest.

1. هَاجَرُوا *hâjarû* = they migrated, emigrated (v. iii. m. pl. past from *hâjara*, form III of *hajara* [*hijr* / *hijrân*], to emigrate. See at 2:218, p.106, n. 4).

2. أُخْرِجُوا *'ukhrijû* = they were ousted, driven out, expelled, dislodged (v. iii. m. pl. past passive from *'akhraja*, form IV of *kharaja* [*khurâj*], to go out. See *'ukhrijnâ* at 2:246, p. 1124, n. 5).

3. أُودُوا *'ûdhû* = they were persecuted, made to suffer, hurt, molested, (v. iii. m. pl. past passive from *'adhiya*, form IV of *'adhiya* [*'adhan*], to be harmed. See *'adhan* at 3:186, p. 229, n. 6).

4. قَاتَلُوا *qâtalû* = they fought, battled, waged war (v. iii. m. pl. past in form III of *qatala* [*qatl*], to kill. See *qâtala* at 3:146, p. 212, n. 1).

5. قُتِلُوا *qutilû* = they were killed (v. iii. m. pl. past passive from *qatala* [*qatl*], to kill. See at 3:156, p. 217, n. 4).

6. لَا أَكْفِرَنَّ *la+'ukaffiranna* = I certainly efface, obliterate, cover, pardon (v. i. s. emphatic impfct. in form II of *kafara* [*kufr* / *kufrân* / *kufûr*], to hide, to disbelieve. See *kuffir* at 3:193, p. 232, n. 7).

7. لَا أَدْخُلَنَّ *la+'udkhilanna* = I certainly make enter, admit, put in (v. i. s. emphatic impfct. in form IV of *dakhala* [*dukhûl*], to enter. See *tudkhil* at 3:192, p. 231, n. 14).

8. تَجْرِي *tajrî* = she or it runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 3:136, p. 208, n. 11).

9. ثَوَابٌ *thawâb* = reward, recompense, requital. See at 3:145, n. 211, n. 11.

10. لَا يَغُرُّكَ *lâ yaghurranna* = let he or it not deceive, he or it should not deceive, beguile, delude (v. iii. m. s. emphatic prohibition from *gharra* [*ghurûr*], to deceive. See *gharra* at 3:185, p. 229, n. 2).

11. i.e., the moving about in ease and affluence in the land. (Al-Ṭabarî pt. IV, 217). تَقَلُّبٌ *taqallub* = moving about, fluctuation, variation, turning and tossing (verbal noun in form V of *qalaba* [*qalb*], to turn round. See at 2:144, p. 68, n. 8).

12. مَتَاعٌ *matâ'* (pl. امتى *'amti'*) = enjoyment, delight, object of delight. See at 3:185, p.229, n. 1.

13. مَأْوًى *ma'wan* (s.; pl. *ma'âwin*) = abode, dwelling, shelter. See at 3:162, p. 219, n. 10).

لَكِنَّ الَّذِينَ 198. But those who

أَتَقَوْا رَبَّهُمْ fear¹ their Lord,

لَهُمْ جَنَّاتٌ they will have gardens

تَجْرِي مِنْ تَحْتِهَا flowing² below them

الْأَنْهَارُ the rivers;

خَالِدِينَ فِيهَا living for ever³ therein

نُزُلًا مِنْ عِنْدِ اللَّهِ as of hospitality⁴ from Allah;

وَمَا عِنْدَ اللَّهِ and what lies with Allah

خَيْرٌ لِلْأَبْرَارِ is the best⁵ for the virtuous.⁶

وَأِنَّ مِنْ 199. And there indeed are

أَهْلِ الْكِتَابِ among the People of the Book

لَمَنْ يُؤْمِنُ بِاللَّهِ those who believe in Allah

وَمَا أُنْزِلَ and what has been sent down

إِلَيْكُمْ وَمَا to you and what has been

أُنْزِلَ إِلَيْهِمْ sent down to them,

خَاشِعِينَ لِلَّهِ being submissive⁷ to Allah.

لَا يَشْتَرُونَ They do not buy⁸

بِآيَاتِ اللَّهِ with Allah's revelations

ثَمَنًا قَلِيلًا a little value.⁹

وَأُولَئِكَ لَهُمْ They will have their reward

أَجْرُهُمْ عِنْدَ رَبِّهِمْ with their Lord.

إِنَّ اللَّهَ Verily Allah is

سَرِيعُ الْحِسَابِ Prompt¹⁰ in taking account.

1. While in the previous 'ayah the believers are asked not to be deceived and discouraged by the affluence and prosperity of the unbelievers, which are only temporary and which will not save them from due punishment, the present 'ayah assures the believers that if they fear Allah, i.e., abide by His commandments and prohibitions, they will have rewards to enjoy eternally in the hereafter. اتقوا *ittaqaw* = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqā*, form VIII of *waqā* [*waqy/wiqāyah*], to guard, to preserve. See at 3:172, p. 223, n. 6).

2. تجري *tajrī* = shet runs, flows, streams (v. iii. f. s. impfct. from *jarā* [*jary*], to flow. See at 3:195, p. 233, n. 8).

3. خالدین *khālīdīn* (acc./gen. of *khālīdūn*, pl. of *khālīd*) = living for ever, everlasting, eternal (active participle from *khalada* [*khulād*], to live for ever. See at 3:136, p. 1208, n. 13).

4. نزل *nuzul* = hospitality, food and lodge prepared for guest.

5. خير *khayr* = good, better, best. This word retains the same form in all degrees of comparison. See at 3:15, p. 160, n. 3).

6. أبرار *'abrār* (pl.; s. *barr/bārr*) = virtuous, pious, righteous, upright, dutiful, kind, benevolent. See *birr* at 2:189, p. 91, n. 4.

7. This 'ayah refers to 'Abd Allah ibn Salām and such others of the People of the Book who embraced Islām. خاشعين *khāshi'īn* (acc./gen. of *khāshi'ūn*, sing. *khāshi'*) = the submissive ones, humble (active participle from *khushu'a* [*khushū*], to be submissive, humble. See at 2:45, p. 22, n. 13).

8. i.e., such of them do not tamper with the text of their scriptures and thus conceal what Allah has revealed, particularly about the prophecy and description of Prophet Muḥammad, peace and blessings of Allah be on him. يشترون *yashtarūna* = they buy, purchase (v. iii. m. pl. impfct. from *ishtarā*, form VIII of *sharā* [*shiran/shirā'*], to buy, to sell. See at 3:177, p. 230, n. 2).

9. ثمن *thaman* (pl. *athmān*/ثمن *athminah*) = price, value. See at 3:187, p. 230, n. 1.

10. سريع *sarī'* = prompt, expeditious, quick, speedy, rapid, swift. See at 3:19, p. 162, n. 4.

يَا أَيُّهَا الَّذِينَ

ءَامَنُوا 200. O you who believe,

وَصَابِرُوا and vie in endurance,²

وَرَابِطُوا and take up positions³

وَاتَّقُوا اللَّهَ and fear⁴ Allah,

لَعَلَّكُمْ تَفْلِحُونَ so that you may succeed.⁵



1. This last 'ayah contains four pieces of valuable instructions by following which the Muslims may attain success and happiness in this life and in the hereafter. These are: (a) to bear patiently all hardships and sufferings for the sake of the faith; (b) to vie in endurance in the struggle with the enemies of Islam; (c) to line up and be always ready to face the enemies and (d) to fear Allah, i.e., to abide scrupulously by His commandments and prohibitions (Al-Tabarî, pt. IV, 220-223; *Al-Tafsîr al-Kabîr*, V, 161-163).

اصبروا *isbirû* = (you all) be patient, bear calmly, persevere, (v. ii. m. pl. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See *taṣbirû* at 3:186, p. 229, n. 7).

2. صابروا *ṣābirû* = (you all) vie in endurance, bear stoutly (v. ii. m. pl. imperative from *ṣābara*, form III of *ṣabara*. See n. 1 above).

3. رابطوا *rābiṭû* = (you all) take up positions, move into fighting positions, be lined up (v. ii. m. pl. imperative from *rābaṭa*, form III of *rabāṭa* [*rabāṭ*], to bind, to tie up).

4. اتقوا *ittaṣū* = you (all) beware, be on your guard, fear, be afraid (v. ii. m. pl. imperative from *ittaṣū*, form VIII of *waṣā* (*waṣy/wiṣāyah*), to guard, safeguard. See at 3:130, p. 207, n. 3).

5. تفلحون *tuflihûna* = you (all) succeed, be successful, prosper (v. ii. m. pl. impfct. from *'aṣṭaḥa*, form IV of *falaḥa* [*faḥ*], to cleave, split. See at 3:130, p. 207, n. 4).

4. *SÛRAT AL-NISÂ'* (THE WOMEN) (Madinan: 176 'âyahs)

Like most Madinan *sûrahs* this *sûrah* lays down important rules, particularly for the regulation and conduct of domestic and family affairs as well for state and society as a whole. A good deal of it, however, contains rules regarding women and family. Hence it is called *Sûrat al-Nisâ'*, i.e., *sûrah* concerning women.

It delineates the rights of women and female orphans under the care of their guardians, and specifies their rights regarding inheritance, income and marriage, thereby rescuing them from their despicable position under the social system of the *jâhiliyyah* (the system of ignorance). As family is the basic unit of society and the primary organization for man's happy living, rules regarding marriage and conjugal relationships, the question of divorce, the status of women within the family and society, the permissibility or otherwise of marriage between a man and a woman because of affinity, consanguinity, uterine or foster relationship are clearly laid down.

In addition to such matters the *sûrah* deals with other aspects of society and state, emphasizing the need for tolerance, trust and cooperation between the individuals composing the society and cautions them against the conduct and attitude of hypocrites and overt and covert enemies.

1. The *sûrah* starts by addressing mankind as a whole, reminding them of their common origin and common Creator and asks them to beware of Him, i.e., (a) to worship Him Alone; (b) to abide by His injunctions; and (c) to remember the inevitable return and accountability to Him.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّاسُ 1. O mankind,¹
اتَّقُوا رَبَّكُمْ 2. beware² of your Lord
الَّذِي خَلَقَكُمْ 3. Who created³ you
مِنْ نَفْسٍ وَاحِدَةٍ 4. from one individual⁴,
وَخَلَقَ مِنْهَا زَوْجَهَا 5. and from it created its mate,⁵
وَبَثَّ مِنْهُمَا 6. and spread⁶ from the two
رِجَالًا كَثِيرًا وَنِسَاءً 7. men in numbers and women.
وَاتَّقُوا اللَّهَ الَّذِي 8. Beware of Allah by Whom
تَسْأَلُونَ بِهِ 9. you make claims,⁷
وَالْأَرْحَامَ 8. and of kinship.⁸

2. اتَّقُوا *ittaquû* = you (all) beware, be on your guard, fear, be afraid (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/ wiqâyah*), to guard, safeguard. See at 3:200, p. 235, n. 4).

3. خَلَقَ *khalafa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 3:59, p. 178, n. 14).

4. i.e., from 'Âdam. نَفْس *nafs* (s.; pl. *nufûs/ 'anfus*)= living being, person, individual, nature, self. See '*anfus* at 3:185, p. 228, n. 9.

5. i.e., Hawwâ'. زَوْج *zawj* (pl. أزواج '*azwâj*) = wife, husband, spouse, partner, one of a pair, mate. See at 2:102, p. 48, n. 10.

6. بَثَّ *battha* = he spread, scattered abroad, disseminated (v. iii. m. s. past from *batlith*, to scatter. See at 2:164, p. 77, n. 6).

7. i.e., on one another. تَسَاءَلُونَ *tasâ'alûna* (originally *tatasâ'alûna*)= you (all) ask, ask one another, make claims, demand (v. ii. m. pl. impfct. from *tatasâ'ala*, from VI of *sa'ala* [*su'âl*], to ask).

8. أَرْحَامَ '*arhâm* (pl.; sing. رَحِم *rahim/rihm*) = wombs, uterus, kinship, blood relationships. See at 2:228, p. 112, n. 3.

إِنَّ اللَّهَ كَانَ عَلَيْكُمْ



Verily Allah is over you

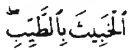
Ever-Watchful.¹

وَأَتُوا الْيَتَامَىٰ

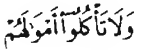


their properties;

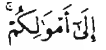
وَلَا تَبَدَّلُوا



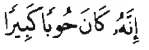
the bad for the good



nor eat up³ their property



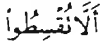
with your peroperty.



Verily it is a major sin.⁴



3. But if you apprehend⁵



that you cannot do justice⁶

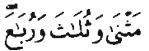


about the orphans

فَانكِحُوا مَا طَابَ لَكُمْ



of the women,⁸



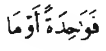
two or three or four;



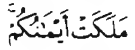
but if you fear



that you cannot treat justly,⁹



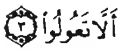
then one, or what



your right hands own.¹⁰



That is the more appropriate¹¹



that you may not oppress.¹²

1. i.e., Allah watches you as well as takes care of you constantly. رَقِيب *raqīb* = Ever-Watchful, vigilant, overseer, supervisor. Active participle in the scale of *fa'il* from *raqaba* [*ruqûb/raqûbah*], to watch, to control.

2. لَا تَبَدَّلُوا *lâ tatabaddalû* = do not change, be exchanged, give or take in exchange (v. ii. m. pl. imperative {prohibition} from *tabaddala*, form V of *badala* [*badl*], to replace. See *yutabaddal* at 2:108, p. 51, n. 5).

3. لَا تَأْكُلُوا *lâ ta'kulû* = you (all) do not eat, consume, devour (v. ii. m. pl. imperative {prohibition} from *'akala* [*'akhl/ma'kal*], to eat. See at 3:130, p. 206, n. 9).

4. حُوب *hûb* = sin, offence, misdeed, outrage.

5. خِفْتُمْ *khiftum* = you (all) feared, apprehended, were afraid of (v. ii. m. pl. past from *khāfa* [*khawf /makhāfah/khifah*], to fear. See *lâ takhāfû* at 3:175, p. 224, n. 7).

6. تَقْسِطُوا *tuqsiṭû(na)* = you (all) do justice, treat equally (v. ii. m. pl. impfct. from *'aqsata*, form IV of *qasata* [*qisṭ*], to be fair, to act justly. See *qisṭ* at 3:21, p. 163, n. 4). The terminal *nûn* is dropped because of the particle *'an* {*an+lâ*} coming before the verb).

7. طَابَ *ṭāba* = he or it became good, agreeable, it pleased (v. iii. m. s. past from *ṭib/ṭibah*, to be good. See *ṭayyibah* at 3:38, p. 170, n. 10).

8. i.e., women other than the orphans under care. The pre-Islamic Arabs, like many other people, used to take a multiplicity of wives without any fixed limit and often took female orphans under their care as wives in order to appropriate their properties. The *āyah* prohibits such practices and asks to take other women as wives, setting the maximum limit to four if one can treat them impartially, or else to have only one.

9. تَعْدِلُوا *ta'dilû(na)* = you (all) treat equally, deal with equity, be impartial (v. ii. m. pl. impfct. from *'adala* [*'adl/'adālah*], to act justly).

10. i.e., marry the slave maids that you own.

11. أَدْنَىٰ *adnâ* = more appropriate, closer, nearer.

12. تَعْوَلُوا *ta'wulû(na)* = you (all) deviate from the right course, oppress (v. ii. m. pl. impfct. from *'āla* [*'awl*], to oppress, distress).

وَمَا أُولَئِكَ إِلَّا بَشَرٌ مِّثْلُكُمْ 4. And give women (wives)
 صَدُقَاتِهِنَّ their dowries¹
 نَحْلَةً as a compulsory gift;²
 فَإِنْ طِبَّنَ لَكُمْ but if they be good³ in your
 عَنْ شَيْءٍ وَمِنْهُ favour about anything of it
 نَفْسًا on their own accord,⁴
 فَكُلُوهُ then consume it
 هَيْسًا رِيشًا with ease⁵ and relish.⁶

وَلَا تُؤْتُوا 5. And do not give
 السُّفَهَاءَ to the incompetent ones⁷
 أَمْوَالَكُمْ الَّتِي your properties that
 جَعَلَ اللَّهُ لَكُمْ Allah has set for you
 قِيَمًا as subsistence;⁸
 وَأَرْزُقُوهُمْ فِيهَا and feed⁹ them out of these
 وَأَكْسُوهُمْ and clothe¹⁰ them
 وَقُولُوا لَهُمْ and speak to them
 قَوْلًا مَعْرُوفًا words of kindness.¹¹

وَابْتَلُوا الْيَتَامَى 6. And try¹² the orphans
 حَتَّىٰ إِذَا بَلَغُوا until they attain
 الْبِكَاحَ the age of marrying.
 فَإِنْ أُنْسَمُ Then if you perceive¹³

1. صدقات *ṣaduqât* (pl.; sing. صدقة *ṣaduqah*) = dowries, bridal money.

2. نحلة *niḥlah* = compulsory gift, present, donation.

3. طبن *ṭibna* = they (females) became good, were pleased (v. iii. f. pl. past from *ṭaba* [*ṭib/ṭibah*], to be good. See *ṭaba* at 4:3, p. 237, n. 8).

4. نفس *nafs* (s.; pl. *nufûs/ʿanfus*) = living being, person, individual, nature, self. See at 4:1, p. 236, n. 9. Here it a distinctive description of the act meaning "as of themselves", "on their own accord". (*Al-Tafsîr al-Kabîr*, V, p. 189).

5. هنىء *hanîʾ* = easy, that which does not entail any hardship or difficulty.

6. مریء *marîʾ* = pleasing, palatable, acceptable to the nature, relishing.

7. سفهاء *sufahâʾ* (pl.; sing. سفي *safih*) = fools, stupid, impudent, incompetent. See at 2:142, p. 67, n.1. Here it means minor children and women of immature understanding (*Al-Ṭabarî*, pt. IV, 245) who are not be put in charge of the properties.

8. قیام *qiyâm* = subsistence, means of support, standing, existence. See at 3:191, p. 231, n. 6.

9. ارزقوا *urzuqû* = you (all) feed, provide with the means of subsistence (v. ii. m. pl. imperative from *ruzaqa* [*rizq*], to bestow. See *yurzuqûna* at 3:169, p. 222, n. 8).

10. اكسوا *uksû* = you (all) clothe, dress, cover, drape (v. ii. m. pl. imperative from *kasâ* [*kasw/kasy*], to clothe). See *naksû* at 2:259, p. 135, n. 7.

11. معروف *maʾrûf* = known, well-known, generally recognized, conventional, appropriate, fairness, kindness, beneficence, approved by *sharīʿah* (passive participle from *ʿarafah/ʿarifa* [*maʾrifah/ʿirfân*], to know. See at 3:114, p. 200, n. 12).

12. ابتلوا *ibtalû* = you (all) put to test, put on probation, try (v. ii. m. pl. imperative from *ibtalâ*, form VIII of *balâ* [*balw/balâ*], to test, to try. See *ibtalâ* at 2:124, p. 58, n. 12).

13. عانستم *ʿanastum* = you (all) perceived, discerned, sensed (v. ii. m. pl. past from *ʿanasa*, form IV of *ʿanisa/ʿanusa* [*ʿuns*], to be intimate, sociable).

مِّنْهُمْ رُّشْدًا¹ on their part maturity¹
 فَادْفَعُوا إِلَيْهِمْ² then make over² to them
 أَمْوَالَهُمْ their properties;
 وَلَا تَأْكُلُوهَا³ and do not consume these
 إِسْرَافًا وَبِدَارًا⁴ extravagantly³ and hastily⁴
 أَنْ يَكْبُرُوا⁵ fearing that they grow up;⁵
 وَمَنْ كَانَ غَنِيًّا⁶ and he that is affluent
 فَلْيَسْتَعِفَّ⁷ shall be abstemious,⁶
 وَمَنْ كَانَ فَقِيرًا⁸ and he that is indigent
 فَلْيَأْكُلْ بِالْمَعْرُوفِ⁹ shall consume with equity;⁷
 فَإِذَا دَفَعْتُمْ¹⁰ and when you make over⁸
 إِلَيْهِمْ أَمْوَالَهُمْ to them their properties
 فَاشْهَدُوا عَلَيْهِمْ¹¹ take witnesses⁹ on them.
 وَكَفَى بِاللَّهِ¹² And Sufficient is Allah
 حَسِيبًا¹³ as Account Taker.¹⁰

لِلرِّجَالِ نَصِيبٌ¹⁴ 7. Men have a share¹¹
 مِمَّا تَرَكَ¹⁵ of what there leave behind¹²
 الْوَالِدَانِ وَالْأَقْرَبُونَ¹⁶ the parents and next of kin;¹³
 وَلِلنِّسَاءِ نَصِيبٌ¹⁷ and women have a share
 مِمَّا تَرَكَ¹⁸ of what there leave behind
 الْوَالِدَانِ وَالْأَقْرَبُونَ¹⁹ the parents and next of kin –
 مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ²⁰ of little or much of it –
 نَصِيبٌ مِّمَّا قَرُوءًا²¹ as a share made obligatory.¹⁴

1. رشد *rushd* = right and proper conduct, good sense, maturity of the mind, guidance. See at 2:256, p. 132, n. 4.

2. ادفعوا *idfa'û* = you defend, push back, drive away; also (when followed by the particle 'ilâ)) you pay, deliver, make over (v. ii. m. pl. imperative from *dafa'a* [dafa'], to push, push away. See at 3:167, p. 221, n. 5).

3. اسراف *israf* = intemperance, extravagance, waste, transgression. See at 3:147, p. 212, n. 10.

4. بدار *bidâr* = haste, hurry, speed, expedition.

5. يكبروا *yakbarû(na)* = they grow up, become big, attain age (v. iii. m. pl. impfct. from *kabara* [kabr], to be big. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See *kibar* at 2:266, p. 139, n. 13).

6. i.e., the affluent guardian should not take any remuneration out of the properties of an orphan ward under his care. ليستعفف *li yasta'fif* = he

should be abstemious, should refrain (v. iii. m. s. imperative from *ista'ffu*, form X of 'affu [iffah/afâf], to refrain, to abstain. See *ta'affuf* at 2:273, p. 143, n. 6).

7. i.e., should take the cost of looking after with equity. معروف *ma'rûf*, see at 4:5, p. 238, n. 11.

8. دفعتم *dafa'tum* = you made over, delivered, paid, defended, pushed back (v. ii. m. pl. past from *dafa'a* . See at n. 2 above).

9. أشهدوا *'ash-hidû* = you (all) bear witness, call someone as a witness (v. ii. m. pl. imperative from 'ash-hada, form IV of *shahida* [shuhûd], to witness. See at 3:64, p. 180, n. 8).

10. حسيب *hasib* = account taker, account keeper, comptroller, noble, respected, esteemed.

11. نصيب *naṣīb* (s.; pl. *nuṣub/anṣibâ/anṣibah*) = share, portion, dividend. See at 3:22, p. 163, n. 9.

12. ترك *Taraka* = he left, abandoned, relinquished, bequeathed (v. iii. m. s. past from *tark*, to leave. See at 2:264, p. 138, n. 7).

13. اقربون *'aqrabûn* (pl.; sing. *aqrab*) = near relations, relatives, next of kin.

14. مفروض *mafrûḍ* = obligatory, made incumbent, ordained (passive participle from *faraḍa* [farḍ], to make incumbent, to ordain, to decree. See *fariḍah* at 2:237, p. 120, n. 2).

وَإِذَا حَضَرَ 8. And if there attend¹

الْقِسْمَةَ at the division²

أُولُو الْقَرْبَى the near relatives³

وَالْيَتَامَى وَالْمَسْكِينُ and the orphans and the poor,

فَارْزُقُوهُمْ مِنْهُ give them⁴ out of it

وَقُولُوا لَهُمْ and speak to them

قَوْلًا مَعْرُوفًا words of kindliness.



وَلْيَخْشَ الَّذِينَ 9. And let those fear⁵ who,

لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ if they leave behind them

دُرِيَّةً ضَعِيفًا offspring⁶ all weak⁷

خَافُوا عَلَيْهِمْ about whom they worry –

فَلْيَسْئَلُوا اللَّهَ let them fear⁸ Allah

وَلْيَقُولُوا and let them say

قَوْلًا سَدِيدًا words of justice.⁹

إِنَّ الَّذِينَ يَأْكُلُونَ 10. Verily those who eat up

أَمْوَالَ الْيَتَامَى the properties of orphans

ظُلْمًا unjustly,

إِنَّمَا يَأْكُلُونَ they only consume

فِي بُطُونِهِمْ نَارًا in their stomachs¹⁰ a fire;¹¹

وَسَيَصْلَوْنَ and they shall enter

سَعِيرًا a burning blaze.¹²

1. حضر *ḥaḍara* = he attended, was present (v. iii. m. s. past from *ḥudûr*. See at 2:180, p. 85, n. 6).

2. قسمة *qismah* = division, allotment, apportionment.

3. i.e., those not entitled to inherit

4. i.e., give them something as a matter of consolation before apportionment to the inheritors. ارزقوا *urzuqû* = you (all) feed, provide with the means of subsistence, give (v. ii. m. pl. imperative from *razaqa* [*rizq*], to give the means of subsistence. See at 4:5, p. 238, n. 9).

5. ليخش *li-yakhsha* = let him fear, he should fear (v. iii. m. s. imperative from *yakhshâ*, impfct. from *khashiya* [*khashy* /*khashyah*], to fear. See *khashyah* at 2:74, p. 35, n. 8). This instruction is directed to: (a) those who attend a dying person and suggest to him to bequeath his properties to relatives and charities and asks them to think how they would feel if they were to leave behind them minor and weak children; (b) to the dying person himself and asks him not to bequeath his whole or most of his properties to other persons or objects disregarding his own progeny; and (c) to the guardians of minor orphans and asks them to think how they would feel if they themselves died leaving behind such minor offspring. (See *Al-Tabarî*, pt. IV, 269-272; *Al-Tafsîr al-Kabîr*, V, 206-207).

6. ذرية *dhurriyah* (pl. *dhurriyât/dharâriyy*) = offspring, progeny, children, descendant. See at 3:33, p. 168, n. 7).

7. ضعاف *ḍi'âf* (pl.; sing. *ḍa'îf*) = weak, feeble.

8. ليتقوا *li-yattaqû* = let them fear, beware of (v. iii. m. pl. imperative from *yattaqûna*, impfct from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to guard. See *ittaqa* at 4:1, p. 236, n. 1).

9. سديد *sadîd* = just, right, pertinent, apposite.

10. بطون *buṭûn* (pl.; sing. *baṭn*) = stomachs, bellies, abdomens, wombs, inner parts. The expressions "eating up" and "stomachs" are used here figuratively to mean all kinds of arrogation and misappropriation. (*Al-Tafsîr al-Kabîr*, V, 208-209).

11. i.e., such taking of the orphans' properties will entail punishment in hell. (*Ibid.*)

12. سعيّر *sa'ûr* (s.; pl. *su'ûr*) = burning blaze, hell, inferno.

Section (Rukû') 2

- يُوصِيكُمُ اللَّهُ 11. Allah directs¹ you
 فِي أَوْلَادِكُمْ regarding your children:
 لِلذَّكَرِ مِثْلُ the male shall have the like²
 حِصَّةِ الْأُنثَيَيْنِ of the share³ of two females;⁴
 فَإِنْ كُنَّ نِسَاءً but if they are (all) females,
 فَوْقَ اثْنَتَيْنِ two and above,⁵
 فَلَهُنَّ ثُلُثَا they shall have two-thirds⁶
 مِمَّا تَرَكَ of what he⁷ left;
 وَإِنْ كَانَتْ وَاحِدَةً and if she is one
 فَلَهَا النِّصْفُ she shall have the half;
 وَلِأَبَوَيْهِ and for his⁸ parents,
 لِكُلِّ وَاحِدٍ مِّنْهُمَا each one of the two shall get
 السُّدُسَ مِمَّا تَرَكَ one-sixth of what he⁹ left if
 إِنْ كَانَ لَهُ وَلَدٌ he has a child;¹⁰
 فَإِنْ لَّمْ يَكُنْ لَهُ وَلَدٌ but if he has no child
 وَوَرِثَتْهُ and there inherit from him
 أَبَوَاهُ his two parents,¹¹
 فَلِلْأُمِّهِ then the mother shall have
 الثُّلُثَ فَإِنْ كَانَ لَهُ إِخْوَةٌ one-third;¹² but if he has
 brothers and sisters¹³
 فَلِلْأُمِّهِ then his mother shall have
 السُّدُسَ مِنْ بَعْدِ one-sixth¹⁴ after [paying]

1. *yûṣī* = he directs, bids, enjoins, makes incumbent, decrees by will, bequeaths (v. iii. m. s. impfct. from 'awsâ, from IV of *waṣâ* [waṣy], to reach, to be joined. See *waṣṣâ* at 2:132, p. 62, n. 8).

2. *mithl* (s.; pl. *amthâl*) = like, similar, equivalent.

3. *ḥaẓẓ* (s.; pl. *ḥuẓûẓ*) = portion, share, lot, good luck, good thing. See at 3:176, p. 224, n. 12.

4. i.e., when the deceased leaves male and female children, e.g., one son and one daughter or more of either sex.

5. The apparent meaning of *fawq ithnatayn* is "above two"; but the sense here is two and above; for the next clause says "if she is one", which makes it clear that the present clause means "two and above". See also the last 'ayah of the *sûrah* (4:176).

6. *thuluthâ(n)* = two thirds (dual of *thuluth*, one third. The terminal *nûn* is dropped because of the genitive construction).

7. i.e., the deceased.

8. i.e., the deceased's parents.

9. i.e., the deceased.

10. i.e., either a son or a daughter. The term *walad* is used to denote both male and female child.

11. i.e., if the deceased is survived by his parents only, along with either the wife or husband.

12. i.e., the mother shall have a third of the property after paying the obligatory share of the husband or the wife of the deceased, if any, and the remainder will go to the father of the deceased.

13. *'ikhwah* (pl.; sing. *'âkh*) = brothers and sisters. (See *Al-Mufradât*, p. 13; also see 4:176 where *'ikhwah* has been used clearly to mean brothers and sisters).

14. i.e., if the deceased is survived by his parents and brothers and sisters but no children of him, then the mother shall get one-sixth of the property and the remainder shall go to the father, both after the payment of the deceased's debt and bequests made by him, if any. *suduth* (s.; pl. *'asdâth*) = one-sixth.

وَصِيَّةٍ يُوْصِي بِهَا¹ any bequest he has made¹
 أَوْ دَيْنٍ² or a debt.²
 ءَابَاؤُكُمْ Your parents
 وَأَبْنَاؤُكُمْ and your children —
 لَا تَدْرُونَ³ you do not know³
 أَنَّهُمْ who of them are
 أَقْرَبُ لَكُمْ نَفْسًا⁴ nearer⁴ to you in benefit.⁵
 فَرِيضَةً مِّنْ [This is] An Ordinance⁶ from
 اللَّهِ Allah;
 إِنَّ اللَّهَ كَانَ Verily Allah is
 عَلِيمٌ حَكِيمٌ⁷ All-Knowing, All-Wise.⁷

وَلَكُمْ نِصْفُ 12. And you shall have a half
 مِمَّا تَرَكَ أَزْوَاجُكُمْ of what your wives leave
 إِن لَّوَيْكُن لَّهُنَّ if they do not have
 وَلَدٌ any child;⁸
 فَإِنْ كَانَ لَهُنَّ but if they have
 وَلَدٌ a child
 فَلَكُمْ الرُّبْعُ then you shall have a fourth⁹
 مِمَّا تَرَكَنَّ of what they leave
 مِنْ بَعْدِ وَصِيَّةٍ after [payment] of a bequest
 يُوْصِي بِهَا they might have made¹⁰
 أَوْ دَيْنٍ or a debt.

1. يُوْصِي *yûsî* = he directs, bids, enjoins, makes incumbent, decrees by will, bequeaths (v. iii. m. s. impct. from 'awṣâ, from IV of waṣâ [wasy], to reach, to be joined. See at p. 241, n. 1

2. دَيْن *dayn* (s.; pl. دِيْن *duyûn*) = debt, pecuniary obligation. See *tadâyantum* at 2:282, p. 147, n. 3).

3. تَدْرُونَ *tadrûna* = you (all) know, understand, comprehend, are aware of (v. ii. m. pl. impct. from darâ [dirâyah], to know, to comprehend).

4. أَقْرَب *'aqrab* = closer, nearer, nearest, more/most likely (elative of *qarîb*. See at 3:167, p. 221, n. 7).

5. نَفْع *naf'* = benefit, gain, profit, use, advantage, welfare.

6. فَرِيضَةٌ *farîdah* (s.; pl. فَرَائِض *farâ'id*) = Ordinance of Allah, obligatory, incumbent. See at 2:237, p. 120, n. 2.

7. i.e., Allah has ordained these distributive shares of inheritance for the deceased's near relations out of His Supreme Wisdom and Awareness of the welfare of mankind.

8. i.e. any child, male or female, by you or by other husbands.

9. رُبْع *rubu'* (s.; pl. أَرْبَاع *'arbâ'*) = one fourth, quarter.

10. يُوْصِي *yûṣîna* = they (fem.) make a bequest, direct by will, enjoin (v. iii. f. pl. impct. from 'awṣâ, form IV of waṣâ. See *yûṣî* at 1 above).

وَلَهُنَّ And they (wives) shall have
الرُّبُعُ مِمَّا تَرَكْتُمْ one fourth of what you leave
إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ if you do not have any child;¹
فَإِنْ كَانَ لَكُمْ وَلَدٌ but if you have a child then
فَلَهُنَّ الثَّمَنُ they shall have one-eighth²
مِمَّا تَرَكْتُمْ of what you leave³
مِنْ بَعْدِ وَصِيَّةٍ after [paying] any bequest⁴
تُوصُونَ بِهَا you might have made⁵
أَوْ دَيْنٍ or a debt.
وَإِنْ كَانَتْ رَجُلٌ And if a man is inherited⁶
يُورَثُ كَلَّةٌ having no parent or child,⁷
أَوْ امْرَأَةً and a woman (of same state),
وَلَهُ أَخٌ أَوْ أُخْتٌ but has a brother or sister,⁸
فَلِكُلِّ وَاحِدٍ مِّنْهُمَا then each of the two shall get
الْسُّدُسُ one-sixth;⁹
فَإِنْ كَانُوا but if they were
أَكْثَرَ مِنْ ذَلِكَ more than that
فَهُمْ شُرَكَاءُ then they will be sharers¹⁰
فِي الثُّلُثِ in one-third¹¹
مِنْ بَعْدِ وَصِيَّةٍ after (paying) any bequest
يُوصَى بِهَا that might have been made¹²
أَوْ دَيْنٍ or a debt,
غَيْرُ مُضَارٍّ not being malevolent¹³—

1. i.e., any child, male or female, one or more of either sex, by the inheriting wife/wives or other wife/wives.

2. i.e., the wife or wives will get a total of one-eighth of the deceased husband's estate if he leaves any child, male or female, one or more of either sex, by the inheriting wife or other wife/wives. ثَمَنٌ *thumun* (s.; pl. 'uthmân) = one-eighth.

3. *taraktum* = you (all) left, relinquished (v. ii. m. pl. past from *taraka* [tark], to leave. See *taraka* at 4:7, p. 239, n. 12).

4. وصية *waṣīyyah* (s.; pl. *waṣāyā*) = bequest, will, testament, directive, command, injunction, order.

5. تَصْنَعُونَ *tāṣṣunā* = you (all) make a bequest, bequeath, make a testament, will (v. ii. m. pl. impfct. from 'awṣā, form IV of *waṣā* [waṣy], to reach, to be joined. See *yūṣina* at p. 242, n. 10).

6. يُوْرَثُ *yûrathu* = he is inherited (v. iii. m. s. past passive from *wariṭha* ['irih/ 'irihah/ wirâthah/ rithah/turâth], to be heir, to inherit).

7. كَلَّةٌ *kalâlah* = a person leaving no son nor father. Son includes here son's son or the latter's son howsoever downwards; and father includes here father's father and the latter's father howsoever upwards.

8. i.e., brother or sister by the same mother as the deceased's. (See Al-Ṭabarî, pt. IV, p. 287).

9. i.e., if there is a brother or a sister by the same mother, he or she will get one-sixth of the deceased's estate. سُدُسٌ *sudus* (s.; pl. 'asdâs) = one-sixth. See at 4:11, p. 242, n. 14.

10. شُرَكَاءُ *shurakâ'* (pl.; s. *sharik*) partners, sharers.

11. i.e., if there are two or more brothers and sisters, they will share equally, whether male or female, one-third of the deceased's estate.

12. يُوصَى *yûṣâ* = he or it is willed, bequeathed, given by testament, directed, ordered (v. iii. m. s. impfct. passive from 'awṣâ, form IV of *waṣā*. See *tāṣṣunā* at n. 5 above).

13. i.e., if the bequest is not made to damage or harm the lawful heirs, such as the deceased's having given away by will more than the permissible one-third of the total estate. مُضَارٍّ *muḍârr* = malevolent, detrimental, damaging, harmful, prejudicial.

وَصِيَّةٌ مِّنَ اللَّهِ a commandment¹ of Allah.

وَاللَّهُ عَلِيمٌ Allah is All-Knowing,²

حَلِيمٌ Most Forbearing.³

تِلْكَ حُدُودُ اللَّهِ 13. These are Allah's rulings;⁴

وَمَن يُطِيعِ اللَّهَ and whoever obeys⁵ Allah

وَرَسُولَهُ and His Messenger, He

يُدْخِلُهُ جَنَّاتٍ will admit⁶ him into gardens

تَجْرِي مِن تَحْتِهَا flowing beneath them

الْأَنْهَارِ the rivers,

يُخَالِدِينَ فِيهَا to abide⁷ for ever therein;

وَذَٰلِكَ and that is

النَّوْرُ الْعَظِيمُ the magnificent⁸ success.⁹



وَمَن يَعْصِ 14. And whoever disobeys¹⁰

اللَّهُ وَرَسُولَهُ Allah and His Messenger

وَيَتَعَدَّ حُدُودَهُ and transgresses¹¹ His rulings,

يُدْخِلُهُ نَارًا He will insert him into a fire,

يُخَالِدُ فِيهَا to remain for ever therein,

وَلَهُ عَذَابٌ and he will have a punishment

مُهِينٌ very debasing.¹²

Section (Rukû') 3

وَالَّذِينَ يَأْتِيكَ 15. And those who commit

1. i.e., these rules are Allah's commandment.

2. i.e., particularly whether you abide by his commandments.

3. *ḥalīm* = Most Forbearing, Most Clement. See at 2:235, p. 119, n. 2).

4. *ḥudūd* (pl.; sing. *ḥadd*) = edges, boundaries, limits, Allah's rulings/ injunctions/ orders. See at 2:230, p. 114, n. 6.

5. *yutī* (originally *yutī'u*) = he obeys, follows, complies with (v. iii. m. s. impfct. from 'aṭā'a, form IV of *tā'a* (*ṭaw'*), to obey. The last letter is vowelless and so the medial *yā'* is dropped because the verb is in a conditional clause (preceded by *man*). See 'aṭī'ū at 3:132, p. 207, n. 6).

6. *yudkhil(u)* = he admits, enters (in the transitive sense), puts in, inserts, (v. iii. m. s. impfct. from 'adkhala, form IV of *dakhala* [*dukhūl*], to enter. The last letter is vowelless because the verb is the conclusion of a conditional clause. See *tudkhil* at 3:192, p. 231, n. 14).

7. *khālīdīn* (acc./gen. of *khālīdūn*, pl. of *khālīd*) = living for ever, abiding for ever, everlasting, eternal (active participle from *khalada* [*khulūd*], to live for ever. See at 3:198, p. 234, n. 3).

8. *'aẓīm* = great, magnificent, splendid, stupendous, big, huge, immense, enormous, tremendous. See at 3:179, p. 226, n. 5).

9. *fawz* = success, triumph, victory, achievement. See *mafāzah* at 3:188, p. 230, n. 7.

10. *ya'ṣī(sī)* = he disobeys, defies (v. iii. m. s. impfct. from 'aṣā [*'aṣy /ma'ṣiyah /'iṣyān*], to disobey. The last letter *yā'* is vowelless and hence dropped for the reason stated at n. 5 above. See 'aṣaytum at 3:152, p. 214, n. 4).

11. *yata'adda(ā)* = he transgresses, oversteps, crosses the limits, acts outrageously (v. iii. m. s. impfct. from *ta'addā*, form V of 'adā [*'adw*], to run, to speed. The final *yā'* is vowelless and hence dropped for the reason stated at n. 5 above. See at 2:229, p. 113, n. 8).

12. *muhīn* = humiliating, disgraceful, debasing, ignominious, (active participle from 'ahāna, form IV of *hāna* [*hawna*], to be easy, to be of little importance. See at 3:178, p. 225, n. 6).

الْفَحِشَةَ¹ adultery¹

مِنْ نِسَائِكُمْ from among your women,

فَاسْتَشْهِدُوا عَلَيْهِنَ call to testify² against them

أَرْبَعَةً مِنْكُمْ four from amongst you.³

فَإِنْ شَهِدُوا So if they testify⁴

فَأَمْسِكُوهُنَّ then retain⁵ them

فِي الْبُيُوتِ in the houses

حَتَّى يَتَوَفَّيَهُنَّ الْمَوْتُ till death takes them⁶ fully

أَوْ يَجْعَلَ اللَّهُ لَهُنَّ or Allah sets for them

سَبِيلًا⁷ a way.⁷

وَالَّذَيْنِ 16. And the two⁸ who

يَأْتِيَنَّهُمَا مِنْكُمْ commit it from amongst you,

فَعَادُوهُمَا punish⁹ them (the two);

فَإِنْ تَابَا وَأُصْلَحَا if they repent¹⁰ and reform,¹¹

فَاعْرِضْهُمَا لَنَا then turn away¹² from them.

إِنَّ اللَّهَ كَانَ

تَوَّابًا Most Forgiving,

رَحِيمًا¹³ Most Merciful.

إِنَّمَا التَّوْبَةُ 17. Verily forgiveness¹³

عَلَى اللَّهِ on Allah's part

لِلَّذِينَ يَعْمَلُونَ is for those who do¹⁴

1. فاحشة *fâhishah* (s.; pl. فواحش *fawâhish*) = vile deed, grave sin, monstrosity, adultery, fornication. See at 3:135, p. 208, n. 2.

2. استشهدوا *istash-hidû* = you (all) call to witness, to testify, to attest (v. ii. m. pl. imperative from *istashhada*, form X of *shahida* [*shuhûd*], to witness. See at 2:282, p. 148, n. 5).

3. i.e., four Muslim men.

4. i.e., to the guilt and it is proved. شهدوا *shahidû* = they bore witness, witnessed, attested, testified (v. iii. m. pl. past from *shahida*, [*shuhûd*], to witness. See at 3:86, p. 190, n.1).

5. أمسكوا *'amsikû* = you (all) hold, keep, retain (v. ii. m. pl. imperative from *'amsaka*, form IV of *masaka* [*mask*], to grasp. See at 2:231, p. 132, n. 12).

6. يتوفى *yatawaffâ* = he takes fully, receives in full (v. iii. m. s. impfct. from *tawaffâ*, from V of *wafû* [*wafâ*/'*wafy*], to be perfect, to fulfil. See *tawaffa* at 3:193, p. 232, n. 7).

7. The way is specified in 24:2 which overrides this 'ayah (See Ibn Kathîr, II, 204-205).

8. i.e., the adulterer and the adulteress.

9. عادوا *'adhû* = you (all) punish (v. ii. m. pl. imperative from *'adhû*, form IV of *'adhiya* [*'adhan*], to suffer harm. See *'udhû* at 3:195, p. 233, n.3).

10. تابا *tâba* = they (two) returned, turned to (v. iii. m. dual past from *tâba* [*tawb/tawbah* / *matâb*]. Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See *tâba* at 2:187, p. 89, n. 8).

11. أصلحا *'aslahâ* = the two reformed, mended (v. iii. m. dual past from *'aslahâ*, form IV of *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/ṣalâhiyah*], to be good, right. See *'aslahâ* at 2:182, p. 86, n. 7).

12. The rule in this 'ayah has been superseded by 24:2. أعرضوا *'a'ridû* = you (all) turn away, abandon, avoid (v. ii. m. pl. imperative from *'a'raḍa*, form IV of *'aruḍa* / *'araḍa* [*'arḍ*] to be wide, visible. See *mu'riḍûn* at 3:23, p. 164, n. 3).

13. See n. 10 above.

14. يعملون *ya'malûna* = they do, perform, act, work (v. iii. m. pl. impfct. from *'amila* [*'amal*], to do. See *'amilat* at 3:30, p. 167, n. 2).

الْأَسْوَىٰ بِهَٰلِكَةٍ the evil¹ in ignorance²

ثُمَّ يَتُوبُونَ and then turn in repentance³

مِنْ قَرِيبٍ shortly afterwards;⁴

فَأُولَٰئِكَ such ones

يَتُوبُ اللَّهُ عَلَيْهِمْ Allah turns in forgiveness to;

وَكَانَ اللَّهُ عَلِيمًا and Allah is All-Knowing,

حَكِيمًا All-Wise.

وَلَيْسَ التَّوْبَةُ 18. Forgiveness is not

لِلَّذِينَ for those who

يَعْمَلُونَ السَّيِّئَاتِ do the evil deeds⁵

حَتَّىٰ إِذَا حَضَرَ⁶ till when there appears

أَحَدُهُمُ الْمَوْتُ death to anyone of them⁷

قَالَ إِنِّي تَبْتُ⁷ أَنفَنَ he says: "I repent⁷ now";

وَلَا الَّذِينَ يَمُوتُونَ⁸ nor for those who die

وَهُمْ كُفَّارٌ while they are unbelievers.

أُولَٰئِكَ Such people,

أَعْتَدْنَا لَهُمْ We have got ready⁹ for them

عَذَابًا أَلِيمًا an agonizing¹⁰ punishment.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا 19. O you who believe,

لَا يَحِلُّ لَكُمْ it is not lawful¹¹ for you

أَنْ تَرِثُوا النِّسَاءَ that you inherit¹² the women

1. اسوء *sâ'* (p. 'aswâ') = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 3:174, p. 224, n. 3). The 'ayah points out that forgiveness may be expected only if one commits a sin in ignorance and turns to Allah in repentance as soon as one realizes it.

2. جهالة *jahâlah* = ignorance, unawareness, folly. See *jâhilîn* at 2:67, p. 32, n. 6.

3. يَتُوبُونَ *yatûbûna* = they turn in repentance (v. iii. m. pl. impfct. from *tâba* [tawb/tawbah / matâb], to turn. See *tâbâ* at 4:16, p. 245, n. 10).

4. قريب *qarîb* = near, close by, not far away. See at 2:186, p. 88, n. 10. It applies to both time and space. *min qarîb* means, in respect of time, shortly afterwards, quickly.

5. سيئات *sayyi'ât* (pl.; سَيِّئَاتٍ *sayyi'ah*) = evil deeds, misdeeds, bad sides, offences, sins. See *sayyi'ah* at 2:81, p. 38, n. 3.

6. حضر *hadara* = he appeared, attended, was present (v. iii. m. s. past from *huda*. See at 4:8, p. 240, n. 1).

7. تبت *tubtu* = I turned in repentance (v. i. s. past from *tâba*. See n. 3 above. See also at 2:160, p. 75, n. 12).

8. يموتون *yamûtûna* = they die (v. iii. m. pl. impfct. from *mâta* [mawt], to die.

9. أَعْتَدْنَا *'a'tadnâ* = we prepared, got ready (v. i. pl. past in form IV of 'atada ['atâd], to be ready).

10. أليم *'alîm* = agonizing, anguishing, very painful. See at 3:188, p. 230, n. 9.

11. يحل *yahillu* = it is lawful, permitted, allowed (v. iii. m. s. impfct. from *halla* [hill], to be allowed. See at 2:229, p. 112, n. 12).

12. تَرِثُوا *tarithû(na)* = you (all) inherit, be heir to (v. ii. m. pl. impfct. from *waritha* [wirth/ 'irth/ 'irithah/wirâthah/riithah/turâth], to inherit. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See *yûrathu* at 4:12, p. 243, n. 6). In pre-Islamic Arabia the deceased's successors inherited his wives as chattels and either they themselves married those women or gave them in marriage and appropriated the bridal money. Even sons married their fathers' ex-wives (not mothers). The 'ayah prohibits these practices and gives women a respectable status.

كَرِهًا against their will;¹

وَلَا تَعْضُلُوهُنَّ and you shall not bar² their

لِتَذْهَبُوا marrying that you may take

بَعْضُ مَا away³ part of what

ءَاتَيْتُمُوهُنَّ you have given them

إِلَّا أَنْ يَأْتِيَنَّ except that they commit

بِفَاحِشَةٍ مُّبِينَةٍ a monstrosity⁴ utterly clear.⁵

وَعَاشِرُوهُنَّ And live⁶ with them

بِالْمَعْرُوفِ with fairness and kindness;⁷

فَإِنْ كَرِهْتُمُوهُنَّ for even if you dislike⁸ them,

فَعَسَى أَنْ تَكْرَهُوا it may be that you dislike

شَيْئًا a thing

وَيَجْعَلُ اللَّهُ فِيهِ while Allah sets in it

خَيْرًا كَثِيرًا immense good.



وَإِنْ أَرَدْتُمْ 20. And if you intend

أَنْتَبِذَ الرَّجُلَ to substitute⁹ a wife

مَكَانَ زَوْجٍ for another wife

وَأَنْتَبِذَ إِحْدَهُنَّ and you have given the one

قِطْرًا of them a great deal,¹⁰

فَلَا تَأْخُذُوا مِنْهُ do not take from it

شَيْئًا anything.

أَتَاخُذُونَهُ Will you take it

بُهْتَانًا by false accusation¹¹

1. كره *karh* = against will, dislike, rejection, aversion, antipathy. See at 3:83, p. 188, n. 10.

2. لا تعضلوا *lâ ta'dulû* = you (all) do not hinder, prevent, constrict, bar (v. ii. m. pl. imperative {prohibition} from 'adala ['adl], to prevent). See at 2:232, p. 115, n. 9).

3. تذهبوا *tadh-habû(na)* = you (all) go (v. ii. m. pl. impfct. from *dhahaba* [*dhihâb/madhab*], to go. When followed by the particle *bi* it means to take away. The terminal *nûn* is dropped because of a hidden 'an in the particle *li* {in the sense of *kay*} coming before the verb.

4. فاحشة *fâhishah* s.; (pl. فواحش *fawâhish*) = vile deed, grave sin, monstrosity, atrocity, adultery, fornication. Here it means both adultery and stark disobedience (See *Al-Bahr*, III, 568-569; Ibn Kathîr, II, 211)). See at 4:15, p. 245, n. 1.

5. مبينة *mubayyinah* = manifest, that which makes clear, utterly clear (active participle, f., from *bayyana*, form II of *bâna* [*bayân*], to be clear. See *mubîn* at 3:164, p. 220, n. 8). If the women are guilty of adultery or open disobedience they may be forced to give back part or full of the dowry given to them. See also 2:229.

6. عاشروا *'âshirû* = you (all) live with, give company, live conjugally (v. ii. m. pl. imperative from 'âshara, form III of 'ashara ['ashr/'ushr], to divide into tenths, to collect the tithe).

7. معروف *ma'rûf* = known, well-known, generally recognized, conventional, appropriate, fairness, equity, kindness, approved by *sharî'ah* (passive participle from 'arafa/'arifa [*ma'rifah* / 'irfân], to know. See at 3:114, p. 200, n. 13).

8. كرهتم *karihtum* = you (all) disliked, detested, abhorred, hated (v. ii. m. pl. past from *kariha* [*karh/kurh/kurâhiyah*], to dislike, to detest).

9. انتبذ *istibdâal* = to substitute, to exchange (verbal noun in form X of *badala* [*badl*], to replace. See *lâ tatabaddalû* at 4:2, p. 237, n. 2).

10. قنطار *qintâr* (s.; pl. *qanâtîr*) = a varying weight of measure, a hoard, an accumulated wealth, a great deal. See at 3:75, p. 184, n. 6.

11. i.e., by falsely accusing the wife of *fâhishah* (*Al-Bahr*, III, 573). بهتان *buhâtân* = slander, calumny.

وَإِنَّمَا مُبِينًا and as a manifest sin?

وَكَيْفَ تَأْخُذُونَهُ 21. And how can you take it

وَقَدْ أَفْضَى while there has attained¹

بَعْضُكُمْ إِلَى بَعْضٍ each of you to the other²

وَأَخَذَتْ مِنْكُمْ and they have taken from

مِيثَاقًا غَلِيظًا you a tough³ covenant?⁴



وَلَا تَنْكِحُوا 22. And do not marry⁵

مَنْ كُنِيَ آبَاؤُكُمْ whom⁶ your fathers married

مِنَ النِّسَاءِ of women,

إِلَّا مَا قَدْ سَلَفَ save what is over.⁷

إِنَّهُ كَانَ فَاحِشَةً It indeed is a grave sin⁸

وَمَقْتًا and an abomination,⁹

وَسَاءَ سَبِيلًا and evil¹⁰ is it as a way.



Section (Rukû') 4

حُرِّمَتْ عَلَيْكُمْ 23. Prohibited¹¹ to you are

أُمَّهَاتُكُمْ your mothers,¹²

وَبَنَاتُكُمْ and your daughters,¹³

وَأَخَوَاتُكُمْ and your sisters,¹⁴

وَعَمَّاتُكُمْ and your paternal aunts,¹⁵

وَخَالَاتُكُمْ and your maternal aunts,¹⁶

وَبَنَاتُ الْأَخِ and brother's daughters,¹⁷

وَبَنَاتُ الْأُخْتِ and sister's daughters,¹⁸

1. أَفْضَى 'afḍâ = he reached, arrived, came, attained (v. iii. m. s. past in from IV of fadâ [fuḍûw/fuḍâ'], to be wide, to be empty).

2. i.e., each of the two has enjoyed the other.

3. غَلِيظٌ ghālīẓ = sacred, inviolable, solid, tough, harsh, thick. See at 3:159, p. 218, n. 6.

4. مِيثَاقٌ mīthâq (s.; pl. مَوَاطِيقُ mawâthīq) = covenant, pact, solemn agreement. See at 3:81, p. 187, n. 8.

5. لَا تَنْكِحُوا lā tankihû = (you all) do not marry (v. ii. m. pl. imperative {prohibition} from nakaḥa [nikāḥ], to marry. See at 2:221, p. 108, n. 2). Although the prohibition is formulated in the form of an address to men, it invariably applies to women too, mutatis mutandis.

6. The word mā here bears the sense of man (whom).

7. سَلَفَ salafa = he or it was over, past, bygone (v. iii. m. s. past from salaf, to be over. See at 2:275, p. 144, n. 12).

8. فَاحِشَةٌ fāḥishah, see at n. 4, p. 247.

9. مَقْتٌ maqt = abomination, hateful, aversion, detestation, odious.

10. سَاءَ sā'a = he or it became foul, bad, evil (v. iii. m. s. past from sā'/saw', to be bad).

11. حُرِّمَتْ hurrimat = she was forbidden, prohibited, made unlawful, made inviolable (v. iii. f. s. past passive from harrama, form II of ḥaruma/ḥarima, to be prohibited. See at 3:50, p. 175, n. 12).

12. Mothers include both paternal and maternal grandmothers, however upwards.

13. Daughters include grand-daughters, however downwards, through sons and daughters.

14. Sisters include both full and half-sisters.

15. عَمَّاتٌ 'ammât (pl.; s. عَمَّةٌ 'ammah) = paternal aunts, including sisters of grandfathers.

16. خَالَاتٌ khālât (pl.; s. خَالَةٌ khālah) = maternal aunts. These include sisters of maternal grandmothers as well.

17. Brother's daughters include brother's grand-daughters howsoever downwards.

18. Sister's daughters include sister's grand-daughters howsoever downwards. These (i.e., nos. 12 to 18) are the seven categories of prohibited degrees in respect of blood relationship.

وَأُمَّهَاتُكُمُ الَّتِي

and your mothers who

أَرْضَعْنَكُمْ breast-fed you,¹

وَأَخَوَاتُكُمْ and your sisters

مِنَ الرِّضْعَةِ by virtue of breastfeeding,²

وَأُمَّهَاتُ نِسَائِكُمْ and your wives' mothers,³

وَرَبِّبُكُمْ and your step-daughters⁴

الَّتِي فِي حُجُورِكُمْ who are under your care⁵

مِنْ نِسَائِكُمْ born of your wives

الَّتِي دَخَلْتُمُوهِنَّ you have cohabited with;⁶

فَإِنْ لَمْ تَكُونُوا but if you have not had

دَخَلْتُمُوهِنَّ cohabited with them

فَلَا جُنَاحَ عَلَيْكُمْ then no sin will be on you;⁷

وَحَلَائِلُ أَبْنَائِكُمُ and the wives⁸ of your sons

الَّذِينَ مِنْ أَصْلَابِكُمْ who are born of your loins;⁹

وَأَنْ تَجْمَعُوا and that you conjoin¹⁰

بَيْنَ الْأُخْتَيْنِ between two sisters

إِلَّا مَا قَدْ سَلَفَ except what has gone by.

إِنَّ اللَّهَ كَانَ Verily Allah is

عَفُورًا Most Forgiving,

رَحِيمًا Most Merciful.

1. أَرْضَعْنَ *'arḍa'na* = they breastfed, gave suck, suckled (v. iii. f. pl. past from *'arḍa'a*, from IV of *raḍa'a* [*rad'*/*raḍā'ah/riḍā'*], to breast-feed. See *yurdi'na* at 2:233, p. 116, n. 4). This part of the *'āyah* mentions the prohibited degrees because of fosterage or breastfeeding.

2. i. e., daughters of mothers who breastfed a person – foster sisters. They are prohibited degrees for that person. It is to be noted that though only foster-mothers and foster sisters are mentioned here, they also resolve into the same categories as mentioned in respect of blood relations (see *Bukhārī*, no. 5099; *Muslim*, no. 1444).

3. Wives' mothers become prohibited by the very fact of marriage with their daughters, whether the marriage is consummated by cohabitation or not. (See the next clause of the *'āyah*. Also see Ibn Kathīr, II, 217).

4. رَبَّابٍ *rabā'ib* (pl.; s. ربيبة *rabibah*) = wife's daughters by other husband/husbands, step-daughters (passive participle from *rabba* [*rabb/ribābah*], to bring up, to be lord. They are so called because they are usually brought up by their mothers' subsequent husbands.

5. حُجُورٍ *hujūr* (pl.; s. حجر *ḥijr/ḥajr*) = lap, guardianship, care, prohibited, understanding. The expression "under your care" is descriptive; it is not stipulative of the condition of the girl's being of a prohibited degree. The prohibitory condition is cohabitation. Hence a man may marry a wife's daughter by another husband if he divorces that wife before consummation.

6. دَخَلْتُمْ *dakhaltum* = you (all) entered, went in (v. ii. m. pl. past from *dakhala* [*dukhûl*], to enter. See *yudkhillu* at 4: 13, p. 244, n. 6. When followed by the particle *bi* and the object is a woman the verb gives the sense of cohabitation.

7. i.e., there will be no sin in marrying the daughter of that wife.

8. حَلَائِلٍ *halā'il* (pl.; s. حليلة *ḥalīlah*) = wives.

9. i.e., sons of your own procreation. Hence wives of adopted sons are not of a prohibited degree. أَصْلَابٍ *'aṣlāb* (pl.; s. صلب *ṣulb*) = spinal columns, backbones, loins, solid, rigid.

10. i.e., joining together of two sisters at the same time is prohibited. Hence marrying one sister after the death or divorce of another is not prohibited.

PART (JUZ') V

وَالْمُحْصَنَاتُ 24. And those in wedlock¹

مِنَ النِّسَاءِ of the women,²

إِلَّا مَا save those

مَلَكَتْ أَيْمَانُكُمْ whom your right hands own³

– كَتَبَ اللَّهُ عَلَيْكُمْ – a writ⁴ of Allah upon you –

وَأُحِلَّ لَكُمْ and lawful⁵ is made for you

مَا وَرَاءَ ذَلِكَ what is beyond⁶ that

أَنْ تَبْتَغُوا provided you seek⁷ [them]

بِأَمْوَالِكُمْ with your money

مُحْصِنِينَ for being in wedlock,⁸

غَيْرِ مُسَفِّحِينَ not for being fornicators.⁹

فَمَا أَسْتَمْتُمْ بِهِ So whoever you enjoyed¹⁰

مِنْهُمْ فَآتُوهُمْ of them, give them

أُجُورَهُمْ كَفَرِيضَةٍ their dowries¹¹ as a due;¹²

وَلَا جُنَاحَ عَلَيْكُمْ but no sin lies on you in

فِيمَا تَرَاضَيْتُمْ بِهِ what you mutually agree¹³ to

مِنْ بَعْدِ الْفَرِيضَةِ after the fixing of the due.

إِنَّ اللَّهَ كَانَ عَلِيمًا Verily Allah is All-Knowing,



حَكِيمًا All-Wise.

وَمَنْ لَّمْ يَسْتَطِعْ 25. But he who is not able¹⁴

مِنْكُمْ طَوْلًا of you in material means¹⁵

1. محصنات *muḥṣanât* (f. pl.; s. *muḥṣanah*; m. *muḥṣan*) = fortified, rendered inaccessible, i.e., the women whose chastity is fortified by their being married, also free and chaste women, maidens (passive participle from *'aḥṣana*, form IV of *ḥaṣuna* [*ḥaṣānah*], to be fortified)

2. i.e., such women also are prohibited.

3. i.e., captive women, if they are unmarried or their husbands remain in the enemy territory (*Ṣaḥwat*, p. 112). ملكت *malakat* = she owned, possessed, seized, held (v. iii. f. s. past from *malaka* [*malak* / *mulk* / *milk*], to possess).

4. i.e., these directives are Allah's writ.

5. أُلْحِلَّ *'uḥilla* = he or it is made lawful, made permissible (v. iii. m. s. past passive from *'aḥalla*, from IV of *ḥalla* [*ḥall* / *ḥill*], to unbind, to solve, to be lawful. See at 2:187, p. 89, n. 4).

6. وراء *warâ* = beyond, behind, over and above. See at 2:91, p. 43, n. 10.

7. تَبْتَغُوا *tabtaghû* [na] = you (all) seek, desire. See at 2:197, p. 96, n. 8).

8. مُحْصِنِينَ *muḥṣinîn* (acc./gen. of *muḥṣinûn*, s. *muḥṣin*) = chaste men, men who fortify their chastity by being in wedlock. See n. 1 above).

9. مُسَفِّحِينَ *musâfihîn* (acc./gen. of *musâfihûn*, s. *musâfih*) = fornicators (act. participle from *sâfaha*, form III of *safaha* [*safh* / *sufûh*], to shed).

10. أَسْتَمْتُمْ *istamtatûm* = you (all) enjoyed, relished (v. ii. m. pl. past from *istamta* 'a, form X of *mata* 'a [*mat* / *mut* / *ah*], to take away. See *tamatta* 'a at 2:196, p. 94, n. 14).

11. أُجُورُ *'ujûr* (pl.; s. *'ajr*) = remunerations, dowries, bridal sums. See at 3:185, p. 228, n. 12.

12. فَرِيضَةٍ *farîdah* (s.; pl. *farâ'id*) = Ordinance of Allah, obligatory. See at 4:11, p. 242, n. 6.

13. i.e., agree to give or take more or less. تَرَاضَيْتُمْ *tarâdaytum* = you (all) mutually agreed, came to terms (v. ii. m. pl. past from *tarâdâ*, form VI of *radîya* [*ridân* / *ridwân* / *marḍâh*], to be satisfied. See *tarâḍaw* at 2:232, p. 115, n. 11).

14. لَمْ يَسْتَطِعْ *lam yastati'* (originally *yastati'u*) = he was not able (v. iii. m. s. inmpfct. from *istatâ* 'a, form X of *tâ* 'a [*taw*'], to obey. See *istatâ* at 2:217, p. 105, n. 11).

15. طَوْلًا *ṭawl* = material means, affluence, financial ease, power, might.

أَنْ يَنْصَحَ to marry
 الْمُحْصَنَاتِ free believing maidens,¹
 الْمُؤْمِنَاتِ then of those
 مِمَّا مَلَكَتْ أَيْمَانُكُمْ whom your right hands own²
 مِنْ فَتَيَاتِكُمْ of your believing lasses³
 وَاللَّهُ أَعْلَمُ – and Allah is Best Aware
 بِأَيْمَانِكُمْ of your faith –
 بَعْضُكُمْ مِنْ بَعْضٍ you are of one another;⁴
 فَانْكِحُوهُمْ so marry them
 بِإِذْنِ أَهْلِيهِمْ with their guardians⁵ consent
 وَءَاتُوهُمْ أَجُورَهُمْ and pay them their dowries
 بِالْمَعْرُوفِ with equity and fairness,⁶
 مُحْصَنَاتٍ they being chaste
 غَيْرِ مُسَفِّحَاتٍ not being fornicators⁷
 وَلَا مُتَّخِذَاتِ أَصْدَانٍ nor taking⁸ paramours.⁹
 فَإِذَا أَحْصَنَ So when they are wedded,¹⁰
 فَإِنْ أَتَيْتُمْ بِمَنْجَسَةٍ then if they commit adultery
 فَعَلَيْهِنَّ نِصْفٌ then on them shall be a half
 مِمَّا عَلَى الْمُحْصَنَاتِ of what is on the free women
 مِنَ الْعَذَابِ of the punishment.
 ذَلِكَ لِمَنْ خَشِيَ This¹¹ is for him who fears¹²
 الْعَنَتِ committing fornication¹³
 مِنْكُمْ from among you;

1. محصنات *muḥṣanât* (f. pl.; s. *muḥṣanah*; m. *muḥṣan*) = fortified, rendered inaccessible, i.e., the women whose chastity is fortified by their being married, also free and chaste women, maidens. See at 4:24, p. 250, n. 1).

2. i.e. slave maids. ملكت *malakat* = she owned, possessed, seized, held (v. iii. f. s. past from *malaka* [malk /mulk/ milk], to possess. See at 4:24, p. 250, n. 3).

3. فتيات *fatayât* (f. pl.; s. *fatâh*, m. *fatân*) = young girls, young women, lasses.

4. i.e., you are of one another in ultimate origin.

5. أهل *'ahl* (s.; pl. *'ahlûn*/أهل *'ahâlin*) = family, kinsfolk, inhabitants, belonging to a particular trade, profession or specialization, the one entitled to or having the possession of, hence guardian.

6. معروف *ma'rûf* = known, well-known, generally recognized, conventional, appropriate, fairness, equity, good, kindness, beneficence, approved by *sharî'ah* (passive participle from *'arafa*/*arifa* {ma'rifa / 'irfân}, to know, to recognize. See at 4:19, p. 247, n. 7).

7. مسافحات *musâfiḥât* (f. pl.; s. *musâfiḥah*, m. *musâfiḥ*) women fornicators (act. participle from *sâfaha*, form III of *safaha* [safḥ/sufûḥ], to shed, to pour out. See *musâfiḥîn* at 4:24, p. 250, n. 9).

8. متخذات *muttakhidhât* (f. pl.; s. *muttakhidhah*, m. *muttakhidh*) = those who take on, take for themselves, takers, adopters (act. participle from *ittakhadha*, form VIII of *'akhadha* ['akhdh], to take. See *lâ tattakhidhû* at 3:118, p. 202, n. 6).

9. أصدقاء *'akhdân* (pl., s. *khidn*) = intimate friends, companions, secret friends (for either boy or girl), illicit partners (for man or woman), paramours.

10. أحصن *'uḥṣinna* = they (f.) are fortified, rendered inaccessible, i.e., taken in wedlock, wedded (v. iii. f. pl. past passive from *'uḥṣana*, form IV of *ḥaṣana* [ḥaṣānah], to be fortified, to be inaccessible. See *muḥṣanât* at n. 1 above).

11. i.e., this provision for marrying slave maids.

12. خشى *khashiya* = he feared, was afraid of, apprehended (v. iii. m. s. past from *khashy* /*khashyah*, to fear. See *li-yakhsha* at 4:9, p. 240, n. 5).

13. 'anat = mistake, adultery, fornication.

وَأَنْ تَصْبِرُوا and that you be patient¹

حَيْرَ لَكُمْ is the better² for you.

وَاللَّهُ And Allah is

عَفُورٌ Most Forgiving,

رَحِيمٌ Most Merciful.

Section (Rukû') 5

يُرِيدُ اللَّهُ 26. Allah intends³

لِيُبَيِّنَ لَكُمْ to make clear⁴ to you

وَيَهْدِيَكُمْ and to guide you to

سُنَنِ الَّذِينَ the ways⁵ of those

مِنْ قَبْلِكُمْ before you⁶

وَيَتُوبَ عَلَيْكُمْ and to forgive⁷ you;

وَاللَّهُ عَلِيمٌ and Allah is All-Knowing,⁸

حَكِيمٌ all-Wise.⁹

وَاللَّهُ يُرِيدُ 27. And Allah intends

أَنْ يَتُوبَ عَلَيْكُمْ to forgive you

وَيُرِيدُ الَّذِينَ but there intend those who

يَتَّبِعُونَ الشَّهَوَاتِ follow¹⁰ the desires

أَنْ يَمِيلُوا that you deflect¹¹

مَيْلًا عَظِيمًا in an enormous tilt.

يُرِيدُ اللَّهُ 28. Allah intends

أَنْ يُخَفِّفَ عَنْكُمْ to make light¹² on you;

1. *taşbirû(nu)* = you be patient, persevere (v. ii. m. pl. impfct. from *şabara* [şabr], to be patient, to bind. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See at 3:186, p. 229, n. 7).

2. *khayr* = good, better, best. See at 3:198, p. 234, n. 5.

3. *yuridu* = he intends, desires, has in mind (v. iii. m. s. impfct. form 'arâda, for IV from *râda* [rawd], to walk about. See at 3:108, p. 198, n. 6).

4. i.e., His directives and rules of guidance. *yubayyina(nu)* = he makes clear, elucidates, explains (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [bayân], to be clear. The terminal letter gets *fathah* because of a hidden 'an the particle *lâm* [li, of motivation] coming before the verb. See at 3:103, p. 196, n. 13).

5. *sunan* (pl.; sing. *sunnah*) = ways of dealing, usages, practices, customary procedures of action, norms. See at 3:137, p. 209, n. 1.

6. i.e., the Prophets and Messengers who have gone before. It is an emphasis on the completion of the same religion through the Prophet Muhammad, peace and blessings of Allah be on him.

7. *yatûba(u)* = he forgives, he turns to, he returns (v. iii. m. s. imperative [from *tâba* [tawb, tawbah / marâb], to turn. The final letter takes *fathah* for the reason stated at n. 4 above. See n. 4 above. See at: 128, p. 206, n. 6).

8. i.e., of the situations and weaknesses of His servants so that He is Most Forgiving to them.

9. i.e., in the rules He lays down for man.

10. *yattabi'ûna* = they follow, obey, pursue (v. iii. m. pl. impfct. from *ittab'a*, form VIII of *tabi'a* [taba'/tabâ'ah], to follow. See *ittaba'û* at 3:174, p. 224, n. 4).

11. *tamilû(na)* = you (all) deflect, tilt, incline, bend (v. ii. m. pl. impfct. from *mâla* [mayl / maylân], to incline. The terminal *nûn* is dropped because of the particle 'an before the verb).

12. i.e., the rules of *sharî'ah*. *yukhaffifa(u)* = he makes light, lightens, eases, softens (v. iii. m. s. impfct. from *khaffafa*, form II of *khaffa* [khiffah], to be light. The last letter takes *fathah* for the particle 'an before the verb. See *yukhaffafu* at 3:88, p. 190, n. 6).

وَحُوقُّ الْإِنْسَانِ for man has been created¹

ضَعِيفًا weak.²

يَا أَيُّهَا الَّذِينَ
ءَامَنُوا

29. O you who believe,

لَا تَأْكُلُوا أَمْوَالَكُمْ do not eat up³ your properties

بَيْنَكُمْ as between yourselves

بِالْبَاطِلِ illegitimately,⁴

إِلَّا أَنْ تَكُونَ

except that it is

تِجَارَةً عَنْ رَاضٍ a trading by mutual consent⁵

مِنْكُمْ of yours;

وَلَا تَقْتُلُوا أَنْفُسَكُمْ nor kill yourselves.⁶

إِنَّ اللَّهَ كَانَ بِكُمْ

Verily Allah is towards you

رَحِيمًا

Most Merciful.

وَمَنْ يَفْعَلْ ذَلِكَ 30. And whoever does that

عُدْوَانًا وَظُلْمًا aggressively⁷ and wrongly⁸

فَسَوْفَ نُصْلِيهِ We shall set him on⁹

نَارًا fire;

وَكَانَ ذَلِكَ and that is on Allah's part

عَلَى اللَّهِ يَسِيرًا easy.¹⁰

إِنْ تَجْتَنِبُوا 31. If you avoid¹¹

كَبَائِرَ مَا the major sins¹² of what

1. خلق *khuliqa* = he is created, brought into being (v. iii. m. s. past passive from *khalaqa* [*kahlq*], to create. See *khalaqtu* at 3:191, p. 231, n. 10).

2. i.e., weak against desires and temptations. ضعيف *da'if* (pl. *du'afā'*/*di'āf/da'fah*) = weak, frail, feeble, debilitated, deficient (passive participle in form *fa'il* of *da'ufa* [*du'f/da'f*], to be weak. See at 2:282, p. 148, n. 2).

3. لا تأكلوا *lā ta'kulū* = you (all) do not eat, consume, devour (v. ii. m. pl. imperative {prohibition} from *'akala* [*'akhl/ma'kal*], to eat. See at 4:2, p. 237, n. 3).

4. i.e., in ways not sanctioned by the *shari'ah*, such as theft, robbing, cheating, usury, gambling and the like. This *'ayah* enjoins making financial and property transactions strictly in accordance with the rules laid down by the *shari'ah* and prohibits the taking of other's property by illegitimate means. باطل *bāṭil* = vain, futile, untruth, that which is untrue, false, falsehood, vain, baseless, void. بالباطل *bi al-bāṭil* = in vain, falsely, illegitimately. See at 3:191, p. 231, n. 11.

5. تراض *tarāḍin* = mutual consent. See *tarādaytum* at 4:24, p. 250, n. 13.

6. i.e., do not kill one another of yourselves.

7. عدوان *'udwān* = hostility, hostile action, aggression, enmity. See at 2:193, p. 93, n. 2.

8. ظلم *ẓulm* = wrong, injustice, iniquity, oppression. See at 3:108, p. 198, n. 7.

9. نصلي *nuṣṭi* = we fry, broil, roast, set on fire (v. i. pl. impfct. from *'aṣlā*, form IV of *ṣalā* [*ṣalan/ṣulīy/ṣilā'*], to roast).

10. يسير *yasīr* = easy, simple, insignificant.

11. تجنبوا *tajtanibū(na)* = you (all) avoid, keep away, steer clear (v. ii. m. pl. impfct. from *ijtanaba*, form VIII of *janaba* [*janb*], to avert, to turn aside. The terminal *nūn* is dropped because the verb is in a conditional clause. Preceded by 'in).

12. كبائر *kabā'ir* (pl.; s. *kabīrah*) major sins, atrocious crimes, enormities. Note that the sins mentioned in the two previous *'ayahs* are among the major sins.

تَنْهَوْنَ عَنْهُ you are prohibited¹ from,
 نُكَفِّرْ عَنْكُمْ We shall efface² from you
 سَيِّئَاتِكُمْ your sins³
 وَنُدْخِلَكُمْ and shall admit⁴ you into
 مَدْخَلًا كَرِيمًا a noble place of admittance.⁵



وَلَا تَتَمَنَّوْا 32. And do not hanker after⁶
 مَا فَضَّلَ اللَّهُ what Allah has preferred⁷
 بِهِ بَعْضُكُمْ some of you with
 عَلَى بَعْضٍ to the others.

لِرِّجَالٍ تَصِيبُ For men is a dividend⁸
 مِمَّا اكْتَسَبُوا of what they acquire;⁹
 وَلِلنِّسَاءِ تَصِيبُ and for women is a dividend
 مِمَّا اكْتَسَبْنَ of what they acquire;¹⁰
 وَسَأَلُوا اللَّهَ and you all ask Allah
 مِنْ فَضْلِهِ of His grace.

إِنَّ اللَّهَ كَانَ Verily Allah is
 بِكُلِّ شَيْءٍ عَلِيمٌ of everything All-Knowing.



وَلِكُلِّ جَعَلْنَا 33. For everyone We set¹¹
 مَوَالِي مِمَّا تَرَكَ heirs¹² to what there leave
 الْوَالِدَانِ وَالْأَقْرَبُونَ the parents and the relatives;
 وَالَّذِينَ and as to those whom

1. تَنْهَوْنَ *tunhawna* = you (all) are prohibited, forbidden (v. ii. m. pl. impfct. passive from *nahâ* [nahy/nahw], to forbid. See *tunhawna* at 3:110, p. 199, n. 4).

2. نُكَفِّرْ *nukaffir(u)* = we efface, obliterate, cover, hide, pardon (v. i. pl. impfct. from *kaffara*, form II of *kafara* [kufr], to cover. The last letter is vowelless because the verb is conclusion of a conditional clause. See *la'ukaffiranna* at 3:195, p. 233, n. 6).

3. i.e., the minor sins. سَيِّئَاتٍ *sayyi'ât* (pl.; s. *sayyi'ah*) = evil deeds, misdeeds, bad sides, offences, sins. See at 4:18, p. 246, n. 5.

4. نُدْخِلْ *nudkhil(u)* = we admit, put in, enter, make enter (v. i. pl. impfct. from *'adkhala*, form IV of *dakhala* [dukhâl], to enter. The last letter is rendered vowelless because the verb is conclusion of a conditional clause. See *tudkhil* at 3:192, p. 231, n. 14).

5. مَدْخَلٍ *mudkhal* = place of admittance, place where one is ushered in, here paradise (adverb of place from *'adkhala*. See n. 4 above).

6. لَا تَتَمَنَّوْا *lâ tatamannaw* = you (all) do not hanker after, yearn, aspire for (v. ii. m. pl. imperative {prohibition} from *tamannâ*, form V of *manâ* [many], to put to test, to try. See *yatamannawnâ* at 2:95, p. 45, n. 5).

7. فَضَّلَ *faḍḍala* = he preferred, gave precedence (v. iii. m. s. past in form II of *faḍala* [faḍl /judûl], to excel, to be in excess. See *faḍḍalnâ* at 2:253, p. 129, n. 1).

8. تَصِيبُ *naṣīb* (pl. *nuṣub/anṣibâ'/anṣibah*) = share, portion, dividend. See at 4:7, p. 239, n. 11.

9. اِكْتَسَبُوا *iktasabû* = they acquired, earned (v. iii. m. pl. past. from *iktasaba*, from VIII of *kasaba* [kusb], to gain. See at 2:64, p. 138, n. 10).

10. اِكْتَسَبْنَ *iktasabna* = they (females) acquired, earned, gained (v. iii. f. pl. past from *iktasaba*. See n. 9 above. Men or women, whoever does a good deed shall have its due reward.

11. جَعَلْنَا *ja'alnâ* = we set, made, put, placed, appointed (v. i. pl. past from *ja'ala* [ja'l], to make, to put. See *naj'al* at 3: 61, p. 179, n. 7).

12. مَوَالِي *mawâlî* (pl.; s. *mawlâ*) = inheritors, heirs, patrons, friends.

عَقَدْتُمْ أَيْمَانَكُمْ your right hands¹ pledged,²

فَاتُّوهُمْ نَصِيبَهُمْ give them their portion.³

إِنَّ اللَّهَ كَانَ Verily Allah is

عَلَى كُلِّ شَيْءٍ over everything

شَهِيدًا All- Witnessing.⁴

Section (Rukû') 6

الرِّجَالُ قَوَّامُونَ 34. Men are custodians⁵

عَلَى النِّسَاءِ over women,

يَمَّا فَضَّلَ اللَّهُ for Allah gives precedence⁶

بَعْضُهُمْ عَلَى بَعْضٍ to some of them over others

وَبِمَا أَنْفَقُوا and because they expend⁷

مِنْ أَمْوَالِهِمْ of their wealth.

فَالصَّالِحَاتُ Hence the righteous women⁸

قَانِتَاتٌ are constant in obedience,⁹

حَافِظَاتٌ لِّلْغَيْبِ guarding the unseen,¹⁰

بِمَا حَفِظَ اللَّهُ for Allah protects.¹¹

وَالَّذِي تَخَافُونَ And as to the women you

تُؤْذَنُونَ fear¹² the recalcitrance¹³ of,

فَعِظُوهُنَّ admonish¹⁴ them,

وَأَهْجُرُوهُنَّ keep away from them

فِي الْمَضَاجِعِ in the beds,¹⁵

وَأَضْرِبُوهُنَّ and beat them.¹⁶

1. أَيْمَانٌ 'aymân (pl.; s. يَمِينٌ yamīn) = right hands, oaths. See at 3:76, p. 185, n. 10.

2. عَقَدَتْ 'aqadat = she contracted, concluded, convened, fastened with a knot (v. iii. f. s. past from 'aqada ['aqd], to tie, to contract. See 'uqdaḥ at 2:237, p. 120, n. 6).

3. نَصِيبٌ naṣīb, see at n. 8, p. 254. The directive here, however, is superseded by 8:75 (Ibn Kathīr, II, 252-255; Al-Baḥr, III, 620-622).

4. شَهِيدٌ shahīd (s.; pl. شُهَدَاءُ shuhadā') = All-Witnessing, witness, martyr. See shuhadā' at 3:140, 210, n. 2). 5. قَوَّامُونَ qawwāmūn (pl.; s. قَوَّامٌ qawwām) = custodians, guardians, managers.

6. فَضَّلَ faḍḍala = he preferred, gave precedence (v. iii. m. s. past in form II of faḍala [faḍl /faḍāl], to excel. See at p. 254, n. 7).

7. أَنْفَقُوا anfaqu = they spent, expended, disbursed, laid out (v. iii. m. pl. past from 'anfaqa, form IV of nafaqa [nafaq], to be used up. See at 3:134, p. 207, n. 10).

8. صَالِحَاتٌ ṣāliḥāt (f. pl.; s. صَالِحَةٌ ṣāliḥah) = righteous women, good women; also good deeds, right deeds (active participle from ṣālaḥa /ṣaluḥa [ṣalāḥ /ṣalāḥiyah /ṣulūḥ], to be good, right, proper. See at 2:25, p. 13, n. 5).

9. قَانِتَاتٌ qānitāt (f. pl.; s. qānitah, m. qānit) = women constant in obedience, devoutly dutiful (active participle from qanata [qanāt], to be obedient). See qānitin at 3:17, p. 161, n. 2).

10. i.e., their own chastity and honour and the husbands' honour, interests and secrets.

11. i.e., the women's rights and interests.

12. تَخَافُونَ takhāfūna = you (all) fear, are afraid of (v. ii. m. pl. impfct. from khāfa [khawf /makhāfah /khiḥah], to fear. See khiftum at 4:3, p. 237, n. 5).

13. نُؤْذَنُونَ nushūz = recalcitrance, violation of marital duties, disobedience, haughtiness, arrogance.

14. عِظُوا 'izū = you (all) admonish, give advice (v. ii. m. pl. imperative from wa'aza [wa'z /'izah], to preach, to admonish).

15. مَضَاجِعُ madāji' (pl.; s. مَضْجَعٌ madja') beds, couches. Adverb of place from ḍaja'a [ḍaj' /dujā'], to lie.

16. i.e., for caring and reforming only.

فَإِنْ أَطَعَكُمْ Then if they obey¹ you,
فَلَا تَبْغُوا عَلَيْهِمْ do not seek² against them
سَبِيلًا any way.³

إِنَّ اللَّهَ كَانَ Verily Allah is
عَلِيًّا كَبِيرًا Exalted, Great.



وَإِنْ خِفْتُمْ 35. And if you fear⁴
شِقَاقَ بَيْنِهِمَا discord⁵ between the two,
فَابْتَغُوا حَكَمًا depute⁶ an arbitrator⁷
مِنْ أَهْلِهِ form his family

وَحَكَمًا مِنْ أَهْلِهَا and an arbitrator from hers.
إِنْ يُرِيدَا إِصْلَاحًا If the two desire conciliation⁸
يُوفِّقَ اللَّهُ Allah will reconcile⁹
بَيْنَهُمَا between the two.

إِنَّ اللَّهَ كَانَ عَلِيمًا Verily Allah is All-Knowing,
حَكِيمًا All-Aware.

وَاعْبُدُوا اللَّهَ 36. And worship Allah
وَلَا تُشْرِكُوا and do not associate¹⁰
بِهِ شَيْئًا with Him anything;

وَبِالْوَالِدَيْنِ إِحْسَانًا and to the parents do good,¹¹
وَبِذِي الْقُرْبَى and to the near relations,
وَالْيَتَامَى and the orphans
وَالْمَسْكِينِ and the poor

1. أطعن 'aṭa'na = they (fem.) obeyed, brought themselves back to obedience (v. iii. f. pl. past from 'atā'a, form IV of tā'a [ṭaw']), to obey. See yuṭī' at 4:13, p. 244, n. 5).

2. تبغوا lā tabghû = you (all) do not seek, look for, wish, desire, covet (v. ii. m. pl. imperative {prohibition} from baghû [bughâ'], to seek, desire. See tabghûna at 3:99, p. 194, n. 10).

3. i.e., any way of dealing unkindly with them.

4. خفتم khifum = you (all) feared, apprehended, (v. ii. m. pl. past from khāfa [khawf / makhāfah / khifāh], to fear. See at 4:3, p. 237, n. 5).

5. شقاق shiqâq = discord, dissension, disunity; also schism, rift. See at 2:176, p. 83, n. 2).

6. ابغوا ib'athû = you (all) send, depute, delegate (v. ii. m. pl. imperative from ba'atha [ba'th], to send, to raise. See ib'ath at 2:246, p. 123, n. 14).

7. حكم ḥakam (s.; pl. ḥukkām) = arbitrator, arbiter, umpire. See ḥukkām at 2:188, p. 90, n. 11).

8. إصلاح islāḥ = restoration, restitution, repair, settlement, conciliation, reconciliation (verbal noun in form IV of ṣalaha/ṣaluḥa [ṣalāh / ṣalāhiyah / ṣulūḥ], to be good, right, proper. See 'aṣḥāḥ at 4:16, p. 245, n. 11).

9. يوفق yuwaffiq(u) = he reconciles, brings to agreement, adjusts, makes fit (v. iii. m. s. impfct. from waffaqa, form II of wafīqa [wafq], to be right, appropriate. The last letter is vowelless because the verb is conclusion of a conditional clause).

10. لا تشركوا lā tushrikû = you (all) do not associate, set partners, give a share (v. ii. m. pl. imperative {prohibition} form 'ashraka, form IV of sharika [shirk/sharikah], to share. See 'ashrakû at 3:186, p. 229, n. 5).

11. إحصان 'iḥsân = doing good things, charity, benevolence. Here it means obedience and dutifulness. It is noteworthy that obedience and dutifulness to parents are placed second only to submission to and worship of Allah (see also 2:83; 6:151, 17:23 and 46:15). The essence of 'iḥsân is that it is done not in return for an obligation or benefit received but in addition to and exclusive of that. Hence 'iḥsân is distinct from 'adl, i.e., justice, equity.

وَالْجَارِ ذِي الْقُرْبَىٰ and the neighbour¹ close by,²

وَالْجَارِ الْبُجْبِ and the neighbour afar,³

وَالصَّاحِبِ بِالْجَنبِ and the companion⁴ at hand,⁵

وَأَيْنَ السَّبِيلِ and the wayfarer,⁶

وَمَا مَلَكَتْ and those whom your

أَيْمَنُكُمْ right hands own.⁷

إِنَّ اللَّهَ لَا يُحِبُّ Verily Allah does not like

مَنْ كَانَ those that are

مُخْتَالًا فَخُورًا self-conceited⁸, arrogant⁹ –



الَّذِينَ يَخْلُونِ 37. Who are stingy¹⁰

وَيَأْمُرُونَ النَّاسَ and ask people

بِالْبُخْلِ to be stingy,

وَيَكْتُمُونَ and conceal¹¹

مَا آتَاهُمُ اللَّهُ what Allah has given them

مِنْ فَضْلِهِ of His bounty.

وَأَعْتَدْنَا And We have got ready¹²

لِلْكَافِرِينَ for the unbelievers

عَذَابًا مُّهِينًا a debasing¹³ punishment.

وَالَّذِينَ يُنْفِقُونَ 38. And those who spend¹⁴

أَمْوَالَهُمْ their wealth

رِشَاءَ النَّاسِ for showing off¹⁵ to people

وَلَا يُؤْمِنُونَ بِاللَّهِ and do not believe in Allah

1. جار *jār* (s.; pl. جيران *jirān*) = neighbour, protégé, refugee.

2. ذى القربى *dhī al-qurbā* = near relations, those close by. See at 2:83, p. 38, n. 10.

3. الحار الجنب *al-jār al-junub* = the neighbour who is not a kinsman, i.e., who is at a distance.

4. صاحب *ṣāhib* (s.; pl. *aṣḥāb/ ṣaḥb/ ṣaḥābah/ ṣuḥbān/ suḥbah*) = companion, comrade, friend. See *ashāb* at 3:115, p. 201, n. 8.

5. جنب *janb* (s.; pl. *junūb/ 'ajnāb*) = side, beside, near. *bi al-janbi* = by the side, including travel companions, colleagues, fellow student (Al-Tabarī, pt. V, 80-81).

6. i.e., the wayfarer who is stranded. ابن السبيل *ibn al-sabīl* = wayfarer, traveller. See at 2:215, p. 86, 104, n. 6.

7. i. e., slaves. ملكت *malakat* = she owned, possessed, held (v. iii. f. s. past from *malaka* [*malk/ mulk/ milk*], to possess. See at 4:25, p. 251, n. 2).

8. مختال *mukhtāl* = self-conceited, vainglorious, egotistic (act. participle from *ikhtāla*, form VIII of *khāla* [*khayl*], to imagine, to suppose).

9. فخور *fakhūr* = arrogant, proud, boastful.

10. i.e., they do not spend in charity on the people mentioned in the previous *'āyah*. يخلون *yakhālūna* = they be miserly, stingy (v. iii. m. pl. impfct. from *bakhila* [*bakhal/ bukhl*], to be niggardly. See at 3:180, p. 226, n. 6).

11. يكتُمون *yaktumūna* = they conceal, hide, secrete (v. iii. m. pl. impfct. from *katama* [*katma/ kitmān*], to conceal. See at 3:167, p. 211, n. 9).

12. أَعْتَدْنَا *'a'tadnā* = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atād*], to be ready. See at 4:18, p. 246, n. 9).

13. مُهِين *muhīn* = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahāna*, form IV of *hāna* [*hawna*], to be easy. See at 4:14, p. 244, n. 12).

14. يُنْفِقُونَ *yunfiqūna* = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 4:34, p. 255, n. 7).

15. رِئَاءَ *ri'ā'* = showing off, parading. See at 2:264, p. 138, n. 2.

وَلَا يَأْتِيهِمْ الْآخِرُ nor in the Last Day.

وَمَنْ يَكُنِ الشَّيْطَانُ And he to whom Satan is

لَهُ قَرِينًا¹ a companion,¹

فَسَاءَ قَرِينًا evil he turns² as a companion.

وَمَا ذَا عَلَيْهِمْ 39. And what is against them

نُوءَ آمَنُوا بِاللَّهِ if they believe in Allah

وَالْيَوْمِ الْآخِرِ and the Last Day

وَأَنْفَقُوا مِمَّا and spend³ out of what

رَزَقَهُمُ اللَّهُ Allah provides⁴ for them?

وَكَانَ اللَّهُ بِهِمْ And Allah is about them

عَلِيمًا All-Knowing.

إِنَّ اللَّهَ لَا يَظْلِمُ 40. Allah does not do wrong

مِثْقَالَ ذَرَّةٍ even the weight⁵ of an atom;⁶

وَإِنْ تَكُ حَسَنَةً but if it be⁷ any good deed⁸

يُضَاعِفَهَا he compounds⁹ it

وَيُؤْتِي مِنْ لَدُنْهُ and gives of His Own

أَجْرًا عَظِيمًا an immense¹⁰ reward.¹¹

فَكَيْفَ 41. Then how shall it be

إِذَا جِئْنَا when We shall bring froward

مِنْ كُلِّ أُمَّةٍ شَهِيدٌ from every people a witness;

1. *qarîn* (s.; pl. *quranâ'*) = connected, linked, companion, associate, mate, fellow, comrade, spouse, consort.

2. *sâ'a* = he or it became foul, bad, evil (v. iii. m. s. past from *sâ'/saw'*, to be bad. See at 4:22, p. 248, n. 10).

3. *anfaqû* = they spent, disbursed, expended (v. iii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, used up. See at 2:262, p. 137, n. 3; and *yunfiqûna* at 4:37, p. 257, n. 14).

4. *razaqa* = he provided the means of subsistence, provided, gave, bestowed (v. iii. m. s. past from *rizq*, to give the means of subsistence. See *urzuqû* at 4:8, p. 240, n. 4).

5. *mithqâl* (s.; pl. *mathâqîl*) = weight

6. i.e., Allah does not do injustice even in the smallest degree in the sense that He does not diminish even to the extent of an atom the merit of any good deed done, nor punishes even to the extent of an atom more than the due. On the contrary He multiplies the merit of any good deed and awards a far greater reward for it, as mentioned in the next clause of the *'âyah*. ذرة *dharrah* (s.; pl. ذرات *dharrât*) = atom, tiny particle, dust speck, the measure of a small ant.

7. i.e., if the atom (smallest measure) is that of any good deed on the part of His servant, He redoubles it many times and gives that manifold merit to the performer of that good deed.

8. *hasanah* (s.; pl. حسنات *hasanât*) = good deed, benefaction, merit.

9. *yudâ'ifu* = he doubles, redoubles, compounds, multiplies (v. iii. m. s. impfct. from *dâ'afa*, form III of *da'afa* [*da'f* / *di'f*], to double, redouble. See at 2:261, p. 136, n. 12; 2:245, p. 123, n. 6).

10. *'aẓîm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous. See at 4:13, p. 244, n. 8; 3:179, p. 226, n. 5).

11. *ajr* (pl. أجور *ujûr*) = reward, recompense, remuneration, emolument, fee. See at 2:276, p. 145, n. 7 and 2:262, p. 137, n. 6.

وَحِثَّابِكَ and bring you forward

عَلَى هَؤُلَاءِ against these people

شَهِيدًا as a witness?¹

يَوْمَئِذٍ يَوَدُّ 42. That day there will wish²

الَّذِينَ كَفَرُوا those who disbelieved and

وَعَصَوْا الرُّسُولَ disobeyed³ the Messenger⁴

لَوْ تَسَوَّى بِهِمْ if levelled⁵ with them

الْأَرْضُ were the earth!⁶

وَلَا يَكْتُمُونَ And they shall not withhold⁷

اللَّهِ حَدِيثًا from Allah any statement.⁸

Section (Rukû') 7

يَا أَيُّهَا الَّذِينَ آمَنُوا 43. O you who believe,

لَا تَقْرَبُوا الصَّلَاةَ do not approach⁹ prayer

وَأَنْتُمْ سُكَرَى while you are intoxicated¹⁰

حَتَّى تَعْلَمُوا until you are aware of

مَا تَقُولُونَ what you utter,¹¹

وَلَا جُنُبًا nor in a state of impurity¹² –

إِلَّا عَابِرِي سَبِيلٍ except as traversing¹³ a way –

حَتَّى تَغْتَسِلُوا until you take a full bath;¹⁴

وَإِنْ كُنْتُمْ مَرَضَى and if you are ill

أَوْ عَلَى سَفَرٍ or on travel

1. On the Day of Judgement every Prophet will be brought forward to testify that he had delivered Allah's message to his people. Similarly the Prophet Muḥammad, peace and blessings of Allah be on him, will be brought forward to testify against his 'ummah.

2. يود *yawaddu* = he loves, likes, wishes (v. iii. m. s. impfct. from *wadda* [wadd/wudd/widd], to love, to like. See at 2:266, p. 139, n. 8.

3. عَصَا *'asaw* = they rebelled, defied, disobeyed (v. iii. m. pl. past from *'aṣâ* ['iṣyân/ ma'siyah], to rebel, to oppose, to disobey, to defy. See at 3:112, p. 200, n. 4.

4. i. e., Muḥammad, peace and blessings of Allah be on him.

5. تَسَوَّى *tusawwâ* = she is levelled, proportioned, made equal, adjusted, rectified (v. iii. f. s. impfct. passive from *sawwâ*, form II of *sawiya* [siwan], to be equal. See *istawâ* at 2:29, p. 15, n. 13).

6. i. e., they were buried so that they do not have to face the judgement. See 78:40.

7. يَكْتُمُونَ *yaktumûna* = they conceal, hide, withhold (v. iii. m. pl. impfct. from *katama* [katm/ kitmân], to conceal. See at 4:37, p. 257, n. 11).

8. i. e., everyone will tell the truth. See 78:38.

9. لَا تَقْرَبُوا *lâ taqrabû* = (you all) do not go near, do not approach (v. ii. m. pl. imperative {prohibition} from *qaraba* [qurb / maqrabah], to go near. See at 2:222, p. 109, n. 7).

10. Revealed before the prohibition of drinking. سُكَارَى *sukârâ* (pl.; s. سكران *sakrân*) = intoxicated, drunk.

11. i. e., what you recite in the course of prayer.

12. جُنُب *junub* = state of ceremonial impurity (especially on account of sexual intercourse or ejaculation); also one not belonging to the tribe. See at 4:36, p. 257, n. 5.

13. i. e., traversing the place of worship to the place of purification. عَابِرِي *'âbirî(n)* = (pl.; acc./gen. of *'âbirûn*, s. *'âbir*, act. participle from *'abara* ['abr/ 'ubûr], to cross) those who cross, pass through, traverse, transient.

14. تَغْتَسِلُوا *taghtasilû(na)* = you (all) wash yourselves, take a full bath (v. ii. m. pl. impfct. from *ightasala*, form VIII of *ghasala* [ghasl], to wash. The terminal *nûn* is dropped because of a hidden 'an in *ḥattâ* before the verb.

أَوْ جَاءَ أَحَدٌ مِّنْكُمْ
 مِنَ الْغَائِطِ¹ or if any of you comes
 from the call of nature¹
 أَوْ لَمَسَ مِّنَ النِّسَاءِ² or has contacted² women
 فَلَمْ يَجِدْ مَاءً³ and do not get water,³
 فَتَيَمَّمُوا⁴ then have recourse⁴ to
 صَعِيدًا طَيِّبًا⁵ the ground,⁵ good and clean,⁶

فَامْسَحُوا بِوُجُوهِكُمْ⁷ and rub⁷ your faces
 وَأَيْدِيكُمْ⁸ and your hands.

إِنَّ اللَّهَ كَانَ
 عَفُوًّا⁹ Most Excusing,⁸
 غَفُورًا¹⁰ Most Forgiving.

44. Have you not seen those
 أَلَمْ تَرَ إِلَى الَّذِينَ
 أُوتُوا نَصِيبًا⁹ who were given a portion⁹
 مِّنَ الْكِتَابِ¹⁰ of the Book¹⁰
 يَشْتَرُونَ الضَّلَالَةَ¹¹ buying¹¹ misguidance¹²
 وَيُرِيدُونَ أَن
 تَضِلُّوا السَّبِيلَ¹³ you stray¹⁴ from the way?

45: And Allah knows best
 وَاللَّهُ أَعْلَمُ
 بِأَعْدَائِكُمْ¹⁵ about your enemies;¹⁵
 وَكَفَى بِاللَّهِ
 وَرِيًّا¹⁶ and Sufficient¹⁶ is Allah
 as a Guardian-Protector

1. غائط *ghâ'it* (s.; pl. *ghûl/ghiyât*) = low and spacious ground, human excrement.

2. لامستم *lâmastum* = you (all) touched, had contact with (v. ii. m. pl. past from *lâmasa*, form III of *lamasa* [*lams*], to touch, to handle). Here it is an indirect expression for sexual intercourse.

3. i.e., for purification after reasonable search.

4. تيمموا *tayammamû* = you (all) aim at, intend, set your mind on, resort, have recourse to (v. ii. m. pl. imperative *tayammama* [*tayammum*], to intend, to aim at. See *lâ tayammamû* at 2:267, p. 140, n. 8).

5. صعيد *ṣa'îd* (s.; pl. *ṣu'ud*) = highland, upland, plateau, ground.

6. طيب *ṭayyib* = good, pleasant, agreeable, salutary, delicious, clean. See at 3:179, p. 225, n. 10.

7. i.e., rub with the dust on the ground. امسحوا *imsahû* = you (all) stroke, rub, wipe off, clean (v. ii. m. pl. imperative from *masaha* [*mash*], to stroke. The rule is to wipe the face and the hands from the elbow to the tip of the finger.

8. عفو *'afuw* = Most Excusing. See *'afîn* at 3:134, p. 207, n. 14.

9. i.e., a portion of the knowledge of the Book. نصيب *naṣīb* (pl. *nuṣub /anṣibâ' /anṣibah*) = share, portion, lot. See at 4:32, p. 254, n. 8.

10. The reference is to the Jews.

11. يشترون *yashtarûna* = they buy, purchase (v. iii. m. pl. impfct. from *ishtarâ*, form VIII of *sharâ* [*shiran/shirâ*'], to buy, to sell. See at 3: 198, p. 234, n. 8).

12. i.e., they buy misguidance for guidance.

13. يريدون *yuridûna* = they (all) intend, desire, have in mind (v. iii. m. pl. impfct. form *'arâda*, form IV of *râda* [*rawd*], to walk about).

14. تضلوا *taḍillû(na)* = you (all) stray, go astray (v. ii. m. pl. impfct. from *ḍalla*, [*ḍalâl/ḍalâlah*], to go astray. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *taḍilla* at 2:282, p. 148, n. 7).

15. أعداء *'a'dâ'* (pl.; s. *'aduww*) = enemies, foes. See at 3:103, p. 196, n. 7.

16. كفى *kafâ* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See *yakfî* at 2:137, p. 65, n. 6).

وَكَفَىٰ بِاللَّهِ and Sufficient is Allah

نَصِيرًا^{١٥} as a Helper.¹

46. Among the Jews are some

يُحَرِّفُونَ الْكَلِمَ who alter² the words

عَنْ مَوَاضِعِهِ^٣ from their positions;

وَيَقُولُونَ سَمِعْنَا and they say: "We hear"

وَعَصَيْنَا and we disobey";⁵

وَأَسْمَعُ and "you hear

عَبْرَ مَسْمَعٍ but be not made to hear";⁶

وَرَاعِنَا and "Râ'inâ",⁷

لَيَأْثُرَ لِسَانَهُمْ twisting⁸ their tongues

وَطَعْنًا فِي الدِّينِ and abusing⁹ the *dîn* [Islam].

وَلَوْ أَنَّهُمْ قَالُوا But if they had said:

"We hear and we obey" and

"hear and bear with us"¹⁰,

لَكَانَ خَيْرًا it would have been better

لَهُمْ وَأَقْوَمَ for them and more proper.¹¹

وَلَكِنَّ لَعْنَهُمُ اللَّهُ But Allah has cursed¹² them

بِكُفْرِهِ for their infidelity.

فَلَا يُؤْمِنُونَ So they will not believe

إِلَّا قَلِيلًا^{١٦} except a few.

1. If the Muslims have trust in Allah and scrupulously follow His guidance He will suffice them against their enemies.

2. *yuharrifûna* = they distort, displace, divert, pervert, deflect, twist, misconstrue, alter (v. iii. m. pl. impfct. from *harrafa*, form II of *harafa* [harf], to deflect, to change. See at 2:75, p. 35, n. 11).

3. *mawâdî'* (pl.; s. موضع *mawdî'*) = positions, places, sites, passages (in a book). The reference is to the Jews' altering the text of their scripture and misinterpreting it.

4. *sami'nâ* = we listened, heard, paid attention (v. i. pl. past from *sami'a* [sam' / samâ' / samâ'ah / masma'], to hear. See at 2:285, p. 152, n. 2).

5. *'aşaynâ* = we disobeyed, defied, opposed (v. i. pl. past from *'aşâ* [ma'şiyah / isyân], to disobey, defy. See at 2:93, p. 44, n. 8). The Jews used to say out of their unbelief and defiance: "We hear but we disobey you".

6. The Jews used to say this as an insult and imprecation. *musma'* = one made or enabled to hear (passive participle from *'asma'a* [to make hear, to enable to hear], form IV of *sami'a*. See n. 4 above).

7. *râ'i + nâ* = pay us attention, attend to us (v. ii. m. s. imperative from *ra'a* [ra'y / ri'âyah / mar'an], to tend, to care. See at 2:104, p. 49, n. 7). With a little twist in pronouncing this expression bears a very abusive meaning in Hebrew. The Jews of Madina gave such a twist to it and thus abused the Prophet.

8. *layy* = twist, twisting, bending.

9. *ta'n* = slandering, calumny, abuse, defamation, hurting.

10. *unzur+nâ* = bear with us, give us a little time (v. ii. m. s. imperative from *nazara* [nazr / manzar], to look, to pay attention. See at 2:104, p. 49, n. 8).

11. *'aqwam* = more sound, more authentic, more proper, more upright, sounder. Elative form of *qawim*. See at 2:282, p. 149, n. 2.

12. i.e., He removed them from His mercy. *la'ana* = he condemned, damned, cursed (v. iii. m. s. past from *la'n*. See at 2:88, p. 42, n. 2).

يٰۤاَيُّهَا الَّذِيْنَ 47. O you who have been
أُوْتُوا الْكِتٰبَ given the Book¹

ءَامِنُوْا believe² in that which

نَزَّلْنَا We have sent down³

مُصَدِّقًا لِّمَا مَعَكُمْ confirming⁴ what is with you⁵

مِّنۡ قَبْلِ اَنْ نَّطْمِسَ before that We obliterate⁶

وُجُوْهَا فَرَدَّهَا faces and set them back

عَلٰٓى اٰذْبَارِهَا on their rears⁷

اَوْ نَلْعَنَهُمْ or curse⁸ them

كَمَا لَعَنَّا as We had cursed

اَصْحٰبَ السَّبْتِ the People of the Sabbath.⁹

وَكَانَ اَمْرُ اللّٰهِ And Allah's command is

مَفْعُوْلًا ever acted upon.¹⁰

۞ 48. Allah does not forgive¹¹

اَنْ يُشْرَكَ بِهٖ that a partner is set with Him

وَيَغْفِرُ and may forgive

مَا دُوْنَ ذٰلِكَ what is besides that

لِمَنْ يَّشَآءُ for whomsoever He wills.

وَمَنْ يُشْرِكْ And whoever sets partners

بِاللّٰهِ with Allah

فَقَدِ افْتَرٰى does indeed fabricate¹²

اِثْمًا عَظِيْمًا a grave sin.



1. The address is to the Jews and the Christians.

2. ءَامِنُوْا 'āminū = you all believe, have faith (v. ii. m. pl. imperative from 'āmana, form IV of 'amina ['amn/'amān/'amānah], to be safe, feel safe. See at 3:193, p.232, n. 3).

3. i.e., the Qur'ān. نَزَّلْنَا nazzalnā = We sent down (v. i. pl. from nazzala, form II of nazala [nuzūl], to come down. See at 2:23, p. 12, n.7).

4. مُصَدِّقٌ muṣaddiq = one who or that which confirms, verifies, attests (active participle from ṣaddaqa, form II of ṣadaqa [ṣadq/sidq], to speak the truth. See at 3:81, p. 187, n. 9).

5. i.e., the original message delivered through Prophets Mūsā and 'Īsā, peace be on them, not the extant Books with Jews and Christians.

6. نَطْمِسُ Naṭmisa(u) = we obliterate, efface, erase, wipe off, eradicate (v. i. pl. impfct. from ṭamasa [ṭams/ṭumās], to be effaced). The final letter takes fathah because of the particle 'an before the verb.

7. اٰذْبَارٍ 'adbār (pl.; sing. دُبُرٌ dubr/dubur) = backs, backsides, rear parts. See at 3:111, p. 199, n. 8.

8. نَلْعَنُ nal'ana(u) = we curse, damn, condemn, (v. i. pl. impfct. from la'ana [la'n], to curse. See la'ana at 4:45, p. 261, n. 12).

9. The reference, as clearly mentioned at 7:163, is to a Jewish community living on the sea-shore. On the Sabbath day there used to come up to them fish (or whales) from the sea raising their heads; but on other days they did not so come. The Jewish community violated the Sabbath day by killing the fish on the Sabbath day. See 2:65-66, p. 31, n. 6.

10. مَفْعُوْلٌ maf'ūl = that which is done, acted upon, object (passive participle from fa'ala [fa'lfi'l], to do. See yaf'alū at 3:115, p. 201, n. 3).

11. This 'āyah emphasizes the gravity of the sin of setting partners with Allah (shirk). Further, it indicates that the Jews' and the Christians' worshipping of 'Īsā, Maryam or 'Uzayr constituted shirk or setting partners with Allah.

12. افْتَرٰى iftarā = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of farā [fary], to cut lengthwise, to fabricate. See at 3:94, p. 192, n. 9).

49. Have you not seen those¹
 who vindicate² themselves.

بَلِ اللّٰهُ يَرْكِي

نَ مَنْ يَشَاءُ whomsoever He will;

وَلَا يَظْلَمُونَ and they³ will not be wronged

فَتِيلاً⁴ even a tiny bit.⁴

50. Look,

كَيْفَ يَفْتَرُونَ how they fabricate⁵

عَلَى اللّٰهِ الْكَذِبَ against Allah the lie,⁶

وَكَفَى بِهِ and suffices it

إِنَّمَا مُبِينًا⁷ as a flagrant⁷ sin.

Section (Rukû') 8

51. Have you not seen those⁸

أَوْثُوا نَصِيبًا given a portion⁹

مِّنَ الْكِتَابِ of the Book

يُؤْمِنُونَ believing in the

idol and the false god¹⁰

وَيَقُولُونَ لِلَّذِينَ and saying to those who

كَفَرُوا disbelieve:

"هَؤُلَاءِ أَهْدَى "These are better guided¹¹

مِنَ الَّذِينَ آمَنُوا than those who believe

سَبِيلًا¹² as regards the way.¹²

1. The description continues about the Jews.

2. يَزَكُّونَ *yuzakkûna* = vindicate, purify, declare the honesty or uprightness of, make grow (v. iii. m. pl. impfct. from *zakkâ*, form II of *zakâ* [*zakâ*]), to grow, to be pure. See *yuzakkî* at 3:164, p. 220, n. 5). The allusion is to the self-vindication of the Jews who used to say that they were the sons and dear ones of Allah and that only Jews or Christians will enter paradise (See 2:111 and 5:18).

3. i.e., those who vindicate themselves and all others will be duly judged and will not be wronged in the least.

4. فَيْل *fatil* = wick, thread in the fissure of a date seed. Figuratively, a tiny bit. See 4:40 above.

5. يَفْتَرُونَ *yafstarûna* = they fabricate, make up, invent falsely, trump up, slander, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *furâ* [*fary*], to cut lengthwise, to fabricate. See at 3:24, p. 164, n. 6.

6. i.e., their self-vindication and their saying that they are the sons and dear ones of Allah, etc.

7. مُبِين *mubîn* = flagrant, glaringly obvious, manifest, patent. See at 3:164, p. 220, n. 8.

8. The immediate reference of the '*ayah*' is to those of the Jewish leaders of Madina who went to Makka after the battle of Badr to incite the Quraysh leaders to take their revenge upon the Prophet and the Muslims and encouraged them (Quraysh leaders) by saying that their religion and way of worshipping were better than those of the Muslims. The description, however, is universal and applies to similar situations at all times and places.

9. i.e., a portion of the knowledge of. نَصِيب *naṣīb* (pl. *nusub* /*anṣibâ*' /*anṣibah*) = share, portion, lot, dividend. See at 4:44, p. 260, n. 9.

10. جِبْت *jibt* and طَاغُوت *ṭāghūt* both mean idol, false god, evil one, Satan and any other objects worshipped in lieu of or as partners of Allah (*Al-Bahr*, III, 675-676). See also *ṭāghūt* at 2:256, p. 132, n. 7.

11. أَهْدَى *'ahdâ* = more in the right, better guided.

12. i.e., in religion. سَبِيل *sabīl* (pl. *subul* /*asbilah*) = way, road, means. See at 3:97, p. 194, n. 3.

أُولَٰئِكَ الَّذِينَ 52. They are those whom

لَعَنَهُمُ اللَّهُ Allah has cursed;¹

وَمَنْ يَلْعَنِ اللَّهُ and anyone Allah curses,²

فَلَنْ تَجِدَ لَهُ you will not find for him

نَصِيرًا ﴿٥٢﴾ a helper.³

أَمْ لَهُمْ نَصِيبٌ 53. Or do they have a share⁴

مِنَ الْمَالِكِ of the dominion?⁵

فَإِذَا لَا يُؤْتُونَ In that case they will not give

النَّاسَ نَقِيرًا ﴿٥٣﴾ the people an iota.⁶

أَمْ يَحْسُدُونَ 54. Or do they envy⁷

النَّاسَ عَلَى the people for

مَا آتَاهُمُ اللَّهُ what Allah gives them

مِنْ فَضْلِهِ of His grace?⁸

فَقَدْ آتَيْنَا Then We had given

عَالِ إِبْرَاهِيمَ the progeny of Ibrâhîm

الْكِتَابَ وَالْحِكْمَةَ the Book and the wisdom

وَأَتَيْنَاهُمُ and We had given them

مُلْكًا عَظِيمًا ﴿٥٤﴾ a great dominion.

فَمِنْهُمْ مَنْ 55. Then of them are such

عَامِنُونَ as believe in him⁹

1. i.e., He removed them from His mercy. لعن *la'ana* = he condemned, damned, cursed (v. iii. m. s. past from *la'n*. See at 4:45, p. 261, n. 12).

2. يلعن *yal'an(u)* = curses, banishes from mercy, damns, imprecates (v. iii. m. s. impfct. from *la'ana* [*la'n*], to curse. See n. 1 above).

3. i.e., anyone to help against Allah's judgement and retribution. نصير *naṣîr* = (s.; pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector. See at 2:107, p. 51, n. 3; 2:120, p. 57, n. 7).

4. نصيب *naṣîb* (pl. *nuṣub* /*anṣibâ'* /*anṣibah*) = share, portion, lot, dividend. See at 4:51, p. 263, n. 9; 4:44, p. 260, n. 9.

5. The interrogative is for reproach and negation; i.e., they have no share in the dominion.

6. i.e., if they had any share in the dominion they would not have given anything to anyone because of their extreme miserliness. نقير *naqîr* = tiny spot on a date pit. Figuratively, an iota, a little bit.

7. يحسدون *yahsudûna* = they envy, grudge, are jealous (v. iii. m. pl. impfct. from *ḥasada* [*ḥasad*], to envy. See *ḥasad* at 2:109, p. 52, n. 2).

8. فضل *faḍl* (pl. فضول *fuḍûl*) = grace, favour, refinement, kindness, amiability; also surplus, excess. See at 2:237, p. 120, n. 9. Here it means the special grace of Prophethood and *waḥy*. The Jews were envious that these were bestowed upon the progeny of 'Ismâ'il, Muḥammad, peace and blessings of Allah be on him. The interrogation is for reproach. It is then pointed out that such special grace, the Book and wisdom (*sunnah*), and also a great kingdom, had already been bestowed upon the other branch of the progeny of Ibrâhîm, the descendants of Ishâq. Therefore the Jews should not envy Muḥammad, peace and blessings of Allah be on him, and the Arabs, for their being the recipients of such special grace. Note that the mention of "the Book and wisdom" is explanatory of the "grace" mentioned in the previous clause of the '*âyah*'.

9. i.e., in Muḥammad, peace and blessings of Allah be on him, and the Book and wisdom (*sunnah*) given him.

وَمِنْهُمْ مَنْ and of them are such
صَدَعَهُ as turn away¹ from him;

وَكَفَىٰ بِهِمْ and sufficient will be hell
سَعِيرًا as a burbung blaze.²

56. Those who disbelieve³
يَايُنَا in Our revelations,⁴

سَوْفَ نُصْلِيهِمْ نَارًا We will set them on⁵ fire.
كَمَا نَصِجَتْ جُلُودُهُمْ As often as their skins broil⁶

بَدَلْنَاهُمْ We will replace⁷ for them
جُلُودًا أُخْرَىٰ skins⁸ other than those

يَذُوقُوا so that they taste⁹
الْعَذَابِ the punishment.

إِنَّ اللَّهَ كَانَ Verily Allah is
عَزِيزٌ حَكِيمٌ All-Mighty, All-Wise.

57. And those who believe
وَعَمِلُوا الصَّالِحَاتِ and do¹⁰ good deeds¹¹

سَنُدْخِلُهُمْ We shall put them in¹²

جَنَّاتٍ تَجْرِي gardens flowing¹³

مِنْ تَحْتِهَا الْأَنْهَارُ beneath them the rivers,

خَالِدِينَ فِيهَا أَبَدًا they abiding¹⁴ therein forever.

فَهُمْ فِيهَا They will have therein

1. صد *sadda* = he turned away, diverted, deterred, dissuaded, repelled, prevented (v. iii. m. s. past from *sadd*, to turn away. See *taṣuddūna* at 3:99, p. 194, n. 9).

2. سَعِير *sa'ir* = burning blaze, blazing furnace, inferno. See at 4:10, p. 240, n. 12.

3. كفروا *kafarū* = they disbelieved, denied, became ungrateful (v. iii. m. pl. past from *kafara* [*kufra*], to cover. See at 2: 212, p. 101, n. 13).

4. آيات *'āyât* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 3:190, p. 231, n. 3.

5. نصلي *nuṣṣī* = we fry, broil, roast, set on fire (v. i. pl. impfct. from *'aṣlā*, form IV of *ṣalā* [*ṣalan/ṣuliy/ṣilā'*], to roast. See at 4:30, p. 253, n. 9).

6. نضجت *naḍijāt* = she became ripe, matured, was well-cooked, broiled (v. iii. f. s. past from *naḍija* [*naḍj*], to ripen).

7. بدلنا *baddalnā* = we replaced, substituted, changed, exchanged (v. i. pl. past from *baddala*, form II of *badala* [*badl*], to replace. See *lā tatabaddalū* at 4:2, p. 237, n. 2).

8. جلود *julūd* (pl.; جلد *jild*) = skins.

9. يذوقوا *yadhūqū* (na) = they taste (v. iii. m. pl. impfct. from *dhāqa* [*dhawq/dhawq/madhāq*], to taste. See *dhūqū* at 3:181, p. 227, n. 5. The terminal *nūn* is dropped for a hidden *'an* in the particle *lām* {*li* in the sense of *kay*, *lām* of motivation} coming before the verb).

10. عملوا *'amilū* = they did, performed, acted, worked (v. iii. m. pl. past from *'amila* [*'amal*], to do, to act. See *ya'malūna* at 4:17, p. 245, n. 14).

11. صالحات *ṣāliḥāt* (sing. *ṣāliḥah*) = good deeds/things (approved by the Qur'ān and the *sunnah*). See at 3:57, p. 178, n. 5.

12. ندخل *nudkhilū* = we enter (in the transitive sense), put in, insert, admit (v. i. pl. impfct. from *'adkhala*, form IV of *dakhala* [*dukhūl*], to enter. See *nudkhil* at 4:32, p. 254, n. 4).

13. تجري *tajrī* = she runs, flows, streams (v. iii. f. s. impfct. from *jarā* [*jary*], to flow. See at 3:198, p. 234, n. 2).

14. خالدین *khālīdīn* (acc./gen. of *khālīdūn*, pl. of *khālīd*) = living for ever, abiding for ever, everlasting (active participle from *khalada* [*khulūd*], to live for ever. See at 4:13, p. 244, n. 7).

أَزْوَاجٌ مُّطَهَّرَةٌ spouses¹ rendered pure;²
 وَنُدْخِلُهُمْ and We shall admit them
 ظِلًّا ظَلِيلًا into a shade³ ever shading.⁴

إِنَّ اللَّهَ يَأْمُرُكُمْ 58. Verily Allah bids⁵ you
 أَنْ تُوَدُّوا أَلْأَمَنَتِ that you deliver⁶ up the trusts
 إِلَى أَهْلِهَا to their rightful owners
 وَإِذَا حَكَمْتُمْ and, when you adjudicate⁷
 بَيْنَ النَّاسِ between men,
 أَنْ تَحْكُمُوا that you adjudicate⁸
 بِالْعَدْلِ with impartiality.⁹
 إِنَّ اللَّهَ نِعِمَّا Excellent¹⁰ is what Allah
 يَعْطِيكُمْ exhorts¹¹ you with .
 إِنَّ اللَّهَ كَانَ Verily Allah is
 سَمِيعًا بَصِيرًا All-Hearing, All-Seeing.

يَا أَيُّهَا الَّذِينَ آمَنُوا 59. O you who believe,
 أَطِيعُوا اللَّهَ obey¹² Allah
 وَأَطِيعُوا الرَّسُولَ and obey the Messenger,
 وَأُولِي الْأَمْرِ and those in authority¹³
 مِنْكُمْ from among you.
 فَإِنْ تَنَازَعْتُمْ Then if you dispute¹⁴
 فِي شَيْءٍ about anything

1. أزواج 'azwāj (sing. زوج zawj) = husbands, wives, spouses, partners. Zawj is used in Arabic for either husband or wife and it means one of a pair. See at 2:25, p. 13, n. 12.
2. مطهرة mutahharah (mas. مطهر mutahhar) = rendered pure, clean (passive participle from tahhara, form II of tahara/tahura [tuhr/ jaharah], to be pure. See at 2:25, p. 13, n. 13).
3. ظل zill (s.; pl. zilāl/zulāl/azlāl) = shade, shadow, shelter. See zulal at 2:210, p.101, n. 1.
4. i.e., paradise. ظليل zafil = shade-giving, ever-shading (act. participle from zalla).
5. يأمر ya'muru = he commands, orders, bids (v. iii. m. s. impfct. from 'amara ['amr], to order, to command. See at 2:169, p. 79, no. 12)
6. تودوا tu'addū(na) = you deliver up, pay up, fulfil, carry out (v. ii. m. pl. impfct. from 'addā, form II [ta'diyah] of 'adā ['uduww/ 'ady], to go, to proceed. The terminal nūn is dropped because of the particle 'an coming before the verb). See yu'addi at 3:75, p. 184, n. 7.
7. تحكم hakamtum = you (all) adjudicated, judged, (v. ii. m. pl. past from hakama [hukm], to pass judgement. See 'ahkumu at 3:55, p. 177, n. 10).
8. تحكموا tahkumū(na) = you (all) adjudicate, judge, give decision (v. ii. m. pl. impfct. from hakama. See n. 7 above).
9. عدل 'adl = impartiality, equity, justice, fairness, equivalence. See at 2:282, p. 237, n. 9).
10. نعمًا ni'immā (ni'ma + mā) = how excellent is what, how good is what.
11. يعظ ya'izu = he admonishes, exhorts, advises (v. iii. m. s. impfct. from wa'aza (wa'z) = to admonish, to preach. See at 2:231, p. 115, n. 5).
12. أطيعوا 'aṭī'ū = you (all) obey , be obedient (v. ii. m. pl. imperative from 'atā'a, form IV of tā'a [taw'], to obey. See at 3:132, p. 207, n. 6).
13. أولى الأمر 'ulī al-'amr (acc/gen. of 'ulū al-'amr) = persons in authority, those in command.
14. تنازعتم tanāza'tum = you (all) disputed, contested (v. ii. m. pl. past from tanāzu'a, form VI of naza'a [naz'], to remove. See at 3:152, p. 214, n. 3).

فَرُدُّوهُ إِلَى اللَّهِ refer¹ it to Allah²

وَالرَّسُولِ and the Messenger³

إِنْ كُنْتُمْ تُؤْمِنُونَ if you are believing

بِاللَّهِ وَالْيَوْمِ الْآخِرِ in Allah and the Last Day.

ذَلِكَ خَيْرٌ وَأَحْسَنُ This is the best⁴ and fairest⁵

تَأْوِيلًا as a solution.⁶

Section (Rukû') 9

60. Have you not seen those

يَزْعُمُونَ أَنَّهُمْ who claim⁷ that they

ءَامَنُوا بِمَا believe in what

أُنْزِلَ إِلَيْكَ has been sent down⁸ to you

وَمَا أُنْزِلَ and what was sent down

مِنْ قَبْلِكَ before you

يُرِيدُونَ أَنْ يَتَحَكَّمُوا desiring⁹ to go for judgement¹⁰

إِلَى الظَّالِمِينَ to the evil one¹¹

وَقَدْ أُمِرُوا though they were ordered¹²

أَنْ يَكْفُرُوا بِهِ to disbelieve in it?

وَيُرِيدُ الشَّيْطَانُ But Satan desires

أَنْ يُضِلَّهُمْ to delude them¹³

صَلَالًا بَعِيدًا to straying far away?



61. And if it is said to them:

1. ردوا *ruddû* = you (all) send back, refer (v. ii. m. pl. imperative from *radda* [radd], to put back. See *yaruddû* at 3:149, p. 213, n. 2).

2. i.e., to Allah's Book, the Qur'ân.

3. i.e., to Muhammad, peace and blessings of Allah be on him, during his lifetime, and to his *sunnah* after his death.

4. i.e., the resort to the Qur'ân and the *sunnah* for the settlement of disputes. خير *khayr* = good, better, best. See at 4:25, p. 252, n. 2.

5. أحسن *'ahsan* = better, fairer/fairest, more/most beautiful. Elative of *hasan*, good, beautiful.

6. تأويل *Ta'wil* = solution, interpretation, clarification.

7. يزعمون *yaz'umûna* = they claim, maintain, presume (v. iii. m. pl. impfct. from *za'ama* [za'm], to claim, to pretend). The 'ayah has in view the hypocrites who make an outward profession of belief in the Qur'ân and the Prophet but seek the judgement of their evil ones.

8. أنزل *'unzila* = he or it was sent down, brought down (v. iii. m. s. past passive from *'anzala*, form IV ['inzâl] of *nazala* [nuzâl], to come down, get down. See at 2:284, p. 151, n. 7).

9. يريدون *yuridûna* = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda* [rawd], to walk about. See at 4:44, p. 260, n. 13).

10. يتحاكموا *yatahâkamû(na)* = they go for judgement, bring one another before the judge (v. iii. m. pl. impfct. from *tahâkama*, form VI of *hakama* [hukm], to pass judgement. The terminal *nûn* is dropped for the particle 'an coming before the verb. See *hakamtum* at 4:58, p. 266, n. 7).

11. طاغوت *tâghût* (s.; pl. طاغوت *tawâghîr*) = false god, evil one, Satan and any other objects worshipped in lieu of or as partners of Allah (Al-Bahr, III, 675-676). See at 4:51, p. 263, n. 10 and 2:256, p. 132, n. 7.

12. أمروا *'umirû* = they were ordered, commanded (v. iii. m. pl. past passive from *'amara* ['amr], to order. See *ya'muru* at 4: 58, p. 266, n. 5).

13. يضل *yudilla(u)* = he misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *dalla* [ḍalâl/ ḍalâlah], to go astray. See *taḍillû* at 4:44, p. 260, n. 14).

تَمَّا لَوْ إِلَى مَا : "Come¹ to what

أَنْزَلَ اللَّهُ Allah has sent down²

وَالِى الرَّسُولِ and to the Messenger",

رَأَيْتَ الْمُنَافِقِينَ you see³ the hypocrites

يُضْذَوْنَ عَنْكَ turning away⁴ from you

صُدُّوا in rejection.⁵

فَكَيْفَ 62. So how would it be

إِذَا أَصَابَتْهُمْ if there befalls⁶ them

مُصِيبَةٌ a calamity⁷ because of what

قَدَّمَتْ أَيْدِيهِمْ their hands have advanced?⁸

ثُمَّ جَاءُوكَ Then they will come⁹ to you

يَحْلِفُونَ بِاللَّهِ swearing¹⁰ by Allah:

إِنْ أَرَدْنَا "We did not intend¹¹

إِلَّا إِحْسَانًا but doing good

وَتَوْفِيقًا and making reconciliation".¹²

أُولَئِكَ الَّذِينَ 63. Those are the ones,

يَعْلَمُ اللَّهُ Allah knows

مَا فِي قُلُوبِهِمْ what is in their hearts.

فَاعْرِضْ عَنْهُمْ So refrain¹⁴ from them,

وَعِظْهُمْ and admonish¹⁵ them,

وَقُلْ لَهُمْ and say to them

1. *ta'âlâw* = you all come, come on, (v. ii. m. pl. imperative from *ta'âlâ*, form VI of *'alâ* [*'uluww*], to be high. See at 3:61, p. 179, n. 4).

2. *'anzala* = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down. See *'unzila* at 4:60, p. 267, n. 8).

3. *ra'ayta* = you saw, noticed, observed (v. ii. m. s. past from *ra'â* [*ra'y*/*ru'yah*], to see. See *yarawna* at 2:165, p. 78, n. 3).

4. *yaṣuddûna* = they turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*sadd/sudûd*], to turn away.. See *ṣadda* at 4:55, p. 265, n. 1).

5. *ṣuddûd* = turning away, rejection.

6. *'aṣābat* = she struck, hit, afflicted, befell (v. iii. f. s. past from *'aṣāba*, form IV of *ṣāba* [*ṣawb ṣaybābah*], to hit the mark, to be right. See at 3:165, p. 220, n. 1).

7. *muṣībah* (pl. *maṣā'ib*) = calamity, misfortune, affliction. See at 3:165, p. 220, n. 11.

8. *qaddamat* = she sent ahead, forwarded (v. iii. f. s. past from *qaddama*, form II of *qadamal* / *qadima* [*qadm* / *qidûm* / *qidmân* / *maqdam*] to precede, to arrive. See at 3:181, p. 227, n. 7).

9. *jâ'û* = they came (v. iii. m. pl. past from *jâ'a* (*jay'*/*maji'*), to come).

10. *yahlifûna* = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *ḥalafa* [*ḥalf/hilf*], to swear).

11. *'aradnâ* = we desired, intended, aimed at (v. i. pl. past from *'arâda*, form IV of *râda* [*rawd*], to walk about. See *yurîdûna* at 4:60, p. 267, n. 9).

12. *tawfiq* = reconciliation, adjustment, success, prosperity. Verbal noun in form II of *wafaqa* [*wufq*], to be right, proper.

13. i.e., refrain from taking them to task. *'a'rid* = avoid, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa*, form IV of *'arada* / *'arada* [*'arḍ*], to be wide, to become visible. See *'a'riḍû* at 4: 16, p. 245, n. 12).

14. *'iz* = admonish, give advice (v. ii. m. s. imperative from *wa'aza* [*wa'z'*/*'izah*], to preach, to admonish. See *'izû* at 4:34, p. 255, n. 14).

فِ أَنْفُسِهِمْ about their selves
 قَوْلًا بَلِيغًا a saying that impresses.

64. And We sent out² not

مِنْ رَسُولٍ any Messenger
 إِلَّا لِيُطَاعَ but that he be obeyed³
 بِإِذْنِ اللَّهِ by Allah's command;
 وَلَوْ أَنَّهُمْ إِذْ and had they, when

ظَلَمُوا أَنْفُسَهُمْ they wronged themselves,⁴

جَاءُوكَ come to you
 فَاسْتَغْفَرُوا اللَّهَ and begged Allah's forgiveness⁵
 وَأَسْتَغْفَرَ and there sought forgiveness
 لَهُمُ الرَّسُولُ for them the Messenger

نَوَجِدُوا they would surely have found⁶

اللَّهُ Allah

تَوَّابًا Most Forgiving,⁷

رَحِيمًا Most Merciful.

65. But no, by your Lord,

لَا يُؤْمِنُونَ they believe⁸ not
 حَتَّىٰ يُحْكَمُوا unless they make you judge⁹
 فِي مَا شَجَرَ about whatever crops up¹⁰
 بَيْنَهُمْ between them

1. بلغ *baligh* (s., pl. *bulaghâ*) = effective, eloquent, intense, profound. (act. participle in the scale of *fa'il* from *balagha* [*bulûgh*], to reach. See *balaghû* at 4:6, p. 238, n. 13).

2. أَرْسَلْنَا *'arsalnâ* = we sent out, despatched (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *mursalin* at 2:252, p. 128, n. 12).

3. يُطَاع *yutâ'a* ('u) = he is obeyed, followed (v. iii. m. s. impfct. passive from *'atâ'a*, form IV of *tâ'a* [*raw*], to obey. The final letter takes *fatḥah* because of a hidden 'an in the particle *lâm* (li in the sense of *kay*, *lâm* of motivation) coming before the verb. See *'atî'û* at 4:59, p. 266, n. 12). This *'ayah* emphasizes that obedience to the Messenger of Allah and his *sunnah* is obedience to Allah.

4. i.e., by disobeying the Qur'ân and the *sunnah* and by resorting to the evil ones for judgement and guidance.

5. اسْتَغْفَرُوا *istaghfarû* = they asked for forgiveness, begged forgiveness (v. iii. m. pl. past from *istaghfara*, form X of *ghafara* [*ghafr* / *maghfirah* / *ghufrân*], to forgive. See at 3:135, p. 208, n. 5).

6. وَجَدُوا *wajadû* = they found, got (v. iii. m. pl. past from *wajada* [*wujûd*], to find. See *wajada* at 3:37, p. 170, n. 3).

7. تَوَّابٌ *tawwâb* = Most Forgiving, Ever Pardoning (act. participle in the intensive form of *fa''âl* from *tâba* [*tawb*, *tawbah* / *matâb*], to turn. Technically *tâba* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See at 3:128, p. 206, n. 6).

8. يُؤْمِنُونَ *yu'minûna* = they believe, have faith (v. iii. m. pl. impfct. from *'âmana* [*'îmân*], from IV of *amina*, to be safe. See at 2:3, p. 5, n. 1).

9. يُحْكَمُوا *yuhakkimû* (na) = they appoint as judge, make judge (v. iii. m. pl. impfct. from *hakkama*, form II of *hakama* [*hukm*], to pass judgement. The terminal *nûn* is dropped because of 'an hidden in *ḥattâ* before the verb. See *yatahâkamû* at 4:60, p. 267, n. 10).

10. i.e., of any dispute or differences. شَجَرَ *shajara* = he or it occurs, happens, develops, arises, crops up (v. iii. m. s. past from *shajr*, to happen).

ثُمَّ لَا يَجِدُوا and then do not find

فِي أَنْفُسِهِمْ within themselves

حَرْجًا any distress¹

مِمَّا قَضَيْتَ because of what you decree²

وَيَسْلَمُوا and give themselves up³

تَسْلِيمًا in submission.⁴

وَلَوْ أَنَّا 66. And if We

كُنَّا عَلَيْهِمْ had decreed⁵ on them

أَن يَأْتُوا أَنْفُسَكُمْ that you kill yourselves⁶

أَوْ أَخْرَجُوا مِنْ دِيَارِهِمْ or leave⁷ your homes

مَا فَعَلُوا they would not have done it

إِلَّا قَلِيلٌ مِنْهُمْ except a few of them;

وَلَوْ أَنَّهُمْ فَعَلُوا but if they did

مَا يُوعَظُونَ بِهِ what they were advised⁸ of

لَكَانَ it would have been

خَيْرًا لَهُمْ better⁹ for them

وَأَشَدَّ and stronger¹⁰

تَثْبِيْتًا in confirmation.¹¹

وَإِذَا 67. And in that case

لَآتَيْنَهُمْ We would surely have given

مِنْ لَدُنَّا them on Our Part

أَجْرًا عَظِيمًا a magnificent¹² reward;

1. حرج *haraj* = distress, constriction, anguish, difficulty, critical situation.

2. قضيت *qaḍayta* = you decreed, judged, ruled, decided judicially, performed (v. ii. m. s. past from *qaḍā* [*qaḍā'*], to finish, to settle. See *qaḍaytum* at 2:200, p.97, n. 3).

3. يسلموا *yusallimū(na)* = they give up, surrender, submit, pay up, deliver (v. iii. m. pl. impfct. from *sallama*, form II of *salima* [*salāmah/salām*], to be safe, to be faultless. The terminal *nūn* is dropped because the verb is conjunctive to the previous verb *yuhakkimū* which is governed by a hidden '*an*' in *ḥattā* before it. See n. 9 on the previous page.

4. تسليم *taslīm* = submission, surrender, to give up, to deliver (verbal noun in form II of *salima*. See n. 3 above).

5. كتبنا *katabnā* = we wrote, made incumbent, imposed, ordained, prescribed (v. iii. m. s. past from *kataba* [*katb/kitābah*], to write. See *kutiba* at 2:246, p. 124, n. 2).

6. i.e., the righteous should kill the guilty ones, as was the order given to the children of 'Isrā'īl. See 2:54, p. 25, n. 9.

7. اخرجوا *'ukhrujū* = you (all) go out, leave, depart, get out (v. ii. m. pl. imperative from *kharaja* [*khurāj*], to go out. See '*ukhrijat* at 3:110, p. 199, n. 1).

8. i.e., to believe in the Qur'ān and the Prophet and to submit to his decision and judgement.

9. يوعظون *yū'azūna* = they are advised, counselled, admonished, exhorted (v. iii. m. pl. impfct. passive from *wa'aza* [*wa'z/izah*], to admonish, to exhort. See *yū'azu* at 2:232, p. 115, n. 13).

10. خير *khayr* = good, better best. See at 4:59, p. 267, n. 4.

11. أشد *ashadd* = more/most intense, more/most intensive, stronger/strongest (relative of *shadīd*. See at 2:200, p. 97, n. 6).

12. تثبت *tathbīt* = confirmation, fastening, strengthening. Verbal noun in form II of *thabata* [*thabāt / thubūt*], to stand firm, be fixed. See at 2:265, p. 138, n. 13.

13. عظيم *'azīm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous. See at 4:40, p.258, n. 10.

68. And would certainly
 وَلَهَدَيْتَهُمْ have guided¹ them to
 صِرَاطًا مُسْتَقِيمًا a way² straight and right.³



69. And those who obey⁴
 اللَّهُ وَالرَّسُولَ Allah and the Messenger,
 فَأُولَٰئِكَ مَعَ الَّذِينَ they will be with those
 أَنْعَمَ اللَّهُ عَلَيْهِمْ on whom Allah has graced⁵
 مِنَ النَّبِيِّينَ of the Prophets
 وَالصَّادِقِينَ and the strictly veracious⁶
 وَالشُّهَدَاءِ and the martyrs⁷
 وَالصَّالِحِينَ and the righteous;⁸

وَحَسَنَ أُولَٰئِكَ and good⁹ they are
 رَفِيقًا in companionship!¹⁰

70. This is the grace
 ذَٰلِكَ الْفَضْلُ from Allah;
 وَكَفَىٰ بِاللَّهِ and it suffices¹¹ Allah
 عَلِيمًا as All-Knowing.

Section (Rukû') 10

71. O you who believe,
 يَا أَيُّهَا الَّذِينَ آمَنُوا take¹² your precautions;¹³

1. هدينا *hadaynâ* = we showed, guided (v. i. pl. past from *hadâ* [*hady/hidâyah*], to guide. See *ihtadû* at 3:20, p. 162, n. 10).

2. صراط *sirât* = way, path, road. See at 3:101, p. 195, n. 8. 3:51, p. 176, n. 3 and 1:6, p. 2, n. 3.

3. مستقيم *mustaqîm* = straight, upright, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up. See at 3:101, p. 195, n. 7).

4. يطع *yufi'* (originally *yufi'u*) = he obeys, follows, complies with (v. iii. m. s. impfct. from *'aṭâ'a*, form IV of *ṭâ'a* (*taw'*), to obey. The last letter becomes vowelless and so the medial *yâ'* is dropped for the verb is in a conditional clause (preceded by *man*). See at 4:13, p. 244, n. 5).

5. أنعم *'an'ama* = he graced, bestowed bounty (v. iii. m. s. past from *na'ama* [*na'mah/man'am*], to be in ease. See *'an'amtu* at 2:122, p. 58, n. 2).

6. صديقين *ṣiddiqîn* (acc./gen. of *ṣiddiqûn*, sing. *ṣiddîq*) = strictly veracious, unquestioningly believing ones.

7. شهداء *shuhadâ'* (pl.; s. شهيد *shahîd*) = witnesses, martyrs. See at 3:140, p. 210, n. 2.

8. صالحين *ṣâlihiîn* (acc./gen. of *ṣâlihiîn*, sing. *ṣâliḥ*) = righteous, virtuous, good (active participle from *ṣalaha* [*ṣalâh/ṣulûh/maṣlahah*], to be good, right, proper. See at 3:114, p. 201, n. 2). This *'ayah* explains the expression "those you graced upon" occurring in 1:7.

9. حسن *hasuna* = he became good, nice, handsome, pretty (v. iii. m. s. past from *ḥusn*. See *'aḥsana* at 4:59, p. 267, n. 5).

10. رفيق *rafîq* (s.; pl. *rufaqâ'/rifâq*) = companion, friend, associate, kind, mild (act. participle in the scale of *fa'il* from *rafuqa* [*rifq*], to be kind, nice, friendly).

11. كفى *kafâ* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See *yakfî* at 4:44, p. 260, n. 16).

12. خذوا *khudhû* = you all take, receive, get, seize (v. ii. m. pl. imperative from *'akhadha* [*'akhdh*], to take. See at 2:63, p. 30, n. 10).

13. حذرو *hizir* = caution, precaution, alertness, watchfulness. See *ḥadhar* at 2:243, p. 122, n. 8 and *yuhadhdhiru* at 3:30, p. 167, n. 8).

فَانْفِرُوا ثُبَاتٍ then sally forth¹ in groups²
أَوْ اَنْفِرُوا جَمِيعًا or sally forth all in a body.



وَاِنْ مِنْكُمْ 72. And indeed among you
لَمَنْ لَّيَّطَنَّ is he that lags behind.³
فَاِنْ اَصَابَكُمْ So if there befalls⁴ you
مُصِيبَةٌ a calamity⁵ he says:
فَدَانَعَمَ اللّٰهُ عَلَيَّ "Allah has just favoured⁶ me,
اِذْ لَمْ اَكُنْ مَعَهُمْ in that I was not with them
شَهِيدًا as an on-looker."⁷

وَلِنْ اَصَابَكُمْ 73. And if there reached you
فَضْلٌ مِّنَ اللّٰهِ a grace⁸ from Allah
لَيَقُولَنَّ he would certainly say –
كَانَ لَمْ تَكُنْ as if there had not been
بَيْنَكُمْ وَبَيْنَهُ between you and him
مَوَدَّةٌ any friendship⁹ –
يَلَيْتَنِي "O how I wish
كُنْتُ مَعَهُمْ I had been with them
وَفَاوَزُ and so attained¹⁰



فَوْزًا عَظِيمًا a splendid success."

فَلْيَقْتَتِلْ 74. Hence let there fight

1. The present and the succeeding five 'āyahs deal with the duty of fighting in the way of Allah. انْفِرُوا *infirū* = you (all) rush, sally forth, flee (v. ii. m. pl. imperative from *nafara* [*nufūr/nifār*], to rush, to flee).

2. ثُبَاتٍ *thubāt* (pl.; s. *thubah*) = detached groups, detachments.

3. The allusion is to the hypocrites who lag behind at the time of going out in fighting. لَيَّطَنَّ *la+yubatti'anna* = he lags behind, slows down (v. iii. m. s. impfct. emphatic from *batṭa'a*, form II of *batu'a* [*buṭ'biṭā/buṭā'ah*], to be slow).

4. اَصَابَتْ *aṣābat* = he or it afflicted, befell, hit, struck, reached (v. iii. f. s. past in form IV of *ṣāba* [*ṣawb / saybūbah*], to hit the mark, to be right. See 'aṣābat at 4:62, p. 268, n. 6).

5. مُصِيبَةٌ *muṣibah* (pl. مَصَابٍ *maṣā'ib*) = calamity, disaster, misfortune, affliction. See at 4:62, p. 268, n. 7.

6. اَنْعَمَ *'an'ama* = he graced, favoured (v. iii. m. s. past from *na'ama* [*na'mah/man'am*], to be in ease. See 'an'amtu at 4: 69, p. 271, n. 5).

7. The term is very appropriate here; for had the hypocrite gone out with the believers he would have been only an on-looker without sincerely taking part in the fighting. شَهِيد *shahid* (s.; pl.

shuhadā') = on-looker, witness, martyr (act. participate in the scale of *fu'īl* from *shahida* [*shuhūd*], to witness. See at 4:33, p. 255, n. 4).

8. i.e., victory, success in the fighting, booty. Victory in battle indeed comes only by Allah's grace (see 3:126; 8:10) and it is therefore referred to here very appropriately as such. فَضْل *fadl* (pl.

fudūl) = grace, favour, refinement, kindness, bounty, amiability; also surplus, excess. See at 4:54, p. 264, n. 8.

9. مَوَدَّةٌ *mawaddah* = love, affection, friendship.

The clause is parenthetical and is illustrative of the unreasonableness of the hypocrite's feeling; in that he was very much in close touch with the Muslims and knew the purpose and fact of their going out to fight the enemy.

10. اَفْزَا *'afūza* (u) = I attain success, succeed, triumph, gain victory, win (v. i. s. impfct. from *fāza* [*fawz*], to be successful. The last letter takes *fathah* because of a hidden 'an in *fā* {causal *fā* in conclusion of a wish} coming before the verb. See *fawz* at 4:13, p. 244, n. 9).

فِي سَبِيلِ اللَّهِ in the way of Allah
 الَّذِينَ يَشْرُونَ those who sell¹
 الْحَيَاةَ الدُّنْيَا the worldly life
 بِالْآخِرَةِ for the hereafter.
 وَمَنْ يُقْتَلْ And whoever fights
 فِي سَبِيلِ اللَّهِ in the way of Allah
 فَيُقْتَلْ and is then killed²
 أَوْ يَغْلِبْ or attains victory,³
 فَسَوْفَ نُؤْتِيهِ We shall give him
 أَجْرًا عَظِيمًا a magnificent reward.

وَمَا لَكُمْ 75. And what is with you
 لَا تَقْتُلُونَ that you do not fight
 فِي سَبِيلِ اللَّهِ for the sake of Allah
 وَالْمُسْتَضْعِفِينَ and the oppressed ones⁴
 مِنَ الرِّجَالِ وَالنِّسَاءِ of the men and the women
 وَالْوِلْدَانِ الَّذِينَ and the children who
 يَقُولُونَ رَبَّنَا أَخْرِجْنَا say: "Our Lord, take us⁵ out
 مِنْ هَذِهِ الْقَرْيَةِ of this habitation⁶ of which
 الظَّالِمُ أَهْلُهَا oppressive⁷ are the residents,
 وَاجْعَلْ لَنَا and appoint⁸ for us
 مِنْ لَدُنْكَ وَلِيًّا from Your Side a guardian⁹
 وَاجْعَلْ لَنَا and appoint for us

1. يَشْرُونَ *yashrûna* = they sell, barter, buy, purchase, (v. iii. m. pl. impfct. from *sharâ* [*shiran* / *shirâ*], to sell, vend, buy. See *yashrî* at 2:207, p. 100, n. 1). This '*ayah* stresses: (a) that the fighting should be undertaken only for the sake of Allah and (b) that this should be done for gaining Allah's pleasure and reward in the hereafter and not for gaining any worldly benefit, it matters not whether one is killed or gains victory, for Allah will give due reward in either case.

2. يُقْتَلْ *yūqtal(u)* = he is killed, slain, murdered (v. iii. m. s. impfct. passive from *qatala* [*qatl*], to kill. See *yūqtalu* at 2:154, p. 73, n. 2. The last letter is vowelless because of the verb is in a conditional clause (preceded by *man*).

3. يَغْلِبْ *yaghlib(u)* = he attains victory, overpowers, overcomes, triumphs (v. iii. m. s. impfct. from *ghalaba* [*ghalb* / *ghalabah*], to triumph. See *tughlabûna* at 3:12, p. 158, n. 6).

4. مُسْتَضْعِفِينَ *mustaḍ'afin* (pl.; acc./gen. of *mustaḍ'afun*; s. *mustaḍ'af*) = the incapacitated ones, those rendered weak, made helpless, the oppressed. Passive participle from *istaḍ'afa*, form X of *ḍa'ufa* [*ḍu'f/da'f*], to be weak. See *ḍi'af* at 4:9, p. 240, n. 7). The immediate reference is to the oppressed Muslims of Makka, but the lesson of the '*ayah* is general.

5. أَخْرِجْ *'akhrij* = take out, bring out, dislodge (v. ii. m. s. imperative from *'akhraja*, form IV of *kharaja* [*khurāj*], to go out. See '*akhrijû* at 2:191, p. 92, n. 1).

6. قَرْيَةٍ *qaryah* (s.; pl. قُرَى *quran*) = habitation, town, village, hamlet. Here it refers to Makka and the unbelieving Quraysh leaders.

7. ظَالِمٍ *ẓālim* (s.; pl. ظَالِمُونَ *ẓālimûn*) = oppressive, wrong-doing, unjust, tyrannical, transgressor (act. participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *ẓālimûn* at 3:128, p. 206, n. 8).

8. اجْعَلْ *ij'al* = appoint, set, make (v. ii. m. s. imperative from *ja'ala* [*ja'l*], to make, put, place. See at 3:40, p. 171, n. 11).

9. وَلِيٍّ *waliyy* (s.; pl. وَلِيَّاتٍ *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 2:282, p. 148, n. 4).

مِنْ لَّدُنْكَ نَصِيرًا¹ from Your Side a helper.¹



الَّذِينَ آمَنُوا 76. Those who believe,

يُقَاتِلُونَ they fight²

فِي سَبِيلِ اللَّهِ in the way of Allah;

وَالَّذِينَ كَفَرُوا and those who disbelieve,

يُقَاتِلُونَ they fight

فِي سَبِيلِ الظَّالِمِينَ³ in the way of the evil one.³

فَقَاتِلُوا So fight

أَوْلِيَاءَ الشَّيْطَانِ the allies⁴ of Satan.

إِنَّ كَيْدَ الشَّيْطَانِ Verily Satan's stratagem⁵

كَانَ ضَعِيفًا⁶ is weak.⁶

Section (Rukû') 11

أَلَمْ تَرَ إِلَى الَّذِينَ 77. Have you not seen those

قِيلَ لَهُمْ that were told:⁷

كُفُّوا أَيْدِيَكُمْ "Hold back⁸ your hands and

وَأَقِمُوا الصَّلَاةَ properly perform⁹ the prayer

وَمَا تُواذُّوا الزَّكَاةَ and pay the zakâh";

فَلَمَّا كُتِبَ عَلَيْهِمْ but when ordained¹⁰ on them

الْفِتَالُ was fighting,

إِذَا فَرِيقٌ مِّنْهُمْ lo! a section of them

يَخْشَوْنَ النَّاسَ fear¹¹ the people

كَخَشِيَةِ اللَّهِ like the fearing of Allah

أَوْ أَشَدَّ خَشْيَةً or a more intensive¹² fearing;

1. *naṣîr* = (pl. *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron. See at 4:52, p. 264, n. 3; 2:107, p. 51, n. 3; 2:120, p. 57, n. 7).

2. *yūqātilūna* = they fight, wage war, battle (v. iii. m. pl. impfct. from *qātala*, form III of *qatala* [*qatil*], to kill. See at 2:217, p. 105, n. 9).

3. *tāghūt* (s.; pl. *ṭawāghūt*) = false god, evil one, Satan and any other objects worshipped in lieu of or as partners of Allah (*Al-Bahr*, III, 675-676). See at 4:60, p. 267, n. 11; 4:51, p. 263, n. 10.

4. *'awliyā'* (pl.; sing. *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 3:175, p. 224, n. 6; 3:28, p. 166, n. 3.

5. *kayd* = machination, plot, ruse, stratagem. See at 3:120, p. 203, n. 15.

6. *ḍa'if* (pl. *ḍu'afā' / di'āf / da'fah*) = weak, frail, feeble, debilitated, deficient (passive participle in form *fa'il* of *ḍa'ufa* [*ḍu'f / da'f*], to be weak. See at 4:28, p. 253, n. 2).

7. The allusion is to those Muslims or hypocrites who had earlier wished to be allowed to fight the unbelievers but who, when fighting was actually ordained, were afraid of fighting the enemies (*Ibn Kathīr*, II, 315; *Al-Bahr*, III, 712-713).

8. *kuffū* = you (all) hold back, restrain, check, prevent (v. ii. m. pl. imperative from *kaffa* [*kaff*], to desist, to border).

9. *'aqimū* = you (all) properly perform, stand up (v. ii. m. pl. imperative from *'aqama*, form IV of *qama*, [*qawmah/qiyām*], to stand up. See at 2:109, p. 52, n. 9; 2:83, p. 39, n. 4).

10. *kutiba* = it was written, decreed, made incumbent, imposed, ordained, prescribed (v. iii. m. s. past passive from *kataba* [*katb / kitābah*], to write. See at 2:246, p. 124, n. 2).

11. *yakhshawna* = they fear, are afraid of, apprehend, dread (v. iii. m. pl. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See *khashiya* at 4:25, p. 251, n. 12).

12. *ashadd* = more/most intense, more/most intensive, stronger/strongest (relative of *shadīd*. See at 4:66, p. 270, n. 10; 2:200, p. 97, n. 6).

وَقَالُوا رَبَّنَا لِمَ
كُنْتُ عَلَيْنَا have You imposed¹ on us
الْفِتَالَ the fighting?

لَوْلَا أَخَّرْنَا Why not put us off²

إِلَى أَجَلٍ قَرِيبٍ³ till a term³ close by⁴?"

قُلْ مَنَعُ Say: "The enjoyment⁵ of this

الدُّنْيَا قَلِيلٌ world is insignificant;⁶

وَالْآخِرَةُ خَيْرٌ and the hereafter is better

لِمَنِ اتَّقَى for the one who fears Allah.⁷

وَلَا تَظْلَمُونَ And you will not be wronged

فَنِيلاً⁸ even a tiny bit."⁸

أَيْنَمَا تَكُونُوا 78. Wherever you be,

يَذَرِكُمُ الْمَوْتُ death will catch⁹ you up,

وَلَوْ كُنْتُمْ فِي بُرُوجٍ even if you be in towers¹⁰

مُسَيَّدَةٍ lofty and strongly built.¹¹

وَإِنْ تُصِيبَهُمْ And if there befalls¹² them

حَسَنَةٌ يَقُولُوا هَذِهِ any good, they say: "This is

مِنْ عِنْدِ اللَّهِ from Allah's Side";

وَإِنْ تُصِيبَهُمْ and if there befalls them

سَيِّئَةٌ يَقُولُوا any evil they say:

هَذِهِ مِنْ عِنْدِكَ "This is from your side".

قُلْ كُلُّ شَيْءٍ Say: "Everything is from

عِنْدِ اللَّهِ Allah's Side."

قَالَ So what is the matter with

هَؤُلَاءِ الْقَوْمِ these people –

1. كَتَبْتَ *katabta* = you wrote, made obligatory, imposed (v. ii. m. s. past from *kataba* [*katb* /*kitābah*], to write. See *kutiba* at 4:77, p. 274, n. 10).

2. أَخَّرْتَ *'akhkharta* = you deferred, delayed, postponed, put off (v. ii. m. s. past from *'akhkhara*, form II from *'akhr*. See *ta'akhkhara* at 2:203, p. 98, n. 7).

3. أَجَلٍ *'ajal* (pl. *'ājāl*) = appointed time, term, date, deadline. See at 2:282, p. 147, n. 4.

4. قَرِيبٍ *qarīb* = near, proximate, not far away, close by. See at 4:17, p. 246, n. 4.

5. مَتَاعٍ *matā'* (pl. *'amti'ah*) = enjoyment, pleasure, delight, object of delight. See at 3:196, p. 233, n. 12; 3:185, p. 229, n. 1; 3:14, p. 159, n. 18.

6. قَلِيلٍ *qalīl* (s.; pl. *'aqillā'/qalā'il/qilāl*) = a little, trifling, inconsiderable, insignificant.

7. اتَّقَى *ittaqa* = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqa* [*waqy/wiqāyah*], to guard. See at 3:76, p. 185, n. 7; 2:203, p. 98, n. 8).

8. فَتِيلٍ *fatīl* = wick, thread in the fissure of a date seed. Figuratively, a tiny bit. See at 4:49, p. 263, n. 4.

9. يَذَرِكُ *yudrik(u)* = he catches up, overtakes, attains, reaches (v. iii. m. s. impfct. from *'adraka*, form IV of *daraka* [*darak/dark*], to attain). The last letter is rendered vowelless because the verb comes as conclusion of a conditional clause.

10. بُرُوجٍ *burūj* (pl.; s. *burj*) = towers, castles, signs of zodiac.

11. مُسَيَّدَةٍ *mushayyadah* (f., m. *mushayyad*) = lofty, high, strongly built (passive participle from *shayyada*, form II of *shāda* [*shayd*], to erect, to construct).

12. تُصِيبُ *tuṣību* (تَصِيبُ *tuṣību*) = she or it afflicts, affects, befalls, hits (v. iii. f. s. impfct. from *'aṣāba*, form IV of *sāba* [*sawb/saybūbah*], to hit the mark, to be right. The final letter is vowelless and hence the medial *yā'* is dropped because the verb is in a conditional clause (preceded by *'in*). See at 3:120, p. 203, n. 11).

لَا يَكَادُونَ they are not close to¹

يَفْقَهُونَ حَدِيثًا understanding² any talk!³

79. Whatever reaches⁴ you

of any good thing⁵

فِي اللَّهِ that is from Allah;

وَمَا أَصَابَكُمْ and whatever befalls you

of an evil,⁶

فِي نَفْسِكَ that is from yourself.

وَأَرْسَلْنَا And We have sent out⁷ you

لِلنَّاسِ رَسُولًا for mankind as a Messenger.

وَكَفَى بِاللَّهِ And suffices⁸ it with Allah

شَهِيدًا as an witness.⁹

80. Whoever obeys¹⁰

الرَّسُولَ the Messenger

فَقَدْ أَطَاعَ اللَّهَ does indeed obey¹¹ Allah;

وَمَنْ تَوَلَّى and those who turn away,¹²

فَمَا أَرْسَلْنَا We have not sent you

عَلَيْهِمْ حَفِظًا over them as a guard.¹³



81. And they say:

"Obedience",¹⁴

1. لَا يَكَادُونَ *lā yakādūna* = they are not close to, about to (v. iii. m. pl. impfct. from *kāda* [kawd]) to be about to. See *kādū* at 2:71, p. 34, n. 4).

2. يَفْقَهُونَ *yafqahūna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqih* [fiqh], to understand).

3. حَدِيث *ḥadīth* (s.; pl. *ḥadāth*) = speech, talk, narration, report relating to deeds and utterances of the Prophet and his Companions.

4. أَصَابَ *ʿasāba* = he or it afflicted, befell, hit, struck, reached (v. iii. m. s. past in form IV of *ṣāba* [ṣawb / ṣaybūbah], to hit the mark, to be right. See at 4:72, p. 272, n. 4).

5. حَسَنَةً *ḥasanah* (s.; pl. *ḥasanāt*) = good thing, good deed, benefaction. See at 4:40, p. 258, n. 8.

6. سَيِّئَةً *sayyi'ah* (pl. *sayyi'āt*) = sin, offence, misdeed, evil. See at 2:81, p. 38, n. 3 and *sayyi'āt* at 4:31, p. 254, n. 3.

7. أَرْسَلْنَا *ʿarsalnā* = we sent out, despatched (v. i. pl. past from *ʿarsala*, form IV of *rasala* [rasal], to be long and flowing. See at 464, p. 269, n. 2).

8. كَفَى *kafā* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifāyah*, to be enough. See at 4:70, p. 271, n. 11).

9. شَهِيد *shahīd* (s.; pl. *shuhadā'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'il* from *shahida* [shuhūd], to witness. See at 4:72, p. 272, n. 7).

10. يَطِيع *yuti'* (originally *yuti'u*) = he obeys, complies with (v. iii. m. s. impfct. from *ʾatā'a*, form IV of *tā'a* (taw'), to obey. The last letter is vowelless and hence the medial *yā'* is dropped because the verb is in a conditional clause (preceded by *man*). See at 4:69, p. 271, n. 4).

11. أَطَاعَ *ʾatā'a* = he obeyed, followed, complied with (v. iii. m. s. past in form IV of *tā'a* [taw'], to obey. See n. 10 above).

12. تَوَلَّى *tawallā* = turned away, desisted, refrained (v. iii. m. s. past in form V of *waliya*, to be near. See at 3:82, p. 188, n. 4).

13. حَفِظَ *ḥafiz* = attentive, mindful, persevering, guarding, guard.

14. i.e., "We obey". The reference is to the hypocrites. طَاعَةٌ *tā'ah* = obedience. See n. 10 above.

فَإِذَا بَرَرُوا¹ but when they emerged¹
 مِنْ عِنْدِكَ from your presence
 بَيَّتَ طَائِفَةٌ مِنْهُمْ² a group² of them design³
 غَيْرَ الَّذِي تَقُولُ⁴ other than what they say.⁴
 وَاللَّهُ يَكْتُبُ And Allah records
 مَا يَبْتَغُونَ what they design.
 فَأَعْرِضْ عَنْهُمْ⁵ Hence refrain⁵ from them
 وَتَوَكَّلْ عَلَى اللَّهِ; and depend⁶ on Allah;
 وَكَفَى بِاللَّهِ and suffices it with Allah
 وَكَيْلًا⁷ as Guardian-Trustee.⁷

أَفَلَا يَتَدَبَّرُونَ⁸ 82. Do they not reflect⁸ over
 الْقُرْآنَ the Qur'ân?
 وَلَوْ كَانُوا مِنْ عِنْدِ anyone else than Allah
 غَيْرِ اللَّهِ they would have found⁹ in it
 لَوَجَدُوا فِيهِ disagreement¹⁰
 اخْتِلَافًا
 كَثِيرًا¹¹ in profusion.

وَإِذَا جَاءَهُمْ¹² 83. If there comes to them¹¹
 أَمْرٌ مِنَ الْأَمْنِ a matter¹² of security¹³
 أَوْ الْخَوْفِ or threat¹⁴
 أَذَاعُوهُ they bruit it abroad,¹⁵

1. برزوا *barazû* = they emerged, came to the view, came out (v. iii. m. pl. past from *baraza* [*burûz*], to come into view. See at 2:250, p. 127, n. 8).

2. طائفة *tâ'ifah* (pl. طوائف *tawâ'if*) = section of people, sect, band. See at 3:154, p. 215, n. 10).

3. بَيَّتَ *bayyata* = he did by night, put up for the night, designed, (v. iii. m. s. past in form II of *bâta* [*bayt* / *bayât* / *mabît* / *mabât* / *baytâh*], to be in the night, not to finish).

4. i.e., what they express to you of obedience and submission. Note that this meaning assumes the pronoun in *taqûlu* to relate to *tâ'ifah*.

5. أَعْرِضْ *'a'rid* = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa*, form IV of *'araḍa* / *'aruḍa* [*'arḍ*], to be wide, to become visible. See at 4: 62, p. 268, n. 14).

6. تَوَكَّلْ *tawakkal* = you depend, put your trust in, rely, appoint as agent (v. ii. m. s. imperative from *tawakkala*, form V of *wakala* [*wakl* / *wukûl*], to entrust. See at 3:159, p. 218, n. 11).

7. وَكَيْلًا *wakil* (s.; pl. وكلاء *wukalâ'*) = authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [*wakl* / *wukûl*], to entrust. See n. 6 above).

8. يَتَدَبَّرُونَ *yatadabbarûna* = they reflect, contemplate, ponder, meditate, consider (v. iii. m. pl. impfct. from *tadabbara*, form V of *dabara* [*dubûr*], to turn one's back, to elapse).

9. وَجَدُوا *wajadû* = they found, got, obtained, met with (v. iii. m. pl. past from *wajada* [*wujûd*], to find. See at 4:64, p. 269, n. 6).

10. اخْتِلَافًا *ikhtilâf* = alternation, coming of one after another, variation, disagreement (verbal noun in form VIII of *khalafa* [*khalf*], to come after, to follow. See at 3:190, p. 230, n. 11).

11. i.e., if there comes to their knowledge.

12. أَمْرٌ *'amr* (s.; pl. أمور *'umûr*) = matter, issue, affair. See *'umûr* at 3:186, p. 229, n. 10.

13. أَمْنٌ *amn* = security, safety, peace, immunity, protection. See at 2:125, p. 59, n. 9.

14. خَوْفٌ *khawf* = fear, apprehension, dread, threat. See at 2:276, p. 145, n. 9.

15. أَذَاعُوا *'adhâ'u* = they bruited abroad, spread, broadcast, circulated, disseminated (v. iii. m. pl. past from *'adhâ'a*, form IV of *dhâ'a* [*dhay'* / *dhuayâ'* / *dhay'ân*], to spread, be spread).

وَلَوْ رَدُّوهُ but if they had referred¹ it
إِلَى الرَّسُولِ to the Messenger and to
وَأِلَىٰ أَوْلِيَ الْأَمْرِ those in authority²
مِنْهُمْ among them,
لَعَلِمَهُ there would have known it
الَّذِينَ يَسْتَنْصِطُونَهُ those who investigate³ it
مِنْهُمْ from them;
وَلَوْلَا فَضْلُ اللَّهِ and were it not for Allah's
عَلَيْكُمْ وَرَحْمَتُهُ grace on you and His mercy,
لَاتَّبَعْتُمْ you would have followed⁴
الشَّيْطَانَ Satan
إِلَّا قَلِيلًا except a few.

فَقَاتِلْ 84. So fight⁶
فِي سَبِيلِ اللَّهِ in the way of Allah;
لَا تُكَلَّفُ you are not charged⁶
إِلَّا أَنْفُسَكَ except for yourself;
وَحَرِّضَ الْمُؤْمِنِينَ and inspire⁷ the believers,
عَسَى اللَّهُ أَنْ يَكْفَ maybe that Allah will stop⁸
بِأَسْ أَلَّذِينَ the might⁹ of those who
كَفَرُوا disbelieve; and
وَاللَّهُ أَشَدُّ بَأْسًا Allah is Severest in Might
وَأَشَدُّ تَنكِيلًا and Sternest in punishing.¹⁰



1. رَدُّوا *raddû* = they referred, returned, sent back (v. iii. m. pl. past from *radda* [*radd*], to send back. See *ruddû* at 4:59, p. 267, n. 1).
2. أُولِيَ الْأَمْرِ *'ûlî al-'amr* (acc/gen. of *'âlû al-'amr*) = persons in authority, those in command. See at 4:59, p. 266, n. 13.
3. يَسْتَنْصِطُونَ *yastanbiṭûna* = they investigate, discover, find out (v. iii. m. pl. impfct. from *istanbaṭa*, form X of *nabaṭa* [*nabî/nubûṭ*], to gush out, to stream forth).
4. اتَّبَعْتُمْ *ittaba'tum* = you followed, pursued (v. ii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba' /tabâ'ah*], to follow. See *yattabi'ûna* at 4:27, p. 252, n. 10).
5. قَاتِلْ *qâtîl* = (you) fight, wage war (v. ii. m. s. imperative from *qâtala*, form III of *qatala* [*qatl*], to kill. See *qâtîlû* at 2:190, p. 91, n. 11).
6. تُكَلَّفُ *tukallaḥu* = you are charged, entrusted, made to bear, burdened, commissioned, (v. ii. m. s. impfct. passive from *kallaḥa*, form II of *kalifa* [*kalaf*], to be fond of, to be keen. See *yukallifu* at 2:286, p. 152, n. 6).
7. حَرِّضَ *harriḍ* = incite, instigate, encourage, rouse, provoke, inspire (v. ii. m. s. imperative from *haraḍa*, form II of *haraḍa* [*harḍ*], to be on the point of death).
8. يَكْفُ *yakuffa(u)* = he stops, desists, restrains, checks, prevents, holds back (v. iii. m. s. impfct. from *kaffa* [*kaff*], to desist, to border. See *kuffû* at 4:77, p. 274, n. 8). The last letter takes *fathah* because of the particle *'an* coming before the verb. This part of the *'ayah* constitutes an assurance by Allah that the the Prophet's struggle would be successful.
9. بِأَسْ *ba's* = might, strength, courage, intrepidity, prowess. See at 2:177, p. 84, n. 4.
10. تَنكِيلٌ *tankîl* = severe punishment, exemplary punishment. Verbal noun in form II of *nakala* [*nakila* /*nukûl*], to shrink, to desist. See *nakâl* at 2:66, p. 31, n. 8.

مَنْ يَشْفَعُ 85. Whoever advocates¹

شَفْعَةً حَسَنَةً a good advocacy²

يَكُنْ لَهُ will have for him

نَصِيبٌ مِنْهَا a dividend³ of it;

وَمَنْ يَشْفَعُ and whoever advocates

شَفْعَةً سَيِّئَةً a bad advocacy⁴

يَكُنْ لَهُ will have for him

كِفْلٌ مِنْهَا a share⁵ of it.

وَكَانَ اللَّهُ And Allah is

عَلَى كُلِّ شَيْءٍ over everything

مُقِينًا Omnipotent.⁶

وَإِذَا حُيِّتُمْ 86. And if you are saluted⁷

بِنَجْوَةٍ with a greeting⁸

فَحَيُّوا بِأَحْسَنَ مِنْهَا greet with the better than that

أَوْ رُدُّوْهَا or return⁹ it.

إِنَّ اللَّهَ كَانَ Verily Allah is

عَلَى كُلِّ شَيْءٍ on everything

حَسِيبًا Ever Taking Account.¹⁰

اللَّهُ لَا إِلَهَ 87. Allah, there is no deity¹²

إِلَّا هُوَ except He.

لَيَجْمَعَنَّ He sure will assemble¹¹ you

1. i.e., between men. يَشْفَعُ *yashfa'(u)* = he intercedes, advocates, pleads for (v. iii. m. s. impfct. from *shafa'u* [*shaf'*], to subjoin, add. The last letter is vowelless because the verb is in a conditional clause (preceded by *man*). See at 2:255, p. 131, n. 4).

2. i.e., for a good cause which is in consonance with the *shari'ah*. شَفَاعَةٌ *shafâ'ah* = intercession, advocacy, pleading. See at 2:254, p. 130, n. 7.

3. i.e., a share of goodness and reward. نَصِيبٌ *naṣīb* (pl. *nuṣub* /*anṣībā'* /*anṣibah*) = share, portion, lot, dividend. See at 4:52, p. 264, n. 4.

4. i.e., for a cause not approved by the *shari'ah*.

5. i.e. a share of badness, a demerit and due retribution. كِفْلٌ *kifl* = share, part, equal (especially of a bad thing).

6. مُقِيتٌ *muqīt* = Omnipotent, Ever-Powerful, Ever-Nourisher (act. participle from '*uqāta*, form IV of *qāta/qawt/qūt/qiyātah*), to feed, to nourish. In its form IV, '*uqāta*, the verb means to have power over, to invest something with power).

7. حَيِّتُمْ *huyyiytum* = you are hailed, greeted, saluted, hailed (v. ii. m. pl. past passive from *hayyā*, from II of *hayya/hayya* [*hayāh*], to live. See *yuhyī* at 3:156, p. 217, n. 6).

8. تَحِيَّةٌ *tahīyyah* (s.; pl. تَحِيَّاتٌ *tahīyyāt*) = greeting, salute, salutation.

9. i.e., respond with the same greeting, if not better.

10. حَسِيبٌ *hasīb* = one taking account, account taker, account keeper, comptroller, noble, respected, esteemed. See at 4:6, p. 239, n. 10.

11. إِلَهٌ *'ilāh* (pl. *'ālihah*) = deity, god, particularly one deserving of worship (see at 3:2, p. 154, n. 2. This is a repeated emphasis on monotheism in respect of worship (*tawhīd al-'ulūhiyyah*).

12. لَيَجْمَعَنَّ *la+yajma'anna* = he sure will assemble, get together, gather, collect, muster (v. iii. m. s. impfct. emphatic from *jama'a* [*jam'*], to gather. The initial *lām* and the terminally doubled *nūn* are for emphasis. See *la+yajma'ūna* at 3:157, p. 218, n. 1). It is also a repeated emphasis on the fact of Resurrection and the Day of Judgement, which is doubly stressed by the concluding clause of the '*āyah* which points out that there can be none truer in speech than Allah.

إِلَى يَوْمِ الْقِيَمَةِ to the Day of Resurrection;

لَا رَيْبَ فِيهِ there is no doubt in it.

وَمَنْ أَصْدَقُ And who is more truthful¹
مِنَ اللَّهِ حَدِيثًا² than Allah in speech?

Section (Rukû') 12

فَمَا لَكُمْ 88. Then why should you be

فِي الْمُنَافِقِينَ about the hypocrites

فِئَتَيْنِ two groups?³

وَاللَّهُ أَرْكَسَهُم Allah has reverted⁴ them

بِمَا كَسَبُوا for what they earned.⁵

أَتُرِيدُونَ Do you intend⁶

أَنْ تَهْدُوا مَنْ to guide⁷ the one whom

أَصَلَ اللَّهُ Allah has let go astray?⁸

وَمَنْ يُضِلِّ اللَّهُ And whoever Allah lets stray

فَلَنْ يَجِدَ لَهُ you shall not find for him

سَبِيلًا⁹ a way.

وَدُّوا 89. They wish¹⁰

لَوْ تَكْفُرُونَ if you disbelieve¹¹

كَأَكْفُرُوا as they disbelieved

فَتَكُونُونَ سَوَاءً so you will all be equal.¹²

فَلَا تَتَّخِذُوا مِنْهُمْ Hence do not take¹³ of them

أَوْلِيَاءَ حَتَّىٰ يَهَاجَرُوا friends unless they emigrate¹⁴

فِي سَبِيلِ اللَّهِ in the way of Allah;

1. أَصْدَقُ 'asdaq = more veracious, more truthful (relative of ṣādiq, act. participle from ṣadaqa [ṣadq/sidq], to speak the truth, to be sincere).

2. i.e., there is none more truthful than Allah.

3. The reference is to the Muslims' attitude about the hypocrites on the eve of the battle of 'Uḥud, one group advocating harsh measures against them and the other group advocating moderation

(See Bukhārī, no. 4589). فِئَتَيْنِ fi'atayn (dual, acc./gen. of fi'atân, s. fi'ah) = two groups, two parties. See fi'ah at 2:249, p. 127, n. 5.

4. i.e., He has reverted them to unbelief. أَرَكَسَ 'arkasa = he reverted, threw back (v. iii. m. s. past in form IV of rakasa [raks/ruks], to return).

5. i.e., of sin. كَسَبُوا kasabû = they earned, acquired, gained (v. iii. m. pl. past from kasaba [kasb], to gain. See at 3:155, p. 216, n. 11).

6. تَرِيدُونَ turîdûna = you (all) intend, wish, desire, want, have in mind (v. ii. m. pl. impfct. from 'arâda, form IV of râda [rawd], to walk about. See yurîdûna at 4:60, p. 267, n. 9).

7. تَهْدُوا tahdû(na) = you (all) guide, show the way (v. ii. m. pl. impfct. from hadâ [hady/hudan/ hidâyah], to guide. The terminal nûn is dropped because of the particle 'an before the verb. See hudiya at 3:101, p. 195, n. 6).

8. أَضَلَ 'adalla = he led astray, let go astray (v. iii. m. s. past in form IV of dalla [dalâl dalâlah], to go astray. See yuḍillu at 4:60, p. 267, n. 13).

9. i.e., a way to the right course.

10. وَدُّوا waddû = they wished, desired, loved, liked (v. iii. m. pl. past from wadda [wadd/wudd/widd], to love, like. See at 3:118, p. 202, n. 10).

11. تَكْفُرُونَ takfurûna = you (all) disbelieve, deny (v. ii. m. pl. impfct. from kafara, [kuf], to disbelieve. See at 3:106, p. 198, n. 1).

12. i.e., equal in disbelief and attitude.

13. لَا تَتَّخِذُوا lâ tattakhidhû = you (all) do not take for yourselves, take, adopt (v. ii. m. pl. imperative [prohibition] from ittakhadha, form VIII of 'akhadha ['akhdh], to take. See at 3:118, p. 202, n. 6).

14. يَهَاجَرُوا yuhâjirû(na) = they migrate, emigrate (v. iii. m. pl. impfct. from hâjara, form III of hajara [hijr/hijrân], to emigrate. The terminal nûn is dropped for a hidden 'an in ḥattâ coming before the verb. See hâjarû at 3:195, p. 233, n. 1).

فَإِنْ تَوَلَّوْا فَخُذُوهُمْ² then if they turn away¹ seize²
وَأَقْتُلُوهُمْ³ them and kill³ them
حَيْثُ وَجَدْتُمُوهُمْ⁴ wherever you find⁴ them
وَلَا تَنَحَّضُوا مِنْهُمْ⁵ and do not take of them
وَلَيْسَ وَلَا نَصِيرًا⁶ a friend⁵ nor a helper.⁶



إِلَّا الَّذِينَ 90. Except those who
يَصِلُونَ إِلَى قَوْمٍ⁷ joined⁷ a people
بَيْنَكُمْ وَبَيْنَهُمْ⁸ between whom and you
مِيثَاقٌ⁸ there is a treaty;⁸
أَوْ جَاءُوكُمْ⁹ or they come to you,
حَصَرَتْ صُدُورُهُمْ⁹ their hearts closed⁹ against
أَنْ يُقَاتِلُوكُمْ¹⁰ their fighting you
أَوْ يُقَاتِلُوا قَوْمَهُمْ¹⁰ or fighting their people.¹⁰
وَلَوْ شَاءَ اللَّهُ¹¹ And if Allah willed
لَسَلَّطَهُمْ¹¹ He could have given them
عَلَيْكُمْ¹¹ mastery¹¹ over you and they
فَلَقَاتِلُوكُمْ¹² would have fought you.
فَإِنْ أَعْرَضْتُمْ¹² So if they leave you alone¹²
فَلَمْ يُقَاتِلُوكُمْ¹³ and do not fight you
وَأَقْبَلُوا إِلَيْكُمْ السَّلَامَ¹³ and offer¹³ you peace,¹⁴
فَمَا جَعَلَ اللَّهُ لَكُمْ¹⁴ Allah does not set for you
عَلَيْهِمْ سَبِيلًا¹⁵ against them any way.¹⁵



1. تَوَلَّوْا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 3:63, p. 180, n. 1).
2. اخذوا *khudhû* = you (all) take, receive, get, seize (v. ii. m. pl. imperative from '*akhadha* [*'akhdh*], to take. See at 4:70, p. 271, n. 12).
3. اقتلوا *uqtulû* = You (all) kill, slay (v. ii. m. pl. imperative from *qatala* [*qatl*], to kill, slay. See at 2:54, p. 25, n. 8).
4. وجدتم *wajadtum* = you (all) found, got (v. ii. m. pl. past from *wajada* [*wujûd*], to find. See *wajadû* at 4:64, p. 269, n. 6).
5. ولي *waliyy* (s.; pl. *awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 4:75, p. 273, n. 9).
6. نصير *naṣîr* = (pl. *nusarâ'*) = helper, supporter, ally. See at 4:75, p. 274, n. 1).
7. وصلوا *waṣalû* = they joined, united, connected, attached, contacted (v. iii. m. pl. past from *waṣala* [*waṣl/ṣilah*], to connect. See *yûṣala* at 2:27, p. 15, n. 2).
8. ميثاق *mīthâq* (pl. *mawâthiq*) = covenant, pact, treaty. See at 4:21, p. 248, n. 4.
9. حصرت *ḥaṣirat* = she enclosed, besieged, detained, restrained, deterred (v. iii. f. s. past from *ḥaṣara* [*ḥaṣr*], to surround, to besiege. See '*uḥsirû* at 2:273, p. 143, n. 2).
10. i.e., they are averse to fighting you and also to joining you in fighting their people.
11. سَلَّطَ *sallaṭa* = he gave mastery, gave power, imposed (v. iii. m. s. past in from of *saluṭa/saliṭa* [*salâṭah/salûṭah*], to be strong).
12. اعتزلوا *'atazalû* = they isolated themselves, secluded themselves, kept away (v. iii. m. pl. past in form VIII, of '*azala* [*'azl*], to set aside, to isolate. See '*atazilû* at 2:222, p. 109, n. 6).
13. ألغوا *'alqaw* = they threw, cast, flung, posed, offered (v. iii. m. pl. past. from '*alqa*', form IV of *laqiya* [*liqâ'* / *luqyân* / *luqy* / *luqyah/luqan*], to meet. See *nulqî* at 3:151, p. 213, n. 8).
14. سلم *salam* = peace, submission, surrender. See *silm* at 2:208, p. 100, n. 6.
15. i.e., any way of fighting and carrying on hostilities against them.

سَتَجِدُونَ 91. You will find¹
 ءَاخِرِينَ يُرِيدُونَ others desiring²
 أَن يَأْمَنُوكُمْ to be safe³ from you and
 وَيَأْمَنُوا قَوْمَهُمْ be safe from their people.⁴
 كُلَّ مَارَدُوا Whenever they are returned⁵
 إِلَى الْفِتْنَةِ to the temptation⁶
 أُرْكسُوا فِيهَا they become engrossed⁷ in it.
 فَإِن لَّمْ يَعْزِلُوا So if they do not leave⁸ you
 وَيَنْفِرُوا إِلَيْكُمْ أَلْسَلَمْ and offer you peace
 وَيَكْفُوا أَيْدِيَهُمْ and restrain⁹ their hands,
 فَخُذُوهُمْ then get hold of them
 وَأَقْتُلُوهُمْ and kill them
 حَيْثُ تَقْبَلُوهُمْ wherever you find¹⁰ them.
 وَأُولَئِكَم And those people,
 جَعَلْنَا لَكُمْ We have set for you
 عَلَيْهِم against them
 سُلْطَانًا مُّبِينًا an authority¹¹ open and clear.

Section (Rukū') 13

وَمَا كَانَ لِمُؤْمِنٍ 92. It is not for¹² a believer
 أَن يَقْتُلَ مُؤْمِنًا that he kill a believer
 إِلَّا خَطَاً except by mistake;¹³
 وَمَنْ قَتَلَ مُؤْمِنًا and whoever kills a believer
 خَطَاً by mistake

1. سَتَجِدُونَ *sa-tajidūna* = you will find, get, obtain (v. ii. m. pl. impfct. from *wajada* [*wujūd*], to find. See *wajadtum* at 4:89, p. 281, n. 4).

2. يُرِيدُونَ *yuridūna* = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from '*arāda*, form IV of *rāda* [*rawd*], to walk about. See at 4:60, p. 267, n. 9; 4:44, p. 260, n. 13).

3. يَأْمَنُوا *ya'manū(na)* = they be safe, feel safe (v. iii. m. pl. impfct. from '*amina* [*amn*/'*amān*], to be safe). The terminal *nūn* is dropped because of the particle '*an* coming before the verb.

4. While the previous '*ayah* speaks about those who sincerely desire to remain neutral, the present '*ayah* refers to the hypocrites who profess faith when they meet the Muslims but secretly cooperate with their enemies.

5. رَدُّوا *raddū* = they were referred, returned, sent back (v. iii. m. pl. past passive from *radda* [*radd*], to send back. See at 4:83, p. 278, n. 1).

6. فِتْنَةً *fitnah* (pl. *fitan*) = dissension, discord, trial, temptation, enticement. See at 3:7, p. 156, n. 9).

7. أُرْكسُوا '*urkisū* = they were thrown back, reverted, engrossed (v. iii. m. pl. past passive from '*arkasa*, form IV of *rakasa* [*raks/ruks*], to return. See '*arkasa* at 4:88, p. 280, n. 4).

8. يَعْزِلُوا *ya'tazilū(na)* = they isolate themselves, keep away, leave (v. iii. m. pl. impfct. from '*tazala*, form VIII, of '*azala* [*azl*], to set aside, to isolate. The terminal *nūn* is dropped because the verb is in a conditional clause (preceded by '*in*). See '*tazalū* at 4:90, p. 46, n. 12).

9. يَكْفُوا *yakuffū(na)* = they stop, desist, restrain, check, prevent, hold back (v. iii. m. pl. impfct. from *kaffa* [*kaff*], to desist, to border. The terminal *nūn* is dropped because the verb is in a conditional clause {preceded by '*i*}. See *yakuffa* at 4:84, p. 278, n. 8).

10. تَقْبَلُوا *thaqifū(na)* = you (all) found, met (v. ii. m. pl. past from *thaqifa* [*thaqf*], to meet, be skilful. See at 2:191, p. 91, n. 14).

11. سُلْطَانٌ *sultān* = authority, mandate, authorization, power, might, rule, dominion. See at 3:151, p. 213, n. 11.

12. i.e., it is neither lawful nor appropriate.

13. خَطَاً *khata'* = mistake, error, fault, offence.

فَتَحْرِيْرُ has to manumit¹
 رَقَبَةً مُّؤْمِنَةً a believing slave²
 وَدِيَّةً and pay blood money³
 مُّسَلَّمَةً إِلَىٰ أَهْلِيْهِ delivered⁴ to his family,
 إِلَّا أَنْ يَصَدَّقُوا save that they make a gift;⁵
 فَإِنْ كَانَتْ مِنْ قَوْمٍ hostile⁷ to you
 وَهُوَ مُّؤْمِنٌ and was a believer,
 فَتَحْرِيْرُ then to manumit
 رَقَبَةً مُّؤْمِنَةً a believing slave;
 وَإِنْ كَانَ مِنْ قَوْمٍ and if he was from a people
 بَيْنَكُمْ between whom and you
 وَبَيْنَهُمْ مِّيثَاقٌ there is a covenant,⁸
 فَدِيَّةً then to pay blood money
 مُّسَلَّمَةً إِلَىٰ أَهْلِيْهِ delivered to his family
 وَتَحْرِيْرُ and to manumit
 رَقَبَةً مُّؤْمِنَةً a believing slave;
 فَمَنْ لَّمْ يَجِدْ but he that does not find⁹
 فَصِيَامُ شَهْرَيْنِ then to fast¹⁰ for two months
 مُّتَتَابِعَيْنِ in succession,¹¹
 تَوْبَةً مِنَ اللَّهِ seeking Allah's forgiveness.
 وَكَانَ اللَّهُ عَلِيْمًا And Allah is All-Knowing,
 حَكِيْمًا All-Wise.

1. تَحْرِيْرُ *tahrîr* = to set free, to liberate, to manumit (verbal noun in form II of *ḥarra* [*ḥarr/ḥarārah*], to be hot. See *muḥarrar* at 3:34, p. 168, n. 10).

2. رَقَبَةً *raqabah* (s.; pl. *riqāb*) = neck, slave (figuratively). See *riqāb* at 2:177, p. 83, n. 11.

3. دِيَّةً *diyāh* (s.; pl. *diyāt*) = blood money, indemnity for blood injury.

4. مَسَلَمَةً *musallamah* (f.; m. *musallam*) = flawless, free from defects, unblemished, delivered, handed over, surrendered (passive participle from *sallama*, form II of *salima* [*salāmah/salām*], to be safe and sound. See at 2:71, p. 34, n. 1).

5. i.e., charitably waive the claim. يَصَدَّقُوا *yaṣṣaddaqū* (originally *yataṣaddaqūna*) = they donate, give charitably, make a gift, (v. iii.m. pl. impfct. from *taṣaddaqa*, form V of *ṣadaqa* [*ṣadq/ṣīdīq*], to speak the truth, to be true. The terminal *nūn* is dropped because of the particle *'an* coming before it. See *taṣaddaqū* at 2:280, p. 146, n. 11).

6. i.e., the murdered person.

7. عَدُوًّ *'adūww* (s.; pl. أَعْدَاءُ *'a'dā'*) = foe, enemy, hostile. See at 2:208, p. 100, n. 11.

8. مِثَاقٌ *mīthāq* (pl. مَوَاقِيتُ *mawāthiq*) = covenant, pact, treaty. See at 4:90, p. 281, n. 8; 4:21, p. 248, n. 4.

9. i.e., if he, the killer, does not find the means or a slave to liberate. يَجِدُ *yajid(u)* = he finds, gets, comes across (v. iii. m. s. past from *wajada* [*wujūd*], to find. The last letter is vowelless because of the particle *lam* coming before the verb. See at 2:196, p. 95, n. 1).

10. صِيَامٌ *ṣiyām* = fast, fasting, abstention. Technically it means abstention from food and drinks and sex from early dawn till sunset with intention to fast. See at 2:183, p. 86, n. 10.

11. مُتَتَابِعَيْنِ *mutatābi'ayn* (acc./gen. of *mutatābi'ān*) = two in succession, one following the other, two consecutive (act. participle from *tatāba'a*, form VI of *tabi'a* [*taba' / tabā'ah*], to follow. See *ittaba'tum* at 4:183, p. 278, n. 4).

93. And whoever kills
 وَمَنْ يَقْتُلْ a believer deliberately¹
 فَجَزَاؤُهُ جَهَنَّمُ his retribution will be hell,
 خَالِدًا فِيهَا abiding therein;
 وَعَظِيبَ اللَّهِ and Allah's wrath will fall²
 عَلَيْهِ on him
 وَلَعَنَهُ and He will curse³ him
 وَأَعَدَّ لَهُ and will get ready⁴ for him
 عَذَابًا عَظِيمًا a grave⁵ punishment.
 يَا أَيُّهَا
 الَّذِينَ آمَنُوا 94. O you who believe,
 إِذَا صَرَسْتُمْ when you set out⁶
 فِي سَبِيلِ اللَّهِ in the way of Allah⁷
 فَتَبَيَّرُوا وَلَا تَقُولُوا make sure⁸ and do not say
 لِمَنْ أَلْفَى إِلَيْكُمْ to the one who offers you
 "الْسَّلَامَ" "Salâm":⁹
 لَسْتَ مُؤْمِنًا "You are not a believer",
 تَبْتَغُونَ عَرَضَ seeking¹⁰ the ephemeral
 الْحَيَاةِ الدُّنْيَا thing¹¹ of this worldly life;
 فَعِنْدَ اللَّهِ for with Allah lie
 مَغَانِمٌ كَثِيرَةٌ booties¹² in abundance.
 كَذَلِكَ كُنْتُمْ Likewise¹² you had been
 مِنْ قَبْلُ before,

1. متعمدا *muta'ammid* = deliberate, premeditated, intentional, purposeful, wilful (act. participle from *ta'ammada*, form V of '*amada* [*amd*], to intend, to support).

2. غضب *ghaḍiba* = he was angry, wrathful, furious (v. iii. m. s. past from *ghaḍab*, to be angry. See *ghaḍab* at 2:90, p. 43, n. 6).

3. i.e., He will banish him from His mercy. لعن *la'ana* = he condemned, damned, cursed (v. iii. m. s. past from *la'n*. See at 4:52, p. 264, n. 1).

4. أعد *'a'adda* = he prepared, made ready (v. iii. m. s. past in form IV of '*adda* [*'add*], to count. See '*u'iddat* at 3:131, p. 207, n. 5).

5. عظيم *'aẓim* = great, magnificent, stupendous, grand, huge, immense, enormous, grave. See at 4:66, p. 270, n. 12; 4:40, p. 258, n. 10; 4:13, p. 244, n. 8; 3:179, p. 226, n. 5). This retribution is apart from the worldly punishment.

6. The '*āyah* exhorts the Muslims not to kill a believer rashly by disregarding his protestation of the faith and his offering of the greeting of Islam, even in course of a confrontation, thinking that he is doing so for convenience and for being spared of his life. Some such incidents occurred during the early Madinan period of Islam (See Ibn Kathîr, II, 336-339). ضربتم *ḍarabtum* = you

(all) struck, beat, hit, set out {on travel or on a mission} (v. ii. m. pl. past from *ḍaraba* [*ḍarb*], to strike. See *ḍarabû* at 3:156, p. 217, n. 2).

7. i.e., for fighting in the way of Allah.

8. تبَيَّرُوا *tabayyanû* = you (all) make sure, make clear, ascertain the fact, investigate the truth, scrutinize (v. ii. m. pl. imperative from *tabayyana*, form V of *bâna* [*bayân*], to be evident. See *mubayyinah* at 4:19, p. 247, n. 4).

9. i.e., the greeting of Islam.

10. تَبْتَغُونَ *tabtaghûna* = you (all) seek, desire, strive for (v. ii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ*], to seek. See *tabtaghû* at 4:24, p. 250, n. 7).

11. i.e., a little amount of booty. عرض *'arad* = incidental, ephemeral, transitory, unstable.

12. مَغَانِم *maghânim* (pl.; s. *maghnam*) = booties, spoils, gains, profits.

13. i.e., in the early days of Islam at Makka many Muslims used to conceal their faith for fear of being persecuted. This part of the '*āyah* asks the Muslims to remember such situations.

فَمَنْ أَلَّهٌ¹ but Allah bestowed grace¹

عَلَيْكُمْ upon you.

فَتَبَيَّنُوا So ascertain the fact.²

إِنَّ اللَّهَ كَانَ Verily Allah is

بِمَا تَعْمَلُونَ of what you do

حَكِيمًا All-Aware.

لَا يَسْتَوِي 95. Equal are not³

الَّذِينَ قَعَدُوا those who sit back⁴

مِنَ الْمُؤْمِنِينَ of the believers,

غَيْرِ أُولِي الضَّرَرِ not having disabilities,⁵

وَالْمُجَاهِدِينَ and the fighters⁶

فِي سَبِيلِ اللَّهِ in the way of Allah

بِأَمْوَالِهِمْ with their properties⁷

وَأَنْفُسِهِمْ and persons.⁸

فَضَّلَ اللَّهُ Allah gives precedence⁹

الْمُجَاهِدِينَ to the fighters

بِأَمْوَالِهِمْ with their properties

وَأَنْفُسِهِمْ and persons

عَلَى الْقَاعِدِينَ over those sitting back

دَرَجَةً in rank;¹⁰

وَكُلًّا وَعَدَ اللَّهُ and to each Allah promises¹¹

أَحْسَنَ the happy ending;¹²

1. مَنْ *manna* = he bestowed grace, graced, favoured, (v. iii. m. s. past from *manna*, to be kind, gracious. See at 3:164, p. 220, n. 1).

2. i.e., ascertain the fact before rushing to kill a person on the assumption that his profession of Islam is not genuine. One or two such incidents took place during the early Madinan period.

تَبَيَّنُوا *tabayyanû* = you (all) make sure, make clear, ascertain the fact, investigate the truth, (v. ii. m. pl. imperative from *tabayyana*, form V of *bâna* [*bayân*], to be evident. See at p. 284, n. 4).

3. يَسْتَوِي *yastawî* = he is equal, becomes even, straight, regular, upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See *istawâ* at 2:29, p. 15, n. 13).

4. قَاعِدُونَ *qâ'idûn* (pl.; s. *qâ'id*) = the seating, seated, inactive ones (act. participle from *qa'ada* [*qu'ûd*], to sit down. See *qu'ûd* at 3:191, p. 231, n. 7). The immediate reference is to those who stayed back home and did not participate in the battle of Badr; but the meaning is general and it applies to all times and places.

5. ضَرَر *ḍarar* (s.; pl. *'aḍrâr*) = harm, damage, disadvantage. *'alû'âlî al-ḍarar* = those with disabilities such as disease, blindness, lameness and the like.

6. مُجَاهِدُونَ *mujâhidûn* (pl.; s. *mujâhid*) = fighters, warriors, strugglers (act. participle from *jâhada*, form III of *jahada* [*jahd*], to endeavour, to strive. See *jâhadû* at 3:142, p. 210, n. 8).

7. أَمْوَال *'amwâl* (pl.; sing. *mâl*) = riches, wealth, properties, goods. See at 3:115, p. 201, n. 7.

8. أَنْفُس *'anfus* (sing. *nafs*) = lives, persons, individuals. See at 2:155, p. 73, n. 10.

9. فَضَّلَ *faḍḍala* = he preferred, gave precedence (v. iii. m. s. past in form II of *faḍala* [*faḍl* /*fuḍûl*], to excel, to be in excess. See at 4:34, p. 254, n. 6).

10. دَرَجَة *darajah* (pl. *darajât*) = step, stair, flight of steps, degree, grade, rank, status, stage. See at 2:228, p. 112, n. 8.

11. وَعَدَ *wa'ada* = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See *wa'adia* at 3:194, p. 232, n. 9).

12. أَحْسَن *ḥusnâ* (f.; m. *'aḥsan*) the best outcome, the happy ending.

وَفَضَّلَ اللَّهُ and Allah gives precedence
 الْمُجَاهِدِينَ to the fighters
 عَلَى الْقَاعِدِينَ over those sitting back
 أَجْرًا عَظِيمًا in an enormous¹ reward –

دَرَجَاتٍ مِنْهُ 96. In ranks² from Him, and
 وَمَغْفِرَةً وَرَحْمَةً in forgiveness and mercy.
 وَكَانَ اللَّهُ غَفُورًا Allah is Most-Forgiving,
 رَحِيمًا Most Merciful.

Section (Rukû') 14

إِنَّ الَّذِينَ 97. Verily those whose
 نَفْسَهُمُ الْمَلَائِكَةُ lives the angels take,³
 ظَالِمِينَ they doing wrong⁴
 أَنْفُسِهِمْ to themselves,⁵
 قَالُوا they (the angels) say:
 فِيمَ كُنْتُمْ "What you had been in?"⁶
 قَالُوا كُنَّا They say: "We had been
 مُسْتَظْعَفِينَ فِي الْأَرْضِ oppressed⁷ in the land".
 قَالُوا أَلَمْ تَكُنْ They say: "Was not
 أَرْضُ اللَّهِ وَاسِعَةً Allah's land vast⁸
 فَهَاجِرُوا فِيهَا so you could emigrate in it?"
 فَأُولَئِكَ Such people,
 مَا أُولَئِكَ جَهَنَّمَ their abode¹⁰ is hell;

1. *ʿazīm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous, grave, gruesome. See at 4:93, p. 284, n. 5.

2. The Prophet, peace and blessings of Allah be on him, said that there are one hundred ranks in paradise which Allah has prepared for fighters in the way of Allah. (See *Bukhârî*, no. 2790).

3. *tawaffâ* = he takes in full, causes to die, lets die (v. iii. m. s. past in form V of *wafâ* [*wafâ*/'wafy], to be perfect, to fulfil. See *yatawaffâ* at 4:15, p. 245, n. 6).

4. *ẓālimî(n)* (acc./gen. of *ẓālimûn*, s. *ẓālim*, the terminal *nûn* being dropped because of the genitive construction) = transgressors, unjust persons, those doing wrong. See at 3:86, p. 190, n. 3).

5. i.e., by continuing to remain in the land of *kufr* although not free to practise Islam and by not migrating to a land of Islam.

6. i.e., what had you been doing with regard to your duty in respect of properly practising the *dîn* (Islam)?

7. *mustaḍ'afîn* (pl.; acc./gen. of *mustaḍ'afûn*; s. *mustaḍ'af*) = the incapacitated ones, those rendered weak, made helpless, the oppressed. Passive participle from *istad'afa*, form X of *da'u'fa* [*du*/'f/da'f], to be weak. See at 4:75, p. 2273, n. 4).

8. *wāsi'ah* (f.; m. *wāsi'*) = wide, vast, extensive, far-reaching, all-reaching, abounding active participle from *wasi'a* /*wasu'a* [*wasâ'ah*], to be wide. See *wāsi'* at 3:73, p. 184, n. 2).

9. *tuhâjirû* (*na*) = you emigrate, migrate, (v. ii. m. pl. impfct. from *hâjara*, form III of *hajara* [*hijr* /*hijrân*], to emigrate. The terminal *nûn* is dropped because of a hidden '*an* in *fâ*' (causal *fâ*' coming after an interrogation). See *yuhâjirû* at 4:89, p. 280, n. 14).

10. *ma'wan* (s.; pl. *ma'awîn*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from '*awâ* ['*awiy*], to seek shelter. See at 3:197, p. 233, n. 13).

وَسَاءَتْ and bad it is¹



مَصِيرًا as a destination.²

إِلَّا الْمُسْتَضْعِفِينَ 98. Except the oppressed

مِنَ الرِّجَالِ ones³ of men

وَالنِّسَاءِ وَالْوِلْدَانِ and women and children

لَا يَسْتَطِيعُونَ who are not able to⁴

حِيلَةً make a device⁵

وَلَا يَهْتَدُونَ nor do they get guidance⁶



سَبِيلًا to a way.

فَأُولَئِكَ 99. Then such people,

عَسَى اللَّهُ maybe that⁷ Allah

أَنْ يَعْزُوهُمْ will excuse⁸ them;

وَكَانَ اللَّهُ عَفُوًّا and Allah is Most Excusing,



غَفُورًا Most Forgiving.

وَمَنْ يُهَاجِرْ 100. Whoever emigrates⁹

فِي سَبِيلِ اللَّهِ in the way¹⁰ of Allah

يَجِدْ فِي الْأَرْضِ will find¹¹ in the earth

مُرْعًا كَثِيرًا many a refuge¹²

وَسَعَةً and plenitude;¹³

وَمَنْ يَخْرُجْ and whoever sets out

1. سَاءَتْ *sâ'at* = she/it became foul, bad, evil (v. iii. f. s. past from *sâ'a* [*sâ'/saw'*], to be bad. See *sâ'a* at 4:38, p. 258, n. 2).

2. مَصِير *masîr* = destination, place at which one arrives, destiny, end. See at 3:162, p.219, n. 11).

3. i.e., those who are oppressed and made powerless and helpless. مُسْتَضْعِفِينَ *mustaḍ'afîn* , see n. 7 on the previous page.

4. لَا يَسْتَطِيعُونَ *lâ+yastaṭî'ûna* = they are not able to, are not capable of (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See *yastaṭî'ûna* at 2:273, p. 143, n. 3).

5. حِيلَةٍ *hîlah* (s.; pl. *hiyal'/ahîl*) = means, device, expedient, trick, stratagem.

6. لَا يَهْتَدُونَ *yahṭadûna* = they receive guidance (v. iii. m. pl. impfct. from *ihṭadâ*, form VIII of *hadâ* [*hady/hudan /hidâyah*], to guide, to show the way. See at 2:170, p. 80, n. 7).

7. عَسَى *'asâ* (followed by *'an*) = it might be, may be that. See *'asaytum* at 2:246, p. 124, n. 1.

8. يَعْزُوهُمْ *ya'fû* = he waives, excuses, effaces (v. iii. m. s. impfct. from *'afâ* [*'afw/afâ'*], to be effaced. See at 2:237, p. 120, n. 5).

9. يُهَاجِر *yuhâjir(u)* = he emigrates, migrates, (v. iii. m. s. impfct. from *hâjara*, form III of *hajara* [*hijr / hijrân*], to emigrate. The last letter is vowelless because the verb is in a conditional clause (preceded by *man*). See *yuhâjirû* at 4:89, p. 280, n. 14).

10. سَبِيل *sabîl* (pl. *subul/asbilah*) = way, path, road, means. See at 4:88, p. 280, n. 9.

11. يَجِد *yajid(u)* = he finds, gets, comes across (v. iii. m. s. past from *wajada* [*wujûd*], to find. The last letter is vowelless because the verb is conclusion of a conditional clause. See at 4:92, 283, n. 9).

12. مُرْعًا *mur'aghâ* = refuge, place to escape to, retreat. Adverb of place from *râghama*, form III of *raghima/raghama* [*raghâm*], to be dust, to be humiliated. It means such a place or refuge as frustrates and humiliates the enemy.

13. وَسَعَةً *sa'ah* = plenitude, abundance, affluence, roominess , spaciousness. See at 2:247, p. 125, n. 3.

مِنْ بَيْتِهِ¹ from his home¹
 مُهَاجِرًا إِلَى اللَّهِ² emigrating² to Allah
 وَرَسُولِهِ³ and His Messenger,
 ثُمَّ يَذُرُّهُ⁴ but there overtakes³ him
 الْمَوْتُ⁵ death,⁴
 فَقَدْ وَقَعَ⁵ then indeed there lies⁵
 أَجْرُهُ عَلَى اللَّهِ⁶ his reward on Allah;
 وَكَانَ اللَّهُ غَفُورًا⁷ and Allah is Most Forgiving,
 رَحِيمًا⁸ Most Merciful.

Section (Rukû') 15

وَإِذَا صَرَيْتُمْ⁹ 101. When you travel⁹
 فِي الْأَرْضِ¹⁰ in the earth
 فَلَيْسَ عَلَيْكُمْ جُنَاحٌ¹¹ it is not on you a sin⁷
 أَنْ تَقْصُرُوا¹² that you make short⁸
 مِنَ الصَّلَاةِ¹³ of the prayer⁹
 إِنْ خِفْتُمْ¹⁴ if you apprehend¹⁰
 أَنْ يَفْزِنَكُمْ¹⁵ that there may harass¹¹ you
 الَّذِينَ كَفَرُوا¹⁶ those who disbelieve.
 إِنَّ الْكَافِرِينَ¹⁷ Verily the unbelievers
 كَانُوا لَكُمْ عَدُوًّا¹⁸ are to you an enemy
 مُبِينًا¹⁹ open and clear.

1. بيت *bayt* (s.; pl. *buyût/buyûât*) = home, house, family.
2. مهاجر *muhâjir* (s.; pl. *muhâjirûn*) = emigrant, one emigrating (act. participle from *hâjara*, form III of *hajara* [*hijr* / *hijrân*], to emigrate. See *yuhâjir* at p. 287, n. 9).
3. يذرك *yudrik(u)* = he catches up, overtakes, attains, reaches (v. iii. m. s. impfct. from '*adraka*', form IV of *daraka* [*daruk/dark*], to attain). The last letter is vowelless because the verb in a conditional clause (preceded by *man*). See at 4:77, p. 275, n. 9).
4. i.e., before he reaches his destination, the place of migration.
5. وقع *waqa'a* = he or it fell, fell down, occurred, lay (v. iii. m. s. past from *wuqû'*, to fall). Followed by the particle '*alû*', this verb gives the sense of falling due, which is used here to emphasize the deserving of reward. Otherwise the giving of reward is entirely within Allah's will and pleasure.
6. ضربتم *darabtum* = you (all) struck, beat, hit, went out, set out {on travel or on a mission} (v. ii. m. pl. past from *daraba* [*darb*], to strike. *darb fî al-'arḍ* is an idiom meaning to set out on travel. See at 4:94, p. 284, n. 6).
7. جناح *junâḥ* = sin, misdemeanour, impropriety. See at 2:282, p. 149, n. 7.
8. تقصروا *taqṣurû(na)* = you make short, shorten, be short/insufficient (v. ii. m. pl. impfct. from *qaṣura* [*qīṣar/qaṣr/qaṣârah*], to be short or to make short. The terminal *nûn* is dropped because of the particle '*an* coming before the verb.
9. i.e., to pray two instead of four *rak'ahs*.
10. خفتكم *khiftum* = you apprehended, feared (v. ii. m. pl. past from *khâfa* [*khawf/ makhâfah* / *khifâh*], to fear).
11. يفتن *yafṭina(u)* = he puts to trial, he torments/troubles/harasses (v. iii. m. s. impfct. from *fatana* [*fam/futûn*], to put to trial, to tempt. See *fitnah* at 4:91, p. 282, n. 6). This clause is not a condition for shortening the prayer; for the Prophet, peace and blessings of Allah be on him, explained that the permission to shorten prayer in travel is a gift from Allah and the Muslims should accept the gift (*Muslim*, no. 686; *Ibn Kathîr*, II, 247-248).

102. And if you be with them وَإِذَا كُنْتَ فِيهِمْ
 and and perform¹ for them فَأَقَمْتَ لَهُمُ
 the prayer, الصَّلَاةَ
 let there stand a group² فَلَقَمُمْ طَائِفَةً
 of them with you and مِنْهُمْ مَعَكَ
 let them take³ their arms;⁴ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ
 then when they have فَإِذَا
 prostrated themselves سَجَدُوا فَلْيَكُونُوا
 let them be in your rear⁵ مِنْ وَرَائِكُمْ
 and let there come up وَلْتَأْتِ
 the other group طَائِفَةٌ أُخْرَى
 that did not pray⁶ لَمْ يُصَلُّوا
 and let them pray with you; فَتَضَلُّوا مَعَكَ
 and let them take وَلْيَأْخُذُوا
 their precautions⁷ حِذْرَهُمْ
 and their arms. وَأَسْلِحَتَهُمْ
 There do wish⁸ those who وَدَّ الَّذِينَ
 do not believe كَفَرُوا
 if you became unmindful⁹ لَوْ تَغْفُلُونَ
 of your arms عَنْ أَسْلِحَتِكُمْ
 and your equipment¹⁰ وَأَمْتِعَتِكُمْ
 so they could sweep down¹¹ فَيَمِيلُونَ عَلَيْكُمْ
 on you in a single sweep. مَيْلَةً وَاحِدَةً

1. This 'āyah teaches the method of praying in congregation while confronting the enemy or in the state of alarm and under fear of attack. In such a state prayer can be shortened, as in travel.

See also 2:239, *supra*, pp. 120-121. أقمت 'aqamta = you performed, straightened, made rise (v. iii. m. s. past in form IV of qāma [قام] qawmah/قيام qiyām) to get up, stand up. See yuqimūna at 2:3, p. 5, n. 3).

2. طائفة tā'ifah (pl. طوائف ṭawā'if) = section of people, sect, group, band. See at 4:81, p. 277, n. 2).

3. يأخذوا ya'khudhū (na) = they take, receive, get, seize (v. iii. m. pl. impfct. from 'akhadha [أخذ] akhdh), to take. The terminal nūn is dropped because of the lām of command coming before the verb. See khudhū at 4:79, p. 281, n. 2.

4. أسلحة 'asliḥah (pl., s. سلاح silāḥ) = arms, weapons.

5. وراء warā' = rear, behind, beyond over and above. See at 4: 24, p. 250, n. 6.

6. يصلوا yuṣallū (na) = they pray, perform ṣalāh, worship (v. iii. m. pl. impfct. from ṣallā [صلى], to pray, to worship. The terminal nūn is dropped because of the particle lam coming before the verb. It also gives the imperfect verb the sense of past tense. See muṣallan at 2:125, p. 59, n. 12).

7. حذر ḥidhr = caution, precaution, alertness, watchfulness. See at 4:70, p. 271, n. 13.

8. ود wadda = he loved, liked, wished (v. iii. m. s. past from wadd /wudd /widd /wadād /wudād /mawaddah, to love, to like. See at 2:109, p. 51, n. 8.

9. تغفلون taghfūlūna = you become unmindful, heedless, neglect, ignore, disregard (v. ii. m. pl. impfct. from ghafala [غفل/غافل], to neglect. See ghāfil at 3:99, p. 194, n. 13).

10. أمعة 'amti'ah (pl., s. متاع matā') = equipment, stuffs, effects, baggage, articles, chattels, objects of enjoyment, necessities of life. See matā' at 4:76, p. 275, n. 5.

11. يميلون yamilūna = they bend, bend down, incline, tilt (v. iii. m. pl. impfct. from māla [مال/مائل], to incline, to tilt. When followed by the particle 'alā it gives the sense of going against, acting hostilely.

وَلَا جُنَاحَ عَلَيْكُمْ And no sin¹ lies on you
 إِنْ كَانَ بِكُمْ if there is with you
 أَدْنَى any trouble²
 مِنْ مَطَرٍ due to rain³
 أَوْ كُنْتُمْ مَرْضَى or you are unwell⁴
 أَنْ تَضَعُوا that you put down⁵
 أَسْلِحَتَكُمْ your arms;⁶
 وَخُذُوا حِذْرَكُمْ but take⁷ your precautions.⁸
 إِنَّ اللَّهَ أَعَدَّ Verily Allah has got ready⁹
 لِلْكَافِرِينَ for the unbelievers
 عَذَابًا مُهِينًا a humiliating¹⁰ punishment.
 103. Then when you finish¹¹
 الصَّلَاةَ the prayer
 فَادْكُرُوا اللَّهَ remember¹² Allah
 قِيَمًا وَقُعُودًا standing and sitting,
 وَعَلَى جُنُوبِكُمْ and while on your sides.¹³
 فَإِذَا أَطْمَأْنَنْتُمْ So when you feel safe¹⁴
 فَأَقِمُوا الصَّلَاةَ properly perform the prayer.
 إِنَّ الصَّلَاةَ Verily prayer is
 عَلَى الْمُؤْمِنِينَ upon the believers
 كِتَابًا a prescript¹⁵
 مَوْقُوتًا set with time.¹⁶

1. جناح *junâh* = sin, misdemeanour, impropriety. See at 2:282, p. 149, n. 7.
2. أدنى *'adhan* = trouble, offence, harm, injury, hurt, painful thing. See at 3:186, p. 229, n. 6.
3. مطر *maṭar* (s.; pl. أمطار *'amṭâr*) = rain.
4. مرضى *marḍâ* (pl.; s. مريض *marīḍ*) = unwell, ill, sick, diseased, indisposed, patients.
5. تضعوا *taḍa'û(na)* = you (all) put down, lay down, place (v. ii. m. pl. impfct. from *waḍa'a* [*wad'*], to place, to put down. The terminal *nûn* is dropped for the particle *'an* comes before the verb. See *mawâḍi'* at 4:45, p. 261, n. 30.
6. أسلحة *'asliḥah* - see n. 4 on the previous page.
7. خذوا *khudhû* = you all take, receive (v. ii. m. pl. imperative from *'akhadhu* [*'akhdh*], to take. See at 2:63, p. 30, n. 10).
8. حذر *hidhr* - see n. 7 on the previous page.
9. أعد *'a'adda* = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 4:93, p. 284, n. 4).
10. مهين *muhîn* = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*hawn*], to be of little importance. See at 4:37, p. 257, n. 13).
11. قضيت *qaḍaytum* = you finished, carried out, accomplished, performed, discharged, decided, decreed (v. ii. m. pl. past from *qadâ* [*qadâ'*], to finish. See *qadâ* at 2:117, p. 55, n. 9).
12. اذكروا *udhkurû* = you (all) remember, call to mind, i.e., make prayers and glorify Allah (v. ii. m. pl. imperative from *dhakara* [*dhikr/tadhkâr*], to remember. See at 2:198, p. 96, n. 10).
13. i. e., while you are lying down. جنوب *junûb* (pl.; s. *janb*) = sides. See also 3:191, *supra*, p. 231.
14. اطمأنتم *iṭma'nantum* = you felt safe, were at ease (v. ii. m. pl. past from *iṭma'anna*. See *taṭma'inna* at 3:126, p. 205, n. 12).
15. i. e., an obligatory duty. كتاب *kitaḥ* = writing, writ, prescript, book, document, contract. See at 3:145, p. 211, n. 8.
16. موقوت *mawqûṭ* = given specified time, set with time, time-assigned.

وَلَا تَهِنُوا 104. And do not languish¹
 فِي ابْتِغَاءِ الْقَوْمِ in pursuing² the people.³
 إِنْ تَكُونُوا تَأْلَمُونَ If you be suffering pain,⁴
 فَإِنَّهُمْ يَأْلَمُونَ they too are suffering pain
 كَمَا تَأْلَمُونَ as you are suffering;
 وَتَرْجُونَ مِنَ اللَّهِ but you expect⁵ from Allah
 مَا لَا يَرْجُونَ what they cannot expect;
 وَكَانَ اللَّهُ عَلِيمًا and Allah is All-Knowing,⁶
 حَكِيمًا All-Wise.⁷

Section (Rukû') 16

إِنَّا أَنْزَلْنَا 105. We indeed have sent
 إِلَيْكَ الْكِتَابَ down⁸ to you the Book
 بِالْحَقِّ with the truth
 لِتَحْكُمَ so that you may adjudicate⁹
 بَيْنَ النَّاسِ بِمَا between men with what
 أَرَبَّاكَ اللَّهُ Allah has shown you;¹⁰
 وَلَا تَكُنْ لِلْخَائِبِينَ and be not for the traitors¹¹
 خَصِيمًا an advocate.¹²

وَأَسْتَغْفِرِ 106. And seek forgiveness
 لِلَّهِ of Allah.
 إِنَّ اللَّهَ كَانَ Verily Allah is
 غَفُورًا Most Forgiving,
 رَحِيمًا Most Merciful.

1. *lâ tahinû* = do not languish/flag/be weak/be feeble (v. ii. m. pl. imperative [prohibition] from *wahana/wahina* [wahn], to be weak. See *wahanû* at 3:146, p. 212, n. 3).

2. *ṭalab* = pursuit, quest, search.

3. i.e., the enemy. The immediate context is the pursuit of the retreating Quraysh after the battle of 'Uḥud; but the instruction is general.

4. *ta'lamûna* = you (all) feel pain, suffer anguish (v. ii. m. pl. impfct. from *'alima* ['alam], to be in pain).

5. *tarjûna* = you (all) expect, hope for, look forward, from *rajâ* [rajâ'], to hope. See *yarjûna* at 2:218, p. 106, n. 6).

6. i.e., particularly about what is good for you.

7. i.e., particularly in His directives and instructions with regard to His creation.

8. *'anzalnâ* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [nuzâl], to come down. See at 2:159, p. 75, n. 3).

9. *tahkuma* (u) = you adjudicate, judge, decide (v. ii. m. s. from *hakama* [hukm], to pass judgement. See *yuhakkimû* at 4:65, p. 269, n. 9. The last letter takes *fathah* because of a hidden 'un in the *lâm* (li in the sense of kay, *lâm* of motivation). The address is to the Prophet, peace and blessings of Allah be on him, and through him to the Muslims asking them to decide the matters arising between them according to the Qur'ân and *sunnah*.

10. i.e., what Allah has taught you by means of *wahy*. *أَرَا* = he showed, pointed out, made see, informed, taught (v. iii. m. s. past in form IV of *ra'â* [ra'y/ru'yah], to see, notice. See *ra'ayta* at 4:61, p. 268, n. 3).

11. *khâ'inîn* (pl.; s. *khâ'in*) = traitors, the treacherous, betrayers, deceivers. Active participle in the acc./gen. from *khâna* [khawn/khiyânah], to be treacherous. See *takhtânûna* at 2:187, p. 89, n. 7). The immediate context is the case of Tu'mah ibn 'Ubayriq of Banû Zafar who committed a theft and then he and his people falsely laid the blame at the door of a Jew and sought the Prophet's judgement against the latter.

12. *khasîm* (s.; pl. *khusâmâ/khusmân*) = advocate, defender, one who controverts and argues. See *khisâm* at 2:204, p. 99, n. 4.

وَلَا تُجَادِلْ 107. And do not plead¹

عَنِ الَّذِينَ on behalf of those who

يُخْتَانُونَ أَنْفُسَهُمْ betray² themselves.

إِنَّ اللَّهَ لَا يُحِبُّ Verily Allah does not like³

مَنْ كَانَ the one who is

خَوَّانًا أَثِمًا perfidious,⁴ sinful.⁵

يَسْتَخْفُونَ 108. They seek to hide⁶

مِنَ النَّاسِ from men

وَلَا يَسْتَخْفُونَ and do not seek to hide

مِنَ اللَّهِ from Allah

وَهُوَ مَعَهُمْ while He is with them

إِذْ يُبْتَئُونَ when they design by night⁷

مَا لَا يَرْضَى what He does not approve⁸

مِنَ الْقَوْلِ of the saying.

وَكَانَ اللَّهُ And Allah is

يَمَّا يَعْمَلُونَ about what they do

مُحِيطًا All-Encompassing.⁹

هَآؤُنْتُمْ هَآؤَ 109. Here you are those¹⁰

جَدَلْتُمْ عَنْهُمْ who plead on behalf of them

فِي الْحَيَاةِ الدُّنْيَا in this worldly life; but

فَمَنْ يُجَادِلُ اللَّهَ who will plead with Allah

1. لا تجادل *lâ tujâdil* = do not plead, argue, debate, wrangle (v. ii. m. s. imperative {prohibition} from *jâdala*, form III, of *jadala*, [jadl], to tighten. See *jiddâl* at 2:197, p. 96, n. 1).

2. يختانون *yakhtânûna* = they betray, deceive, dupe (v. iii. m. pl. impfct. from *ikhtâna*, form VIII of *khâna* [khawn/khiyânah], to be treacherous. See *takhtânûna* at 2:187, p. 89, n. 7).

3. لا يحب *lâ+yuhibbu* = he does not like, does not love (v. iii. m. s. impfct. from *'ahabba*, form IV of *habba* [hubb], to love. See at 3:57, p. 178, n. 8).

4. خوان *khawwân* = perfidious, treacherous, traitor, faithless (active participle in the emphatic form of *fa' 'âl* from *khâna* [khawn/khiyânah]. See n. 2 above and n. 11 on the previous page).

5. أثيم *'athîm* (s. ; pl. *'uthamâ*) = sinful, criminal, evil. Active participle in the form of *fa' 'il* from *'athima* [*'ithm* / *atham* / *mu'tham*], to sin. See *'âthim* at 2:283, p. 150, n. 10).

6. يستخفون *yastakhfûna* = they seek to hide, try to conceal, attempt to secrete (v. iii. m. pl. impfct. in form X of *khafiya* [khafâ' / *khifâh* / *khufyah*], to be hidden. See *yukhfûna* at 3:154, p. 215, n. 13).

7. يبتون *yubayyitûna* = did by night, brooded by night, put up for the night, contrived, harboured, designed (v. iii. m. pl. impfct. in form II of *bâta* [bayt / bayât / *mabît* / *mubât* / *bayyitah*], to be in the night, not to finish. See *bayyata* at 4:81, p. 277, n. 3).

8. يرضى *yardâ* = he is happy, is satisfied, agrees, approves (v. iii. m. s. impfct. from *radiya* [ridan / *ridwân* / *murdâh*], to agree, to be satisfied. See *tarḍawna* at 2:282, p. 148, n. 6).

9. i.e., in knowledge, so that none can hide anything from Allah. محيط *muḥîṭ* = one who closes in on, surrounds, encompasses, comprehensive. Active participle from *'ahâṭa*, form IV of *hâta* [hawī / *hūṭah* / *hiyâṭah*], to encircle, enclose, guard. See at 3:120, p. 204, n. 1.

10. The address is to the sort of people who sided with Tu'mah ibn 'Ubayriq in his sinful act (see n. 11 on the previous page) and the emphasis here is that none will be able to defend anyone before Allah on the Day of Judgement.

عَنْهُمْ on behalf of them

يَوْمَ الْقِيَمَةِ on the day of resurrection

أَمْ مَنْ يَكُونُ عَلَيْهِمْ or who will be over them

وَكِيلًا a guardian?¹

وَمَنْ يَفْعَلْ 110. And whoever does

سُوءًا an evil²

أَوْ يَظْلِمْ نَفْسَهُ or wrongs³ himself

ثُمَّ يَسْتَغْفِرْ and then seeks forgiveness⁴

اللَّهِ of Allah

يَجِدَ اللَّهَ will find⁵ Allah

عَفُورًا Most Forgiving,

رَحِيمًا Most Merciful.

وَمَنْ يَكْسِبْ 111. And whoever acquires⁶

إِثْمًا a sin

فَأِنَّمَا يَكْسِبُهُ he only acquires it

عَلَى نَفْسِهِ against himself.⁷

وَكَانَ اللَّهُ عَلِيمًا And Allah is All-Knowing,

حَكِيمًا All-Wise.

وَمَنْ يَكْسِبْ 112. And whoever acquires

خَطِيئَةً أَوْ إِثْمًا a fault⁸ or a sin⁹

1. i.e., none will be able to help anyone against Allah's judgement. وكيل *wakil* (s.; pl. *wukalâ'*) = authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [*wakl /wukûl*], to entrust. See at 4:81, p. 277, n. 7).

2 *sû'* (pl. *'aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 3:174, p. 224, n. 3. See at 4:17, p. 246, n. 11).

3. يَظْلِمُ *Yazlim(u)* = he wrongs, does injustice, oppresses, transgresses (v. iii. m. s. impfct. from *zalam* [*zalm/zulm*], to do wrong. The last letter is vowelless because the verb is in a conditional clause (preceded by *man*). See *zalamû* at 3:135, p. 208, n. 3.)

4. يَسْتَغْفِرُ *yastaghfir(u)* = he seeks forgiveness, begs for pardon (v. iii. m. s. impfct. in form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. The last letter is vowelless for the reason given at n. 3 above. See *istaghfirû* at 4:64, p. 269, n. 5).

5. يَجِدُ *yajid(u)* = he finds, gets, comes across (v. iii. m. s. past from *wajada* [*wujûd*], to find. The last letter is rendered vowelless because the verb is conclusion of a conditional clause. See at 4:100, 287, n. 11).

6. يَكْسِبُ *yaksib(u)* = he earns, acquires, gains, gathers (v. iii. m. s. impfct. from *kasaba* [*kasb*], to gain. The last letter is vowelless because the verb is in a conditional clause (preceded by *man*). See *kasabû* at 4:88, p. 280, n. 9).

7. i.e., the consequences of it falls on him and he alone is accountable for it, so that none else can atone for it. See 2:134, 2:141; 2:286; 6:164.

8. خَطِيئَةٌ *khatî'ah* (s.; pl. *khatâyâ*) = sin, mistake, fault, offence. See *khatâyâ* at 2:58, p. 27, n. 9.

9. اِثْمٌ *ithm* (pl. *'âthâm*) = crime, offence, wrong, sin, sinning. See at 2:206, p. 99, n. 13. See at 2:219, p. 107, n. 4.

ثُمَّ يَرْمِيهِ and then hurls¹ it

بَرِيئًا at an innocent person²

فَقَدْ اخْتَمَلَ undertakes the burden³ of

بُهْتَانًا وَإِثْمًا مُبِينًا a clumsy⁴ and a flagrant⁵ sin.



Section (Rukû') 17

وَلَوْلَا 113. And were not

فَضَّلَ اللَّهُ عَلَيْكَ Allah's grace upon you

وَرَحْمَتُهُ and His mercy, surely

لَهَيَّتْ there would have designed⁶

طَائِفَةً مِنْهُمْ a group⁷ of them

أَنْ يُضِلُّوكَ to mislead⁸ you;

وَمَا يُضِلُّوكَ but they do not mislead

إِلَّا أَنْفُسَهُمْ anyone except themselves;

وَمَا يَضُرُّوكَ and they do not harm⁹ you

مِنْ شَيْءٍ of anything;

وَأَنْزَلَ اللَّهُ for Allah has sent down

عَلَيْكَ الْكِتَابَ upon you the Book and the

وَالْحِكْمَةَ wisdom¹⁰

وَعَلَّمَكَ and has taught¹¹ you what

مَا لَمْ تَكُنْ تَعْلَمُ you were not in the know of;

وَكَانَ فَضْلُ اللَّهِ and Allah's grace

عَلَيْكَ عَظِيمًا upon you is immense.



1. يرمي *yarmi*(?) = he throws, hurls, flings, hits, casts, pelts, shoots { figuratively: accuses, imputes, lays at the door of } (v. iii. m. s. impfct. from *ramâ* [*ramy/rimāyah*], to throw. The last letter *yā'* is vowelless and hence dropped because the verb is in a conditional clause (preceded by *man*).

2. برىء *bari'* (s.; pl. *abriyā'/burā'/birā'*) = innocent, guiltless, free, exempt. See *tabarra'a* at 2:166, p. 78, n. 5.

3. احتمل *ihtamala* = he burdened himself, bore, carried, undertook the burden (v. iii. m. s. past in form VIII of *hamala* [*haml*], to carry. See *lā tuḥammil* at 2:286, p. 153, n. 4).

4. بهتان *buhīân* = slander, defamation, libel, calumny.

5. مبين *mubīn* = flagrant, glaringly obvious, manifest, patent. See at 3:164, p. 220, n. 8.

6. همت *hammat* = she designed, she thought of doing, was about to, was concerned, worried (v. iii. f. s. past from *hamma* [*hamm*], to worry, to be important. See at 3:122, p. 204, n. 5).

7. طائفة *tā'ifah* (pl. طوائف *tawā'if*) = section of people, sect, group. See at 4:102, p. 289, n. 2).

8. يضلوا *yudillū(na)* = they lead astray, mislead, misguide, make go astray (v. iii. m. pl. impfct. from *'adalla*, form IV of *dalla* [*dalāl/dalālah*], to go astray. The terminal *nān* is dropped because of the particle *'an* coming before the verb. See *yudillāna* at 3:69, p. 182, n. 7).

9. يضررون *yadurrūna* = they harm, injure, damage, hurt (v. iii. m. pl. impfct. from *ḍarra* [*ḍarr*], to harm. See *yadurrū* at 3:177, p. 225, n. 2).

10. i. e., the non-Qur'ānic *waḥy* (*sunnah*). This part of the *āyah* is a clear statement that the Prophet, peace and blessings of Allah be on him, used to receive instructions and guidance from Allah not only through the Qur'ān but through non-Qur'ānic *waḥy* as well (see 3:164, 2:269).

حكمة *hikmah* (pl. *hikam*) = wisdom, sagacity. See at 3:164, p. 220, n. 7).

11. علم *'allama* = he taught, instructed, informed (v. iii. m. s. past in form II of *'alima* [*'ilm*], to know. See at 2:282, p. 147, n. 9).

لَا خَيْرَ فِي كَثِيرٍ 114. No good is there in most

مِنْ نَجْوَاهُمْ of their secret conversation¹

إِلَّا مَنْ أَمَرَ except of the one who bids²

بِصَدَقَةٍ أَوْ مَعْرُوفٍ charity³ or fairness⁴ or

أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ conciliation⁵ between men;

وَمَنْ يَفْعَلْ ذَلِكَ and whoever does that

أَتَيْتَهُ مَرْضَاتُ اللَّهِ desiring⁶ Allah's pleasure,

فَسَوْفَ نُؤْتِيهِ We shall give him

أَجْرًا عَظِيمًا an immense reward.

وَمَنْ 115. And whoever

يُشَاقِقِ turns hostile⁷ to

الرَّسُولَ the Messenger,

مِنْ بَعْدِ مَا بَيَّنَّ after that clear has become⁸

لَهُ الْهُدَى to him the guidance,

وَيَتَّبِعْ عَصَى and follows⁹ other than

سَبِيلِ الْمُؤْمِنِينَ the way of the believers,

نُؤَلِّهِ We shall assign¹⁰ him

مَا تَوَلَّى to what he has undertaken¹¹

وَنُصَلِّهِ جَهَنَّمَ and shall broil¹² him in hell;

وَسَاءَتْ and evil it shall be

مَصِيرًا as a destination.

1. *najwâ* نجوى (s.; pl. *najâwâ*) = secret talk, confidential conversation.

2. *'amara* أمر = He commanded, ordered, bid (v. iii. m. s. past from *'amr*, order, command. See at 2:27, p. 15, n. 1).

3. *sadaqah* صدقة (pl. *sadaqât*) = charitable gift, charity, voluntary contribution, alms. See at 2:196, p. 94, n. 11.

4. *ma'rûf* معروف = known, well-known, fairness, equity, kindness, approved by *sharî'ah* (passive participle from *'arafa/arifa* [*ma'rifah* / *'irfân*], to know, to recognize. See at 4:25, p. 251, n. 6).

5. *islâh* إصلاح = restoration, repair, conciliation, reconciliation (verbal noun in form IV of *shalaha* / *shaluha* [*salâh* / *salâhiyah* / *sulâh*], to be good, right, proper. See at 4:35, p. 256, n. 8).

6. *ibtighâ'* ابتغاء = to seek, desire, for the purpose of, aiming at (verbal noun in form VIII of *baghâ* [*bughâ*], to desire. See at 3:7, p. 156, n. 18).

7. *yushâqiq(u)* يشاقق = he turns hostile, opposes, breaks away (v. iii. m. s. impfct. from *shâqqa*, form *shaqqa* [*shaqq/mashaqqah*], to be hard; also, to split. The last letter is vowelless because the verb is in a conditional clause (preceded by *man*). See *yashshaqqaqu* at 2:74, p. 35, n. 5).

8. *tabayyana* تبين = he or it became clear / open / evident / manifest (v. iii. m. s. past in form V of *bâna* [*bayn/bayân*], to be clear, evident. See at 2:256, p. 132, n. 3).

9. *yattabi'* يتبع = he follows, pursues (v. iii. m. s. impfct. from *itaba'a*, form VIII of *tabi'a* [*taba' / tabâ'ah*], to follow. See *yattabi'ûna* at 4:27, p. 252, n. 10).

10. i.e., We let him be in what he has undertaken. *nawalli(î)* نول = we assign, turn, appoint (v. i. pl. impfct. from *wallâ*, form II of *waliya* to be close, to lie next. See *nawallianna* at 2:144, p. 68, n. 9).

11. *tawallâ* تولى = he took over, undertook; also, turned away, desisted (v. iii. m. s. past in form V of *waliya*, to be near. See at 4:80, p. 276, n. 12).

12. *nuṣṭi(î)* نضل = we fry, broil, roast, set on fire (v. i. pl. impfct. from *'aṣlâ*, form IV of *ṣalâ* [*ṣalan / ṣulṭi / ṣilâ*], to roast. See at 4:56, p. 265, n. 5).

Section (Rukū') 18

116. Verily Allah

لَا يَغْفِرُ أَنْ does not forgive¹ that

يُشْرَكَ بِهِ partners are set² with Him,

وَيَغْفِرُ and may forgive

مَا دُونَ ذَلِكَ whatever is besides that

لِمَنْ يَشَاءُ for whomsoever He will.

وَمَنْ يُشْرِكْ And whoever sets partners

بِاللَّهِ with Allah

فَقَدْ ضَلَّ has indeed lost the way,³

ضَلَالًا بَعِيدًا straying far away.⁴



117. They invoke⁵ not

مِنْ دُونِهِ besides Him

إِلَّا إِنثًا but females;⁶

وَأِنْ يَدْعُوا and they invoke not

إِلَّا سَيِّطَنًا مَرِيدًا but the recalcitrant⁷ Satan.



118. Allah cursed⁸ him;

وَقَالَ and he said:

لَأَتَّخِذَنَّ "I shall surely get hold⁹

مِنْ عِبَادِكَ of your servants

نَصِيبًا مَفْرُوضًا a portion¹⁰ appointed."¹¹

1. يغفر *yaghfiru* = he forgives, pardons (v. iii. m.

s. impfct. from *ghafara* [*ghafr* /*maghfirah* /*ghufrân*], to forgive. See at 3: 136, p. 208, n. 10).

2. يشرك *yushraka(u)* = he is given share, partners are set with him (v. iii. m. s. impfct. passive from '*ashraka*, form IV of *sharika* [*shirk*/*sharikah*], to share. See *lâ tushrikû* at 4:36, p. 256, n. 10). The last letter takes *fathah* because of the particle '*an* coming before the verb.

3. i.e., from the way of the truth. ضل *dalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *dalâl*/*dalâlah*, to loose one's way. See at 2:108, p. 51, n. 6 See also *yudillu* at 4:60, p. 267, n. 13).

4. بعيد *ba'id* = (s.; pl. *bu'adâ* /*bu'ûd* /*bu'dân* /*bi'âd*) = far, far-off, far-away, far-reaching distant, remote, unlikely. See at 3:30, p. 167, n. 7).

5. يدعون *yad'ûna* = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from *da'û* [*du'â*'], to call, to summon. See at 3:104, p. 197, n. 10).

6. i.e., idols to whom they give female names, such as al-Lât, al-'Uzzâ, etc. 'inâth (pl.; s. 'unthâ) = females.

7. مرید *marîd* = recalcitrant, refractory, rebellious. Active participle in the scale of *fa'il* from *marada* /*maruda* [*murûd* / *murâdah* / *murâdah*], to rebel, to be rebellious.

8. لعن *la'ana* = he condemned, damned, cursed, banished from mercy (v. iii. m. s. past from *la'n*. See at 4:93, p. 284, n. 3).

9. لاأتخذن *la+'attakhidhanna* = I shall surely take, take up, get hold of (v. i. m. s. impfct. from *ittakhadha*, form VIII of '*akhadha* [*'akhdh*], to take. The initial *la* and the terminally doubled *nûn* are for emphasis. See *lâ tattakhidhû* at 4:89, p. 280, n. 13).

10. نصيب *naşib* (s.; pl. *nuşub* /*anşibâ* /*anşibah*) = share, portion, lot, dividend. See at 4:85, p. 279, n. 3.

11. مفروض *mafrûd* = supposed, presumed, premised, ordained, appointed. Passive participle from *faraḍa* [*fard*], to decree, to appoint. See *fariḍah* at 4:24, p. 250, n. 12.

وَلَا ضَلَّاهُمْ 119. "And I shall surely
mislead¹ them
وَلَا مَنِّينَهُمْ and will arouse vain hopes²
in them

وَلَا أَمْرَهُمْ and will command them,

فَنَبِّئَهُمْ so they will surely cut off³
ءَاذَانُ الْإِنْعَامِ the ears of cattle;

وَلَا أَمْرَهُمْ and I will order them

فَلْيَمِيزُنَّ so they will indeed alter⁴

خَلْقَ اللَّهِ the creation of Allah."⁵

وَمَنْ يَتَّخِذِ And whoever takes up
الشَّيْطَانَ وَلِيًّا Satan as guardian

مِنْ دُونِ اللَّهِ in lieu of Allah

فَقَدْ خَسِرَ does indeed incur⁶

خُسْرًا مُّبِينًا a loss glaringly obvious⁷.



يَعِدُهُمْ 120. He makes promises⁷
to them and

وَيُمْنِيهِمْ inspires vain hopes in them;

وَمَا يَعِدُهُمُ الشَّيْطَانُ but Satan promises them not

إِلَّا غُرُورًا except delusion.⁸

أُولَئِكَ 121. Such people,

مَأْوَاهُمْ جَهَنَّمُ their abode¹⁰ shall be hell;

وَلَا يَجِدُونَ and they shall not find

عَنْهَا مَخِيصًا from it any escape.¹¹

1. *la+uḍillanna* = I shall mislead, lead astray (v. i. m. s. impfct. from *ʿaḍalla*, from IV of *ḍalla* [*ḍalāl/ ḍalālah*], to go astray. The initial *la* and the terminally doubled *nūn* are for emphasis. See *ḍalla* at 4:116, p. 296, n. 3).

2. i.e., such as that there is no resurrection, no accounting, no hereafter, no heaven and hell, etc.

3. *la+ʿumanniyyanna* = I shall surely rouse hopes, stir desires (v. i. s. impfct. in the emphatic form, from *mannā*, form II of *manā* [*manw/manay*], to try, to put to test. See *lā tatamannaw* at 4:32, p. 254, n. 6).

4. *la+yubattikunna* = they will surely cut off, split (v. iii. m. pl. impfct. in the emphatic form, from *battaka*, for II of *bataka* [*batk*], to cut. The pagan Arabs used to cut off or split the ears of a cow as a mark of sanctifying her if she consecutively gave birth to five male calves. The sense here is that Satan would try to mislead men to worship false gods.

5. *la+yughayyirunna* = they will surely alter, modify, change (v. iii. m. pl. in the emphatic form, from *ghayyara*, form II of *ghāra* [*ghayr/ghayrah*], to be jealous.

6. The altering of Allah's creation means both physical alteration such as castration of animals or human beings and changing Allah's *dīn* by innovation, omission and alteration of the rules (Al-Ṭabarī, pt. V, 282-285).

7. *ḫasira* = he incurred loss, suffered damage (v. iii. m. s. past from *ḫusr* /*ḫasār* /*ḫasārah* /*ḫusrân*. See *khāsirîn* at 3:149, p. 213, n. 5).

8. *mubīn* = flagrant, glaringly obvious, manifest, patent. See at 3:164, p. 220, n. 8.

9. *yuʿidu* = he promises, assures, threatens, (v. iii. m. s. impfct. from *wʿada* [*waʿd*], to make a promise. See at 2:268, p. 140, n. 13).

10. *ghurūr* = delusion, deception, conceit, vanities. See *gharra* at 3:185, p. 229, n. 2.

11. *maʿwan* (s.; pl. *maʿāwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *ʿawā* [*ʿāwi*], to seek shelter. See at 4:97, p. 286, n. 10).

12. *maḥiṣ* = escape, flight, place of refuge, retreat.

وَالَّذِينَ آمَنُوا 122. And those who believe
وَعَمِلُوا الصَّالِحَاتِ and do good deeds¹

سَنُدْخِلُهُمْ We shall put them in ²

جَنَّاتٍ gardens

تَجْرَى مِنْ تَحْتِهَا flowing³ below them

الْأَنْهَارِ the rivers,

خَالِدِينَ فِيهَا أَبَدًا abiding⁴ therein for ever,

وَعْدَ اللَّهِ a promise of Allah

حَقًّا in truth.

وَمَنْ أَصْدَقُ And who is more truthful⁵

مِنَ اللَّهِ قِيلًا than Allah in speech.

لَيْسَ بِأَمَانِيكُمْ 123. Not by your desires,⁶

وَلَا أَمَانِي nor the desires of

أَهْلِ الْكِتَابِ the People of the Book –

مَنْ يَعْمَلْ سُوءًا whoever does an evil

يُجْزَى بِهِ shall be recompensed⁷ for it;

وَلَا يَجِدْ لَهُ and shall not find⁸ for him,

مِنْ دُونِ اللَّهِ in lieu of Allah,

وَلِيًّا وَلَا نَصِيرًا a gurdian⁹ nor a helper.¹⁰



وَمَنْ يَعْمَلْ 124. And whoever does

مِنَ الصَّالِحَاتِ of the good deeds,

1. *ṣāliḥāt* (sing. *ṣāliḥah*) = good deeds/things, sound and proper deeds (approved by the Qur'ān and the *sunnah*. See at 4:57, p. 265, n. 11).

2. *nudkhilu* = we admit, put in, enter, make enter (v. i. pl. impfct. from *'adkhala*, form IV of *dakhala* [dakhûl], to enter. See at 4:57, p. 265, n. 12).

3. *tajrî* = she runs, flows, streams (v. iii. f. s. impfct. from *jurâ* [jury], to flow. See at 3:198, p. 234, n. 2).

4. *khâlidîn* (acc./gen. of *khâlidûn*, pl. of *khâlid*) = living for ever, abiding for ever, everlasting, eternal (active participle from *khalada* [khulûd], to live for ever. See at 4:57, p. 265, n. 14).

5. *'asdaq* = truer, more veracious, more truthful (relative for *ṣādiq*, act. participle from *ṣadaqa* [ṣadq/sidq], to speak the truth, to be sincere).

6. i.e., the reward of *jannah* promised by Allah in the previous *āyah* shall not be obtained by vain desires and expectations, neither of the Muslims nor of the People of the Book, but by the performance of good deeds according to the Qur'ān and *sunnah*. *'amāniyy* (sing. *umniyyah*), vain desires, fond hopes, idle expectations. See at 2:111, p. 53, n. 2; 2:78, p. 36, n. 11. See also *la'umanniyyanna* at 4:119, p. 297, n. 2).

7. *yujza(ā)* = he is recompensed, rewarded, requited, repaid (v. iii. m. s. impfct. passive from *jazā* [jazā'], to repay, to reward. The last letter *yā* is vowelless and hence dropped because the verb is conclusion of a conditional clause. See *yajzi* at 3:144, p. 211, n. 6).

8. *yajidu* = he finds, gets, comes across (v. iii. m. s. past from *wajada* [wujûd], to find. The last letter is rendered vowelless because the verb is conclusion of a conditional clause. See at 4:110, 293, n. 5).

9. *waliyy* (s.; pl. *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 4:89, p. 281, n. 5).

10. *naṣîr* = (pl. *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron. See at 4:79, p. 281, n. 6).

مِنْ ذَكَرٍ أَوْ أُنْثَى of a male¹ or a female,²

وَهُوَ مُؤْمِنٌ and he is a believer,³

فَأُولَٰئِكَ يَدْخُلُونَ such ones shall enter³

الْجَنَّةَ the paradise and

لَا يُظْلَمُونَ they will not be wronged⁴

نَقِيرًا a tiny bit.⁵

وَمَنْ أَحْسَنُ 125. And who is better⁶

دِينًا مِمَّنْ in religion than the one who

أَسْلَمَ وَجْهَهُ submits⁷ himself

لِلَّهِ to Allah

وَهُوَ مُحْسِنٌ and is beneficent⁸

وَاتَّبَعَ and follows⁹

مِلَّةَ إِبْرَاهِيمَ the religion¹⁰ of Ibrâhîm

حَنِيفًا as a true monotheist?¹¹

وَاتَّخَذَ اللَّهُ And Allah took¹²

إِبْرَاهِيمَ خَلِيلًا Ibrâhîm for a friend.¹³

وَلِلَّهِ 126. And to Allah belongs

مَا فِي السَّمَوَاتِ all that is in the heavens

وَمَا فِي الْأَرْضِ and all that is in the earth.

وَكَانَ اللَّهُ And Allah is of everything

بِكُلِّ شَيْءٍ All-Encompassing.¹⁴

مُحِيطًا

1. ذكر *dhakar* (s., pl. *dhukûr/dhukûrah/dhukrân*) = male.

2. أنثى *'unthâ* (s.; pl. *'inâth/'anâthâ*) = female, feminine. See *'inâth* at 4:117, p. 296, n. 6.

3. This makes it clear that the doing of goods deeds without believing will not earn any merit.

3. يدخلون *yadkhlûna* = they enter, go in (v. iii. m. pl. impfct. from *dakhala* [*dukhûl*], to enter. See *yadkhlûna* at 2:114, p. 54, n. 11).

4. يظلمون *yuzlamûna* = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *zâlama* [*zalm/zulm*], to do wrong. See at 3:161, p. 219, n. 6).

5. نقير *naqîr* = tiny spot on a date pit. Figuratively, an iota, a tiny bit. See at 4:53, p. 264, n. 6.

6. أحسن *'ahsan* = better, fairer/fairest, more/most handsome, more/most befitting. Elative of *hasan*, good, beautiful. See at 4:59, p. 267, n. 5.

7. أسلم *'aslama* = he surrendered, submitted, committed himself, resigned himself (v. iii. m. s. past in from IV of *salima* [*salâmah/sulâm*], to be safe, secure. See at 3:83, p. 188, n. 7).

8. محسن *muhsin* (s.; pl. *muhsinân*) = one who does good deeds according to the Qur'ân and *sunnah*, does good to others, beneficent (active participle from *'ihsân*, form IV of *hasuna* [*husn*], to be good). See at 2:113, p. 53, n. 8.

9. اتبع *ittaba'a* = he followed, obeyed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/hubâ'ah*], to follow. See at 3:162, p. 219, n. 7).

10. ملة *millah* (s.; pl. *milal*) = religion, creed, religious community, denomination. See at 2:135, p. 64, n. 2).

11. حنيف *hanîf* (s.; pl. *hunafâ'*) = one who shuns the false religions and follows the true religion, a true monotheist. See at 3:95, p. 193, n. 4).

12. اتخذ *ittakhadha* = he took to him, took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 2:116, p. 55, n. 5).

13. خليل *khalîl* (s.; pl. *'akhillâ'/khullân*) = friend, intimate friend.

14. i.e., in knowledge. See at 4:108, p. 292, n. 9

Section (Rukû') 19

وَيَسْأَلُونَكَ 127. They seek your ruling¹

فِي النِّسَاءِ about the women.

قُلِ اللَّهُ Say: Allah gives you the

يُفْتِيكُمْ فِيهِ ruling² about them; and [it is]

وَمَا يُتْلَى عَلَيْكُمْ what is recited³ on you

فِي الْكِتَابِ in the Book⁴

فِي يَتَامَى النِّسَاءِ about the orphan women

الَّتِي لَا تُؤْتَوْنَ لَهُنَّ مَا whom you do not give what

كُتِبَ لَهُنَّ has been written for them

وَرَغِبُونَ while you desire⁵.

أَنْ تَنْكِحُوهُنَّ to marry them;

وَالْمُسْتَضْعِفِينَ and the oppressed ones⁶

مِنَ الْوِلْدَانِ of the children;

وَأَنْ تَقُومُوا and that you mete out⁷

لِلْيَتَامَى to the orphans

بِالْقِسْطِ justice;⁸

وَمَا تَفْعَلُوا and whatever you do

مِنْ خَيْرٍ of a good thing

فَإِنَّ اللَّهَ كَانَ بِهِ Allah is definitely of it

عَلِيمًا All-Knowing.

وَإِنْ أَمْرَةٌ خَافَتْ 128. And if a woman fears

مِنْ بَعْلِهَا from her husband⁹

1. In pre-Islamic Arabia women were debarred from inheritance. A guardian of orphan women often used to marry them to enjoy their wealth. If he did not like to marry the orphan woman under his care he used to throw a piece of cloth over her, which custom prevented anyone else from marrying her. Similarly minor children, whether male or female, were not allowed to inherit from their ancestors. This 'āyah and other 'āyahs of the Qur'ān prohibit these practices and give women and children the right of inheritance (see *Bukhārī*, no. 4600 ; *Muslim*, no. 3018; *Ibn Kathīr*, II, 376-377). *yastaftūna* = they seek formal legal opinion, ruling (v. iii. m. pl. impfct. in form X of *fatā* [farw/fatā'], to be youthful, young).

2. *yufī* = he gives formal legal opinion (v. iii. m. s. impfct. from 'aftā, form IV of *fatā*. See n. 1 above.

3. *yutlā* = he or it is recited, read out, read aloud (v. iii. m. s. impfct. passive from *talā* [tilāwah], to recite. See *tutlā* at 3:101, p. 195, n. 4).

4. e. g., this 'āyah and at 4:3

5. *targhabūna* = you (all) like, desire, wish (v. ii. m. pl. impfct. from *raghiba* [raghbah/raghab] to like, wish, desire; also to detest, dislike. See *yarghab* at 2:130, p. 62, n. 1).

6. i. e., the minor children. *mustaḍ'afīn* (pl.; acc./gen. of *mustaḍ'afūn*; s. *mustaḍ'af*) = the incapacitated ones, those rendered weak, made helpless, the oppressed. Passive participle from *istad'afa*, form X of *da'u'afa* [du'/fa'du'], to be weak. See at 4:97, p. 286, n. 7).

7. *taqūmū* = you all stand. When followed by the particle *bi*, the verb means to perform, to do, to act upon. *taqūmūna bi al-qist* = you do justice, mete out justice.

8. *qist* = justice, equity, fairness. See 3:18, p. 161, n. 7; 3:21, p. 163, n. 4.

9. *ba'l* (s., pl. *ba'lah*) = husband. It is to be noted that while the word *zawj* means either husband or wife, *ba'l* means specifically husband, i. e., the male partner. See *ba'ulah* at 2:228, p. 112, n. 5.

نُشُورًا أَوْ إِعْرَاضًا antipathy¹ or avoiding²

فَلَا جُنَاحَ عَلَيْهِمَا then no sin will be on them

أَنْ يُصْلِحَا بَيْنَهُمَا if they make³ between them

صُلْحًا a reconciliation –

وَالصُّلْحُ خَيْرٌ and reconciliation is better –

وَأُخْضِرَتِ الْأَنْفُسُ and set⁴ are the selves

الشُّحُ with avarice.⁵

وَإِنْ تَحْسَبُوا And if you be nice⁶

وَتَتَّقُوا and act righteously,⁷

فَإِنَّ اللَّهَ كَانَ Allah definitely is

بِمَا تَعْمَلُونَ of what you do



خَيْرٌ All-Aware.

وَلَنْ تَسْتَطِيعُوا 129. And able you cannot be⁷

أَنْ تَمْدُلُوا to equalize⁸

بَيْنَ النِّسَاءِ between the wives

وَلَوْ حَرَصْتُمْ even if you desired to,⁹

فَلَا تَمِيلُوا but do not deflect¹⁰

كُلَّ الْمِيلِ all the deflecting

فَتَذَرُوهَا thus leaving her¹¹

كَالْمُعَلَّقَةِ like a suspended one.¹²

وَإِنْ تُصْلِحُوا And if you conciliate

وَتَتَّقُوا and beware of Allah

1. *nushûz* = animosity, antipathy, violation of marital duties, disobedience, arrogance. See at 4:34, p. 255, n. 13.

2. *'i'râḍ* = avoidance, turning away, shunning. Verbal noun in form IV from *'aruḍa* /*aruḍa* ['ard], to be wide, to be visible. See *'a'rid* at 4:81, p. 277, n. 5.

3. *yusliḥā(ni)* = they (two) set right, reform, reconcile (v. ii. m. dual impfct. from *'aṣlahā*, form IV of *ṣalahā* [salāh /sulūh/ ṣalāhiyah], to be good, right. The terminal *nūn* is dropped. See *'aṣlahā* at 4:16, p. 245, n. 11).

4. *'uḥḍirat* = she was brought, set, supplied (v. iii. f. s. past passive from *'aḥḍara*, for IV of *ḥaḍara* [ḥuḍūr], to be present. See *ḥaḍara* at 4:18, p. 246, n. 6).

5. *shuḥḥ* = avarice, stinginess, covetousness.

6. i.e., to the wives. *tuḥsinū(na)* = you (all) be nice, do good, act charitably (v. ii. m. pl. impfct. from *'aḥsana*, form IV of *ḥasuna* [ḥusn], to be good, to be nice. The terminal *nūn* is dropped. See *'iḥsân* at 4:62, p. 268, n. 12).

7. *tattaqū(na)* = you (all) beware, act righteously (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* (*waqy* /wiqāyah), to guard. See at 3:126, p. 229, n. 8).

8. *lan + tastaṭī'ū(na)* = you (all) shall not be able, cannot be able (v. ii. m. pl. impfct. from *istaṭā'a*, form X of *tā'a* [taw'], to obey. The terminal *nūn* is dropped. See *la+yastaṭī'ūna* at 4:98, p. 287, n. 4).

9. *harastum* = you desired, coveted, intended, wished (v. ii. m. pl. past from *ḥarasa/ḥariṣa* [ḥirṣ], to covet. See *'aḥraṣ* at 2:96, 45, n. 9).

10. *lā tamīlū* = do not incline, lean, tilt, bend, deflect (v. ii. m. pl. imperative {prohibition} from *māla* [mayl /maylān], to incline. See *tamīlū* at 4:27, p. 252, n. 11).

11. *tadharrū(na)* = you (all) leave, leave alone (v. ii. m. pl. impfct. from *wadhr*. The terminal *nūn* is dropped. See *yadhara* at 3:178, p. 225, n. 7).

12. i. e., neither divorced nor in the state of conjugal life. *mu'allaqah* (f. s.; pl. *mu'allaqāt*) = suspended.

فَإِنَّ اللَّهَ كَانَ

غَفُورًا Most Forgiving,

رَحِيمًا Most Merciful.

وَأِنْ يَفْرَقَا 130. And if they break up,¹

يُغْنِ اللَّهُ كُلًّا

مِنْ سَعَتِهِ out of His Amplitude.³

وَكَانَ اللَّهُ وَسِعًا

حَكِيمًا All-Wise.

وَلِلَّهِ 131. And to Allah belongs

مَا فِي السَّمَوَاتِ

وَمَا فِي الْأَرْضِ and all that is in the earth.

وَلَقَدْ وَصَّيْنَا

الَّذِينَ أُوتُوا الْكِتَابَ those who were given

مِنْ قَبْلِكَ the Scripture before you,

وَأَيَّاكُمْ and also you,

أَنْ اتَّقُوا اللَّهَ

وَأِنْ تَكْفُرُوا but if you disbelieve,

فَإِنَّ لِلَّهِ then verily to Allah belongs

مَا فِي السَّمَوَاتِ

وَمَا فِي الْأَرْضِ and all that is in the earth;

وَكَانَ اللَّهُ غَنِيًّا and Allah is Above Want,⁷

1. i.e., they (two) break up, be separated (v. iii. m. dual impfct. from *tafarraqa*, form V of *faraqa* [*farq/furqân*], to separate, to sever. See *tafarraqû* at 3:105, p. 197, n. 9).

2. i.e., Allah may make each above the want of the other by providing each with a suitable partner and means of livelihood (Ibn Kathîr, II, 383). *yughni*(î) = he suffices, makes free from want, enriches, avails, helps (v. iii. m. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan* / *ghanâ*'], to be free from want, to be rich. The last letter *yâ* is vowelless and hence dropped because the verb forms the conclusion of a conditional clause (*jawâb shartî*). See *tughni* at 3:116, p. 201, n. 6).

3. *sa'ah* = plenitude, amplitude, abundance, affluence, roominess, spaciousness. See at 4:100, p. 287, n. 13; 2:247, p. 125, n. 3.

4. i.e., in His grace and favour. *wâsi'* = wide, vast, extensive, far-reaching, all-reaching, abounding (in mercy, grace, generosity); active participle from *wasî'ah* [*wasu'ah*], to be wide. See at 3:73, p. 184, n. 2).

5. *waṣṣaynâ* = we enjoined, made a behest, directed, made incumbent (v. i. pl. past in form II of *waṣâ* [*waṣy*], to be joined, lightened, degraded. See *waṣṣâ* at 2:132, p. 62, n. 8).

6. i.e., by worshipping Him Alone and by abiding all His directives and commands, because all that is in the heavens and the earth belongs to Him Alone. It is also an emphasis on the sameness of the teaching imparted through all the Prophets. *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqâyah*), to guard, safeguard. See at 2:282, p. 149, n. 12).

7. i.e., Allah is in no need of His creatures and their services and worship. *ghaniyy* (s.; pl. *'aghniyâ'*) = above want, free from want, rich. Followed by the particle *'an* the word gives the meaning of: "has no need". See *tughniya* at 3:10, p. 157, n. 10.

Most Praiseworthy.

وَلِلَّهِ 132. And to Allah belongs

مَا فِي السَّمَوَاتِ all that is in the heavens

وَمَا فِي الْأَرْضِ and all that is in the earth;

وَكُفَىٰ بِاللَّهِ and suffices¹ it of Allah

وَكَيْلًا as a Guardian-Trustee.²

إِنْ يَشَأْ 133. Were He to will,

يَذْهَبْكُمْ He could eliminate³ you,

أَيُّهَا النَّاسُ O mankind,

وَيَأْتِ بِتَآخَرِينَ and could produce⁴ others.

وَكَانَ اللَّهُ عَلَىٰ ذَلِكَ

قَدِيرًا Omnipotent.

مَنْ كَانَ يُرِيدُ 134. Whoever is to desire⁵

ثَوَابَ الدُّنْيَا the reward⁶ of the world,

فَعِنْدَ اللَّهِ then with Allah lies

ثَوَابُ الدُّنْيَا the reward of the world

وَالْآخِرَةِ and of the hereafter.⁷

وَكَانَ اللَّهُ سَمِيعًا And Allah is All-Hearing,

بَصِيرًا All-Seeing.

1. i.e. Allah Alone is Sufficient to maintain, look after and oversee all that is in the heavens and the earth, as He is the Creator and Lord of all of these. كَفَى *kafā* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifāyah*, to be enough. See at 4:79, p. 276, n. 8).

2. *wakīl* (s.; pl. *wukalā'*) = authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [*wakl* /*wukāl*], to entrust. See at 4:109, p. 293, n. 1).

3. i.e., if you turn ungrateful and continue committing sins Allah may remove you altogether and replace you by a completely new generation or new species (Ibn Kathīr, II, 383). Of similar import are 'āyahs 6:133, 35:16, 47:38. يَذْهَبُ *yudh-hib(u)* = he causes to go away, takes away, removes, eliminates (v. iii. m. s. impfct. from 'adh-haba, form IV of *dhahaba* [*dhihāb* /*madh-hab*], to go. The last letter is vowelless because the verb comes as conclusion of a conditional clause.

4. يَأْتِ *ya'ti(t)* + *bi* = he brings, brings forward, produces, comes up with (v. iii. m. s. impfct. from *atā* [*ityān/aty/ma'tāh*], to come, to arrive. The last *yā'* is vowelless and hence dropped because the verb comes as conclusion of a conditional clause. See at 2:109, p. 52, n. 7).

5. يُرِيدُ *yuridu* = he intends, desires, has in mind (v. iii. m. s. impfct. form 'arāda, form IV from *rāda* [*rawd*], to walk about. See at 4:26, p. 252, n. 3).

6. ثَوَابٌ *thawāb* = reward, recompense, requital. See at 3:195, n. 233, n. 9.

7. The 'āyah calls attention of those who desire only the reward and benefits in this world to remember that to Allah belongs the rewards of this world as well as those of the hereafter so that they should aspire after both and should not concern themselves only with that which is transient and not at all lasting (Ibn Kathīr, II, 383-384). Of similar import are 'āyahs 2:200-202, 17:18 and 42:20.

Section (Rukû') 20

يَا أَيُّهَا الَّذِينَ آمَنُوا 135. O you who believe,
كُونُوا قَوَّامِينَ بِالْقِسْطِ be custodians¹ of justice,²

شُهَدَاءَ لِلَّهِ as witnesses³ for Allah,
وَلَوْ عَلَىٰ أَنْفُسِكُمْ even if against yourselves

أَوَ الْوَالِدَيْنِ or both the parents

وَالْأَقْرَبِينَ and the relatives.⁴

إِنْ يَكُنْ غَنِيًّا If he be rich

أَوْ فَقِيرًا or poor,

فَإِنَّ اللَّهَ أَوْلَىٰ then Allah's is the best claim⁵

بِهِمَا to take care of the two.

فَلَا تَتَّبِعُوا So do not follow⁶

أَهْوَىٰ the desire⁷

أَنْ تَعْدِلُوا lest you should deflect;⁸

وَإِنْ تَلْوُوا and if you distort⁹

أَوْ تُعْرِضُوا or avoid¹⁰

فَإِنَّ اللَّهَ كَانَ then verily Allah is

بِمَا تَعْمَلُونَ of what you do

خَيْرًا All-Aware.

يَا أَيُّهَا الَّذِينَ آمَنُوا 136. O you who believe,

آمِنُوا بِاللَّهِ believe in Allah

وَرَسُولِهِ and His Messenger,¹¹

1. قَوَّامِينَ *qawwâmin* (acc./genitive of *qawwâmîn*, pl.; s. *qawwâm*, emphatic and exaggerated form of *qâ'im*) = caretakers, guardians, superintendents, managers, custodians. See *qawwâmîn* at 4:34, p. 255, n. 5.

2. قِسْطٌ *qist* = justice, equity, fairness. See at 4:127, p. 300, n. 2.

3. شُهَدَاءُ *shuhadâ'* (pl.; s. شَهِيد *shahîd*) = witnesses, martyrs. See at 4:69, p. 271, n. 7.

4. أَقْرَبِينَ *'aqrabîn* (accusative/genitive of *'aqrabûn*, sing. *'aqrab*) = near ones, relatives, relations. See at 2:180, p. 85, n. 9).

5. i.e., if either party to the case is rich or poor you should not be swayed by that. أَوْلَىٰ *'awlâ* = the closest, the nearest, having the best claim to (relative of *waliyy*). See at 3:68, p. 182, n. 1).

6. لَا تَتَّبِعُوا *lâ + tattabi'û* = you (all) do not follow (v. ii. m. pl. imperative {prohibition} from *ittaba'a*, form VIII of *tabi'a* [*taba' / tabâ'ah*], to follow. See at 2:168, p. 79, n. 8).

7. هَوَىٰ *hawân* (s.; pl. *'ahwâ'*) = affection, desire, craving, inclination. See *'ahwâ'* at 2:145, p. 69, n. 8.

8. i.e., from the course of justice. تَعْدِلُوا *ta'dilû(na)* = you (all) swerve, deflect, deviate (v. ii. m. pl. impfct. from *'adala* [*'udûl*], to deviate. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 4:3, p. 237, n. 9).

9. تَلْوُوا *talwû(na)* = you (all) distort, twist, crook, contort, pervert, bend (v. ii. m. pl. impfct. from *lawâ* [*layy/lawîy*], to distort, crook, bend. The terminal *nûn* is dropped because the verb is in a conditional clause {preceded by *'in*}. See *talwûna* at 3:154, p. 214, n. 8).

10. تُعْرِضُوا *tu'rîdû(na)* = you (all) turn away, avoid (v. ii. m. pl. impfct. from *'a'rada*, form IV of *'arada* [*'ard*], to be wide, to be visible. The terminal *nûn* is dropped because the verb is in a conditional clause {preceded by *'in*}. See *'a'rîd* at 4:81, p. 277, n. 5. See *'i'râd* at 4:128, p. 301, n. 2).

11. Asking the "believers" to "believe" means to remain steadfast in the belief and in carrying out the directives of Allah and His Messenger.

وَالْكِتَابِ الَّذِي and the Book which
 نَزَّلَ He has sent down¹
 عَلَى رَسُولِهِ on His Messenger;
 وَالْكِتَابِ الَّذِي and the Book which
 أَنْزَلَ مِنْ قَبْلُ He had sent down² before.³
 وَمَنْ يَكْفُرْ And whoever disbelieves
 بِاللَّهِ وَمَلَائِكَتِهِ in Allah and His angels,
 وَكُتُبِهِ and His Books
 وَرُسُلِهِ and His Messengers,
 وَالْيَوْمِ الْآخِرِ and the Last Day,
 فَقَدْ ضَلَّ has indeed lost the way,⁴
 ضَلَالًا بَعِيدًا straying far away.⁵

137. Those who believe
 ثُمَّ كَفَرُوا then disbelieve,
 ثُمَّ آمَنُوا then believe
 ثُمَّ كَفَرُوا and then disbelieve
 ثُمَّ زَادُوا and then increase⁶
 كُفْرًا in disbelief,
 لَنْ يَكْفِيَ اللَّهَ Allah would not be wont
 لِيَعْفِرَهُمْ to forgive⁷ them
 وَلَا لِيَهْدِيَهُمْ nor to guide them⁸
 سَبِيلًا to the way.⁹

1. أنزل *nazzala* = he sent down (v. iii. m. s. past in form II of *nazala* [*nuzûl*]), to come down, to descend. See at 3:3, p. 154, n. 4).

2. أنزل *'anzala* = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*]), to come down, get down. See at 4:61, p. 268, n. 2).

3. i.e., all the scriptures that had been sent before the sending down of the Qur'ân to different Prophets (Ibn Kathîr, II, 385).

4. i.e., the way of the truth. ضل *dalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. See at 4:116, p. 296, n. 3).

5. بعد *ba'îd* = (s.; pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far-off, far-away, far-reaching distant, remote, unlikely. See at 4:116, p. 296, n. 4).

6. i.e., they continue to disbelieve till death. This 'ayah speaks about those who make a profession of the faith and then relapse into disbelief and repeat such behaviour. ازدادوا *izdâdû* = they increased, grew, compounded (v. iii. m. pl. past from *izdâda*, form VIII of *zâda* [*ziyâdah*]), to be more, to increase. See at 3:89, p. 191, n. 2).

7. يغفر *yaghfira(u)* = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr /maghfirah ghufrân*]), to forgive. The last letter takes *fathah* because of a hidden 'an in *li* {*lâm* of motivation having the sense of *kay*} coming before the verb. See *yaghfiru* at 4: 116, p. 296, n. 1).

8. يهدي *yahdiya (yahdî)* = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady hudan/ hidâyah*]), to guide, to lead. The last *yâ* takes *fathah* for the reason given in n. 7 above. See *yahdî* at 2:272, p. 142, n. 6).

9. سبيل *sabîl* (pl. *subul/سبله asbilah*) = way, path, road, means. See at 4:88, p. 280, n. 9.

بَشِّرْ 138. Deliver the glad tidings¹

الْمُنَافِقِينَ to the hypocrites²

يَا نَّ لَهُمْ that there is for them

عَذَابًا أَلِيمًا a punishment most painful –

الَّذِينَ يَتَّخِذُونَ 139. Those people who take³

الْكَافِرِينَ the unbelievers

أَوْلِيَاءَ as allies⁴

مِنْ دُونِ الْمُؤْمِنِينَ in lieu of the believers.

أَيَبْتَغُونَ عِنْدَهُمْ Do they seek⁵ with them

الْعِزَّةَ honour?⁶

فَإِنَّ الْعِزَّةَ Then verily honour

لِلَّهِ belongs to Allah

جَمِيعًا in toto.

وَقَدْ نَزَّلَ 140. And already He has sent

عَلَيْكُمْ down⁷ on you

فِي الْكِتَابِ in the Book

أَنْ إِذَا سَمِعْتُمْ that if you hear⁸

عَايَتِ اللَّهِ Allah's revelations

يُكْفَرُ بِهَا being disbelieved⁹ in

وَيُسْتَهْزَأُ بِهَا and scoffed¹⁰ at,

فَلَا تَقْعُدُوا مَعَهُمْ then sit not with them

1. The expression "deliver the glad tidings" is used here ironically. بَشِّرْ *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara/bashira* [bishr/bushr], to rejoice, be happy. See at 2:223, p. 110, n. 7).

2. This 'ayah indicates that the hypocrites belong to the type of people described in the previous 'ayah. مُنَافِقِينَ *munâfiqîn* (acc./gen. of *munâfiqûn*, s. *munâfiq*) = hypocrites, dissemblers. (Active participle from *nâfaqa*, form III of *nafaqa* [nafaqa/nufûq], to be used up, to perish).

3. يَتَّخِذُونَ *yattakhidhûna* = they take, take up to themselves, take on, assume (v. iii. m. pl. impfct. *ittakhadha*, form VIII of *akhadha* [akhadh], to take. See *lâ ttakhidhû* at 4:89, p. 280, n. 13).

4. أَوْلِيَاءَ 'awliyâ' (pl.; sing. وَلِيٌّ *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 4:76, p. 274, n. 4.

5. يَبْتَغُونَ *yabtaghûna* = they seek, desire, aim at, aspire after, strive for (v. iii. m. pl. impfct. from *ibtagħhâ*, form VIII of *bagħhâ* [bugħhâ'], to seek, desire. See *yabtagħh* at 3:85, p. 189, n. 3).

6. عِزَّةٌ 'izzah = might, power, respect, self-respect, prestige, honour, fame, renown, pride, arrogance. See at 2:206, p. 99, n. 12.

7. i. e., in 6:68 (*surat al-'An'âm*) which was revealed at Makka. نَزَّلَ *nazzala* = he sent down (v. iii. m. s. past in form II of *nazala* [nuzâl], to come down. See at 4:136, p. 305, n. 1).

8. سَمِعْتُمْ *sami'tum* = you (all) heard, listened, paid attention (v. ii. pl. past from *sami'a* [sam' /samâ' /samâ'ah /masma'], to hear. See *sami'nâ* at 4:45, p. 261, n. 4).

9. يُكْفَرُ *yukfaru* = he or it is disbelieved, denied, rejected, covered (v. iii. m. s. impfct. passive from *kafara* [kufr], to disbelieve, to cover. See *yukfarû* at 3:115, p. 201, n. 4).

10. يُسْتَهْزَأُ *yustahza'u* = he or it is scoffed at, ridiculed, derided, taunted (v. iii. m. s. impfct. passive from *istahza'a*, form X of *haza'a* [haz' /huz' /huzu' /huzû' /mahza'ah] to mock, to ridicule. See *yastahzi'u* at 2:15, p. 9, n. 1).

11. لَا تَقْعُدُوا *lâ taq'udû* = do not sit (v. ii. m. pl. imperative (prohibition) from *qa'ada* [qu'ûd], to sit down. See *qa'adû* at 3:168, p. 222, n. 1).

حَتَّىٰ يَخُوضُوا فِي unless they go¹ into

حَدِيثٍ a conversation²

غَيْرِهَا other than that.

إِنَّمَا إِذَا Verily you will then be

مِثْلَهُمْ like them.³

إِنَّ اللَّهَ جَامِعُ Verily Allah will muster

الْمُنَافِقِينَ the hypocrites

وَالْكَافِرِينَ and the unbelievers

فِي جَهَنَّمَ جَمِيعًا in hell all together –



الَّذِينَ 141. Those ones who⁴

يَرْتَضُونَ بِكُمْ lie in wait⁵ for you.

فَإِنْ كَانَ لَكُمْ So if there is for you

فَتْحٌ مِنَ اللَّهِ a victory⁶ from Allah

قَالُوا they say:

أَلَمْ تَكُن مَعَكُمْ " Were we not with you?"

وَإِنْ كَانَ And if there is

لِلْكَافِرِينَ for the unbelievers

نَصِيبٌ قَالُوا any luck⁷ they say:

أَلَمْ نَسْتَحِذْ عَلَيْكُمْ "Did we not look after⁸ you

وَنَنْصُرْكُمْ and protect⁹ you

مِنَ الْمُؤْمِنِينَ from the believers?¹⁰

1. يَخُوضُوا *yakhudû(na)* = they go into, wade into, deal with, embark on, rush into, be absorbed in, take up (v. iii. m. pl. impfct. from *khûda* [khawd/ khiyâd], to rush, dive into. The terminal *nûn* is dropped because of an implied 'an in *hattâ* coming before the verb.

2. حَدِيثٍ *hadîth* (s.; pl. أَحَادِيثُ 'ahâdith) = speech, talk, narration, conversation, report relating to deeds and utterances of the Prophet and his Companions. See at 4:78, p. 276, n. 3.

3. Conniving at a forbidden deed constitutes an indirect approval and participation in it (Ibn Kathîr, II, 387).

4. The discussion continues about the hypocrites who are the subject matter of the two preceding 'âyahs.

5. يَرْتَضُونَ *yatarabbasûna* = they wait, wait and watch, lie in wait (v. iii. m. pl. impfct. from *tarabbasa*, form V of *rabasa* [rabs], to wait, to watch. See *yatarabbasûna* at 2:234, p. 117, n. 14).

6. فَتْحٌ *fath* (s., pl. فَتُوحٌ *futûh*/فُتُوحَاتُ *futûhât*) = opening, victory, triumph, conquest. See *yastafîhûna* at 2:89, p. 42, n. 4.

7. نَصِيبٌ *nasîb* (s.; pl. نُصُوبٌ /*anşibâ'* /*anşibah*) = share, portion, luck, chance, fate, dividend. See at 4:85, p. 279, n. 3.

8. نَسْتَحِذُ *nastahwidh(u)* = we look after, lord over, master over, overpower (v. i. pl. impfct. from *istahwadha*, form X of *hâdha* [hawdh], to urge on, to spur on. The last letter is vowelless because of the particle *lam* coming before the verb. This particle also turns the imperfect into a past tense.

9. نَنْصُرُكُمْ *namna* ('(u) = we prevent, forbid, prohibit, bar, hinder, obstruct, restrain, held back, stop from, protect, defend, guard, (v. i. pl. impfct. from *mana'a* [*man'*] to prevent. When followed by the particle 'an the word gives the meaning of protecting, defending, guarding. The last letter is vowelless because of the particle *lam* coming before the previous verb to which this verb is conjunctive. See *mana'a* at 2:114, p. 54, n. 7).

10. The hypocrites try to take credit for themselves, especially when the unbelievers have a turn in their favour, by reminding them that they (the hypocrites) secretly helped them and protected them from being harmed by the believers.

فَإِنَّ اللَّهَ يَحْكُمُ So Allah will judge¹

بَيْنَكُمْ between you²

يَوْمَ الْقِيَمَةِ on the Day of Resurrection;

وَلَنْ يَجْعَلَ اللَّهُ and Allah will not set³

لِلْكَافِرِينَ for the unbelievers

عَلَى الْمُؤْمِنِينَ against the believers

سَبِيلًا any way.⁴

Section (Rukū') 21

إِنَّ الْمُنَافِقِينَ 142. Verily the hypocrites

يُخَادِعُونَ اللَّهَ try to deceive⁵ Allah,

وَهُوَ خَادِعُهُمْ but He will outwit⁶ them;

وَإِذَا قَامُوا and when they stand up

إِلَى الصَّلَاةِ to pray

قَامُوا كَسَالَى they stand up lazily,⁷

يُرَاءُونَ النَّاسَ showing off⁸ to men;

وَلَا يَذْكُرُونَ and they do not keep in mind

اللَّهِ Allah

إِلَّا قَلِيلًا except a little –

مُذَبْذَبِينَ 143. Vacillating⁹

بَيْنَ ذَلِكَ between that¹⁰ –

لَا إِلَى هَؤُلَاءِ going neither to these

وَلَا إِلَى هَؤُلَاءِ nor to those.¹¹

1. *yahkumu* = he judges, passes judgement, gives his verdict (v. iii. m. s. impfct. from *hakama* [*hukm*], to pass judgement. See at 2:113, p. 54, n. 4).

2. i.e., you the believers and unbelievers.

3. *yaj'ala(u)* = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from *ja'ala* [*ja'l*] to make, to put. The last letter takes *fathah* because of the particle *lan* coming before the verb. See *ja'ala* at 4: 90, p. 281, n.15).

4. *sabil* (pl. *subul/asbilah*) = way, path, road, means. See at 4:100, p. 287, n. 10.

5. i.e., by their outward profession of the faith and their inward harbouring of unbelief. يخادعون

yukhādī'ūna = they try to deceive, trick, dupe, (v. iii. m. pl., impfct. from *khāda'a*, form III of *khada'a* [*khad*], to deceive. See at 2:9, p. 7, n.1).

6. i.e., Allah will turn the trick on them by punishing them for their trickery and hypocrisy. Allah does not trick, Far Above is He from such a trait, for He is All-Knowing and All-Seeing of what is unseen and unknown to His creatures. It is a style of the Qur'ān to use the same expression which describes the offence to indicate the punishment for it too. خادع *khādī'* = one who deceives, dupes, outwits. Active participle from *khada'a*. See n. 5 above.

7. That is so because their mind and heart are not in it as they are not sincere believers and, as mentioned in the next clause, they do not keep in mind Allah and perform prayers for showing off to men. كسالى *kusālā* (pl., s. *kaslān*) = lazy, idle, indolent, sluggish.

8. يراءون *yurā'ūna* = they show off, make a show, act ostentatiously (v. iii. m. pl. impfct. from *rā'a*, form III of *ra'a* [*ra'y/ru'yah*], to see, notice. See 'arāka at 4:105, p. 291, n. 10).

9. مذنبين *mudhabdhabin* (acc./genitive of *mudhabdhabin*, pl.; s. *mudhabdhab*) = those wavering, vacillating, fluctuating. Passive participle from *dhabdhaba*, to swing.

10. i.e., between belief and unbelief.

11. i.e., not being outwardly as well as inwardly with the believers nor with the unbelievers, for the hypocrites outwardly show their adhesion to the believers but inwardly belong to the unbelievers, and vice-versa (Ibn Kathīr, II, 390).

وَمَنْ يُضِلِلِ اللَّهُ And whom Allah lets stray¹

فَنَنْجِدْهُ you shall not find² for him

سَبِيلًا a way.³

يَا أَيُّهَا الَّذِينَ آمَنُوا 144. O you who believe,

لَا تَتَّخِذُوا do not take⁴

الْكَافِرِينَ the unbelievers

أَوْلِيَاءَ as allies⁵

مِنْ دُونِ الْمُؤْمِنِينَ in lieu of the believers.

أَتُرِيدُونَ Do you intend⁶

أَنْ تَجْعَلُوا أَنْتُمْ أَنْ تَجْعَلُوا to set⁷ for Allah

عَلَيْكُمْ against you

سُلْطَانًا مُبِينًا an evidence⁸ all too clear?

إِنَّ الْمُنَافِقِينَ 145. Verily the hypocrites

فِي الدَّرَكِ الْأَسْفَلِ will be in the lowest⁹ abyss¹⁰

مِنَ النَّارِ of the Fire; and

لَنْ نَجِدَ لَهُمْ you shall not find for them

نَصِيرًا a helper.

إِلَّا الَّذِينَ 146. Except those who

تَابُوا وَأَصْلَحُوا repent and rectify¹¹

وَأَعْتَصَمُوا بِإِلَهِ and hold fast¹² to Allah

1. يضلل *yudlil* (*yudillu*) = he lets stray, leads astray, deludes (v. iii. m. s. impfct. from 'aḍalla, form IV of ḍalla [*ḍalāl/ḍalālah*], to go astray. The last letter is vowelless for the verb is in a conditional clause {preceded by *man*}. See *yudillu* at 4:60, p. 267, n. 13).

2. تجد *tajida(u)* = you find, get (v. ii. m. s. impfct. from *wajada* [*wujûd*], to find. The last letter gets *fathah* due to the particle *lan* coming before the verb. See *tajidûna* at 4:91, p. 282, n. 1).
3. i. e., a way to guidance and the truth. See for similar sense 7:186 and 18:17.

4. لا تتخذوا *lâ tattakhidhû* = you (all) do not take for yourselves, take, adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of 'akhadha [*'akhdh*], to take. See at 4:89, p. 280, n. 13).

5. أولياء *'awliyyâ* (pl.; sing. *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 4:139, p. 306, n. 4.

6. تريدون *turîdûna* = you (all) intend, wish desire, want, have in mind (v. ii. m. pl. impfct. from 'arâda, form IV of *râda* [*rawd*], to walk about. See at 4:88, p. 280, n. 6).

7. تجعلوا *taj'alû (na)* = you set, make, put, appoint (v. ii. m. pl. impfct. from *ja'ala* [*ja'l*] to make, to put. The last letter takes *fathah* because of the particle 'an coming before the verb. See *yaja'ala* at 4: 141, p. 308, n.3).

8. سلطان *sulṭân* = authority, mandate, authorization, rule, evidence. See at 4:92, p. 282, n. 11.

9. أسفل *'asfal* = lowest, at the bottom, deepest; also (as preposition) below, under. Elative of *sâfil* (low/base/mean).

10. درك *dark* = abyss, depth, level, reach.

11. i.e., rectify their intentions and deeds. أصحوا *'aṣlahû* = rectified, made good, made amends, mended, put right (v. iii. m. pl. past from 'aṣlaḥa, form IV of *ṣalaḥa*. [*salâh/ ṣulûh/ maṣlaḥah*], to be good, proper. See at 3:189, p. 191, n. 1).

12. اعتصموا *i'taṣamû* = they held fast, clung, (v. iii. m. pl. past from *i'taṣama*, form VIII of 'aṣama [*'aṣm*], to restrain, to protect. See *ya'taṣim* at 3:101, p. 195, n. 5).

وَأَخْلَصُوا and are sincere¹
 دِينَهُمُ اللَّهُ in their faith² in Allah.³
 فَأُولَٰئِكَ Then such ones will be
 مَعَ الْمُؤْمِنِينَ with the believers,⁴
 وَسَوْفَ يُؤْتِيهِ اللَّهُ the believers
 أَجْرًا عَظِيمًا a magnificent⁵ reward.

147. What will Allah do
 بِعَذَابِكُمْ with punishing you
 إِن شَكَرْتُمْ if you be grateful⁶
 وَءَامَنْتُمْ and do believe?
 وَكَانَ اللَّهُ And Allah is
 شَاكِرًا Ever-Appreciative,⁷
 عَلِيمًا All-Knowing.

PART (JUZ') 6

148. Allah does not like⁸
 لَا يُحِبُّ اللَّهُ publicity⁹ of the evil¹⁰
 مِنَ الْقَوْلِ of words
 إِلَّا مَنْ ظَلَمَ except for the one wronged.¹¹
 وَكَانَ اللَّهُ سَمِيعًا And Allah is All-Hearing.
 عَلِيمًا All-Knowing.

1. أَخْلَصُوا 'akhlaṣū = they exclusively devoted, dedicated, were sincere (v. iii. m. pl. past from 'akhlaṣa, form IV of khalaṣa [khulās], to be pure, unadulterated. See mukhlisūn at 2:139, p. 65, n. 11).

2. دِين *dīn* (s.; pl. *adyān*) = religion, faith, belief, creed, worship. See at 2:193, p. 92, n. 8.

3. i.e., they did not make the profession of the faith and their deeds for showing off but exclusively and purely for the sake of Allah.

4. i.e., in the hereafter in paradise.

5. عَظِيم *'aẓīm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous, grave, gruesome. See at 4:95, p. 286, n. 1).

6. شَكَرْتُمْ *shakartum* = you (all) expressed gratitude, were grateful, thanked (v. ii. m. pl. past from *shakara* [shukr/shukrān], to thank, be grateful. See *tashkurūna* at 2:185, p. 88, n. 8).

7. شَاكِر *shākir* = appreciative, thankful, grateful. Active participle from *shakara* [shukr/shukrān], to thank, be thankful. See at 2:158, p. 75, n. 1.

8. لَا يُحِبُّ *lā+yuhibbu* = he does not like, does not love (v. iii. m. s. impfct. from 'aḥabba, form IV of *habba*. See at 4:107, p. 292, n. 3).

9. جَهْر *jahr* = publicity, notoriety. See *jahrah* at 2:55, p. 26, n. 2.

10. سَوْء *sū'* (pl. 'aswā') = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 4:110, p. 293, n. 2).

11. Allah does not approve of speaking ill of others, let alone slandering, backbiting, libelling and defaming, except in the case of one genuinely wronged and done injustice. ظَلَم *ẓalim* = he is wronged, done injustice, oppressed (v. iii. m. s. past passive from *ẓalama* [ẓalm/ẓulm], to do wrong. See *yazlim* at 4:110, p. 293, n. 3).

149. If you make known¹

حَيًّا a good thing

أَوْ تُخْفُوهُ or keep it secret²

أَوْ تَعْفُوا عَنْ سُوءٍ or excuse³ an offence,

فَإِنَّ اللَّهَ كَانَ

عَفُوًّا Most Forgiving,

﴿١٤٩﴾ قَدِيرًا All-Powerful.⁴

150. Verily those who

يَكْفُرُونَ بِاللَّهِ disbelieve in Allah

وَرُسُلِهِ and His Messengers,

وَيُرِيدُونَ أَنْ يُفَرِّقُوا⁵ and want⁵ to differentiate⁶

بَيْنَ اللَّهِ between Allah

وَرُسُلِهِ وَيَقُولُونَ and His Messengers and say:

"نُؤْمِنُ بِبَعْضٍ " We believe in some and

وَنَكْفُرُ بِبَعْضٍ disbelieve in some others",

وَيُرِيدُونَ أَنْ يُتَّخَذَ⁷ and intend to take⁷

بَيْنَ ذَلِكَ between that

﴿١٥٠﴾ سَبِيلًا a course.⁸

151. Those people,

هُمْ الْكَافِرُونَ they are the unbelievers

حَقًّا in truth.

1. تبدا *tubdû(na)* =) = you (all) disclose, express, declare, reveal, make known (v. ii. m. pl. impfct. from 'abdâ, form IV of *badâ* [*budûww/badâ*] to appear, to come to light. See at 2:284, p. 151, n. 2. The terminal *nûn* is dropped because the verb is in a conditional clause {preceded by 'in}. See at 3:29, p. 166, n. 10).

2. تخفوا *tukhfû(na)* = you (all) hide, conceal, keep secret, secrete (v. ii. m. pl. impfct. from 'akhfâ, form IV of *khafiya* [*khafâ*] /*khîfah/khufyah*], to be hidden. The terminal *nûn* is dropped for the reason given in n. 1 above. See at 3:29, p. 166, n. 9).

3. تعفوا *ta'fû(na)* = you (all) waive, excuse, efface (v. ii. m. pl. impfct. from 'afâ [*'afw/afû*], to be effaced. The terminal *nûn* is dropped for the reason given in n. 1 above. See *ya'fû* at 4:99, p. 287, n. 8).

4. i. e., Allah is Most-Forgiving even though He is All-Powerful and Omnipotent to inflict the punishment deserved.

5. The 'âyah has reference particularly to the Jews and Christians who believe in some of the Prophets and disbelieve in the others. يريدون *yurîdûna* = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from 'arâda, form IV of *râda* [*rawd*], to walk about. See at 4:91, p. 282, n. 2).

6. يفرقوا *yufarriqû(na)* = they divide, separate, scatter, make a distinction, differentiate (v. iii. m. pl. impfct. from *farraqa*, form II of *faraqa* [*farq/furqân*], to separate, divide). The terminal *nûn* is dropped because of the particle 'an coming before the verb. See *yufarriqûna* at 2:102, p. 48, n. 9).

7. يتخذوا *yattakhidhû(na)* = they take, take up to themselves, take on, assume (v. iii. m. pl. impfct. *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See *yattakhidhûna* at 4:139, p. 306, n. 3).

8. سبيل *sabîl* (pl. *subul/asbilah*) = way, path, road, means, course. See at 4:100, p. 287, n. 10.

وَأَعْتَدْنَا¹ And We have made ready¹

لِلْكَافِرِينَ for the unbelievers

عَذَابًا مُهِينًا² a humiliating² punishment.

وَالَّذِينَ آمَنُوا 152. And those who believe

بِاللَّهِ وَرُسُلِهِ in Allah and His Messengers

وَلَمْ يُفَرِّقُوا³ and do not differentiate³

بَيْنَ أَحَدِهِمْ between any of them,

أَوْ رَبِّكَ such people,

سَوْفَ يُؤْتِيهِمْ He will give them

أُجُورَهُمْ their rewards;⁴

وَكَانَ اللَّهُ غَفُورًا and Allah is Most Forgiving,

رَحِيمًا⁵ Most Merciful.

Section (Rukû') 22

يَسْأَلُكَ 153. There ask⁶ you

أَهْلَ الْكِتَابِ the People of the Book

أَنْ تُنْزِلَ عَلَيْهِمْ that you bring down⁶ on them

كِتَابًا مِنَ السَّمَاءِ a Book from the heaven.

فَقَدْ سَأَلُوا مُوسَى Indeed they had asked Mûsâ

أَكْبَرَ مِنْ ذَلِكَ a graver thing than that;

فَقَالُوا for they said: '

أَرِنَا اللَّهَ جَهْرَةً⁸ "Show us⁷ Allah openly".⁸

1. أَعْتَدْنَا 'a'tadnâ = we prepared, got ready (v. i. pl. past in form IV of 'atada ['atâd], to be ready. See at 4:18, p. 246, n. 9).

2. مُهِين *muhîn* = humiliating, disgraceful, debasing, ignominious, (active participle from 'ahâna, form IV of hâna [hawn], to be of little importance. See at 4:102, p. 290, n. 10).

3. يُفَرِّقُوا *yufarriqû(na)* = they divide, separate, scatter, make a distinction, differentiate (v. iii. m. pl. impfct. from *farrâqa*, form II of *faraqa* [farq/furqân], to separate, divide). The terminal *nûn* is dropped because of the particle *lam* coming before the verb, which particle also gives the verb the sense of past tense. See at 4:150, p. 311, n. 6).

4. أُجُور *'ujûr* (pl.; s. اجر *'ajr*) = rewards, remuneration, dowries, bridal sums. See at 4:24, p. 250, n. 11.

5. يَسْأَل *yas'alu* = he asks, enquires, demands, claims (v. iii. m. s. impfct. from *sa'ala* [su'âl/ mas'alah/tas'âl]), to ask. See *yas'alûna* at 2:215, p. 104, n. 1).

6. تُنْزِل *tunazzila(u)* = you bring down, cause to come down (v. ii. m. s. impfct. from *nazzala*, form II of *nazala* [nuzûl], to come down. The last letter takes *fathah* because of the particle 'an coming before the verb. See *nazzala* at 4:140, p. 306, n. 7).

7. أَرِنَا *'ari + nâ* = show + us (v. ii. m. s. imperative from *ra'â* [ra'y/ru'yah], to see, notice. See at 2:128, p. 61, n. 4).

8. جَهْرَةً *jahratan* = openly, overtly, publicly. The Children of Isrâ'îl made this demand to see Allah with their own eyes either when Mûsâ was receiving the Commandments on the Mount Sinai or when he had shown the Book to the Children of Isrâ'îl. See at 2:55, p. 26, n. 2.

فَأَخَذَتْهُمْ So there seized¹ them
 الصَّاعِقَةُ the thunderbolt²
 بِظُلْمِهِمْ for their transgression.
 ثُمَّ أَخَذُوا Then they took up³
 الْكَافَّ the calf⁴ after even that
 جَاءَتْهُمْ there had come to them
 الْبَيِّنَاتُ the clear proofs;⁵
 فَعَفَوْنَا عَنْ ذَلِكَ but We pardoned that
 وَءَاتَيْنَا مُوسَى and gave Mûsâ
 سُلْطَانًا مُبِينًا an authority⁶ all too clear.⁷

وَرَفَعْنَا 154. And We raised⁸
 فَوْقَهُمُ الطُّورَ above them the Mount Sinai
 بِمِيثَاقِهِمْ for their covenant;⁹
 وَقُلْنَا لَهُمْ and We said to them:
 ادْخُلُوا الْبَابَ "Enter"¹⁰ the gate¹¹
 سَاجِدًا making prostration";
 وَقُلْنَا لَهُمْ and We said to them:
 لَا تَعْدُوا "Do not transgress"¹²
 فِي السَّبْتِ about the Sabbath";¹³
 وَأَخَذْنَا مِنْهُمْ and We took from them
 مِيثَاقًا a covenant
 غَلِيظًا sacred and inviolable.¹⁴

1. أَخَذَتْ 'akhadhat = she or it took, seized, grasped (v. iii. f. s. past from 'akhadha ['akhdh], to take, to receive. See at 2:55, p. 26, n. 3).

2. صَاعِقَةٌ ṣā'iqah (s.; pl. sawa'iq) = thunderbolt, bolt of lightning. See at 2:55, p. 26, n. 4.

3. i.e., they took up the calf for worshipping it. أَخَذُوا ittakhadhû = they took up, took, took to themselves, assumed (v. iii. m. pl. past from ittakhadha, form VIII of akhadha [akhdh], to take. yattakhidhû at 4:150, p. 311, n. 7).

4. عِجْلٌ 'ijl (s.; pl. 'ujûl/'ijalah) = calf.

5. i.e., the miracles through Mûsâ, including the cleaving of the sea and the escape of the Children of Isrâ'îl. bayyinât (pl.; sing. bayyinah) = clear signs, indisputable evidences. see at 3:183, p. 228, n. 1).

6. سُلْطَانٌ sulṭân = authority, mandate, authorization, rule, evidence. See at 4:92, p. 282, n. 11.

7. مُبِينٌ mubîn = flagrant, glaringly obvious, manifest, patent, all too clear. See at 4:120, p. 297, n. 7.

8. رَفَعْنَا rafa'nâ = we raised, lifted up, hoisted up (v. i. pl. past from rafa'a [raf'], to raise, to lift up. See at 2:93, p. 44, n. 6). The mountain was lifted up and held like a canopy over them, as mentioned again in 7:171.

9. مِيثَاقٌ mِيثاق (pl. mawâthiq) = covenant, pact, treaty. See at 4:92, p. 283, n. 8.

10. ادْخُلُوا udkhulû = you (all) enter, go in, join (v. ii. m. pl. imperative from dakhala [dukhâl], to enter. See at 2:208, p. 100, n. 5).

11. i. e., enter the gate of Bayt al-Maqdis. See also 2:58.

12. لَا تَعْدُوا lâ ta'tadû = you (all) do not transgress / go beyond the limits / cross / overstep / surpass / act outrageously (v. ii. m. pl. imperative {prohibition} from i'tadâ, form VIII of 'adâ ['adw], to speed, to race. See at 2:229, p. 113, n. 7).

13. See 2:65, p. 31, n. 6.

14. غَلِيظٌ ghalīẓ = sacred, inviolable, solid, tough, harsh, thick. See at 4:121, p. 248, n. 3.

فِيمَا نَقَضُوا 155. So for their breach¹

مِيثَاقَهُمْ of the covenant of theirs

وَكُفْرِهِمْ and their disbelieving

بِآيَاتِ اللَّهِ in the revelations² of Allah,

وَقَتْلِهِمُ الْأَنْبِيَاءَ and their killing the Prophets

بِغَيْرِ حَقٍّ without any right,³

وَقَوْلِهِمْ and their saying:

قُلُوبُنَا غُلْفٌ "Our hearts are enwrapped"⁴

بَلْ طَبَعَ اللَّهُ – nay, Allah set a seal⁵

عَلَيْهَا بِكُفْرِهِمْ on them for their unbelief.

فَلَا يُؤْمِنُونَ So they do not believe

إِلَّا قَلِيلًا except a few.

وَيَكْفُرُ 156. And for their unbelief

وَقَوْلِهِمْ and their saying

عَلَى مَرْيَمَ against Maryam

بُهْتَانًا عَظِيمًا a monstrous⁶ calumny⁷ –

وَقَوْلِهِمْ 157. And their saying:

إِنَّا قَتَلْنَا "Verily we killed⁸

الْمَسِيحَ عِيسَى the Messiah 'Îsâ",

ابْنَ مَرْيَمَ son of Maryam,

رَسُولَ اللَّهِ the Messenger of Allah.

1. i.e., Allah's displeasure fell on them because of their breach of the covenant, etc. *naqd* = breach, violation, infringement, infraction. See *yanqudûna* at 2:27, p. 14, n. 8.

2. آيات *'âyât* (sing. *'ayah*) = signs, miracles, revelations, evidences. See at 4:56, p. 265, n. 4.

3. Such as Prophets Zakariya and Yahyâ, peace be on them.

4. i.e., their saying to the Prophet Muhammad, peace and blessings of Allah be on him, these words in refusal to listen to or understand what he delivered to them of Allah's communications.

غلف *ghulf* = (pl.; s. *aghlaf*) = enwrapped, covered, enveloped. See at 2:88, p. 42, n. 1.

5. i.e., because of their unbelief Allah has rendered their hearts incapable of realizing and understanding the truth. طبع *taba'a* = he set a seal, imprinted, impressed (v. iii. m. s. past from *jab'*, to impress, to set a seal).

6. عظيم *'azîm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous, gruesome, monstrous, grave. See at 4:146, p. 310, n. 5).

7. i.e., their atrocious imputation of unchastity to Maryam, mother of 'Îsâ, peace be on him. بهتان *buhân* = slander, defamation, libel, calumny. See at 4:112, p. 294, n. 4.

8. The Jews claimed that they had killed 'Îsâ, peace be on him. The Qur'ân belies this claim in this and the following *'ayah*. قَتَلْنَا *qatalnâ* = we killed, put to death (v. i. pl. past from *qatala* [*qatl*], to kill. See *qâ'il* at 4:84, p. 278, n. 5 and *yaqulûna* at 3:112, p. 200, n. 2).

وَمَا قَتَلُوهُ They did not kill him
 وَمَا صَلَبُوهُ nor did they crucify¹ him;
 وَلَكِنْ شُبِّهَ but it was made to appear² so
 لَهُمْ to them;
 وَإِنَّ الَّذِينَ and those who
 اختلفوا فيه disagree³ therein
 لَفِي شَكٍّ مِنْهُ are indeed in doubt⁴ about it.
 مَا لَهُمْ بِهِ They do not have of it
 مِنْ عِلْمٍ إِلَّا any knowledge except
 إِنِّبَاعَ الظَّنِّ the pursuit⁵ of conjecture;⁶
 وَمَا قَتَلُوهُ and they did not kill him
 يَقِينًا for a certainty.⁷

بَلْ رَفَعَهُ اللَّهُ 158. Nay, Allah raised⁸ him
 إِلَيْهِ towards Him;
 وَكَانَ اللَّهُ عَزِيزًا and Allah is All-Mighty,
 حَكِيمًا All-Wise.

وَإِنْ 159. And none will there be⁹
 مِنْ أَهْلِ الْكِتَابِ of the People of the Book
 إِلَّا يَأْمُرُونَ but shall certainly believe
 بِهِ in him
 قَبْلَ مَوْتِهِ before his death;

1. صَلَبُوا *ṣalabû* = they crucified (v. iii. m. pl. from *salaba* [*salb*], to crucify).

2. i.e., the person put on the cross was made to appear like 'Īsâ, peace be on him, and the whole thing was a matter of doubt and confusion among those who attempted to kill him. شُبِّهَ

shubbiha = he or it was made similar, likened, was made uncertain or doubtful (v. iii. m. s. past passive from *shabbaha*, form II of *shabaha* [*shabh* /*shabah*], resemblance, similarity. See *tashâbaha* at 3:7, p. 156, n. 7).

3. There was much disagreement among the Jews and Christians about the supposed crucifixion of 'Īsâ, peace be on him. The Jews thought that they had killed him. Some of the Christians held that only his 'humanity' was killed, but his 'divinity' went up. Some of them asserted that they had seen him crucified, others held that they had seen him raised up to heaven; while still others stated that they had seen him amidst them after the supposed crucifixion. The confusion and controversy persist even today. See for instance B. Thiering, *Jesus the Man* (1993) and H. Kersten & R. Gruber, *The Jesus Conspiracy The Turin Shroud and the Truth About the Resurrection* (1994). اختلف *ikhtalafû*

= they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalaf*], to come after. See at 3:105, p. 197, n. 10).

4. شَكَّ *shakk* (s.; pl. *shukûk*) = doubt, uncertainty, suspicion, misgiving.

5. إِنِّبَاعَ *itibâ'* = pursuit, following up (verbal noun in form VIII of *tabi'û* [*tabu* /*tabû'ah*], to follow. See at 2:178, p. 84, n. 12; and *itaba'û* at 4:125, p. 299, n. 9).

6. ظَنَّ *zann* (s.; pl. *zunûn*) = conjecture, surmise, supposition, assumption. See *yazunnûna* at 3:154, p. 215, n. 12).

7. يَقِينٍ *yaqîn* = certainty, certitude, conviction. See *yûqinûna* at 2:118, p. 56, n. 7.

8. رَفَعَ *rafa'a* = he raised, took up, lifted up, hoisted up (v. iii. m. s. past from *raf'*, to raise, to lift up. See at 2:253, p. 129, n. 3; and *rafa'nâ* at 4:154, p. 313, n. 8).

9. i.e., when he will be sent down for the second time before the end of the world.

وَيَوْمَ and on the Day of
الْقِيَامَةِ Resurrection
يَكُونُ عَلَيْهِمْ he will be against them
شَهِيدًا a witness.¹

فِظْمِرِ 160. So, for the injustice²
مِنَ الَّذِينَ هَادُوا of those who were Jews²
حَرَمْنَا عَلَيْهِمْ We made unlwful⁴ on them
طَيِّبَاتٍ good things⁵ that
أُجِلَّتْ لَهُمْ had been lawful to them;⁶
وَبَصَدَهُمْ and for their preventing⁷
عَنْ سَبِيلِ اللَّهِ from the way of Allah
كَثِيرًا a good many –

وَأَخَذَهُمْ 161. And their taking of
الرِّبَا usurious interest⁸ –
وَقَدْ هُمُوعَتْهُ and they were forbidden it⁹ –
وَأَكَلَهُمْ and their consuming¹⁰
أَمْوَالِ النَّاسِ of people's wealth
بِالْبَاطِلِ illegitimately.¹¹
وَأَعَدَدْنَا And We have made ready¹²
لِلْكَافِرِينَ for the unbelievers of them
عَذَابًا أَلِيمًا a punishment very painful.¹³

1. i.e., he will testify against the Jews saying that that they had called lie to him, and against the Christians that they had called him son of Allah.

شَهِيد *shahîd* (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'il* from *shahida* [*shuhûd*], to see, to witness. See at 4:79, p. 276, n. 9).

2. ظَلَمَ *ẓulm* = injustice, wrong, transgression, oppression. See *yazlim* at 4:110, p. 293, n. 3.

3. هَادُوا *hâdû* = they became Jews (v. iii. m. pl. past from *hâda* [*hawd*], to be a Jew).

4. حَرَمْنَا *harramnâ* = we made unlawful, made inviolate, prohibited, interdicted, proscribed, declared sacred, tabooed (v. i. pl. past in form II of *ḥaruma*/*harima*, to be prohibited. See *ḥarrama* at 3:93, p. 192, n. 7; and *ḥurrima* at 4:23, p. 248, n. 11).

5. طَيِّبَاتٍ *ṭayyibât* (sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things. See at 2:267, p. 140, n. 5.

6. أُجِلَّتْ *'uḥillat* = she or it is made lawful, made permissible (v. iii. f. s. past passive from *'ahalla*, from IV of *ḥalla* [*ḥal/ḥill*], to unbind, to solve, to be lawful. See *'uḥilla* at 4:24, p. 250, n. 5).

7. صَدَّ *ṣadd* = preventing, stopping, hindering, debarring, repulsing, obstruction, resistance. See at 2:117, p. 105, n. 3; and *yaṣuddûna* at 4:61, p. 268, n. 4.

8. رِبَا *riban* = usury, usurious interest, interest. See 3:130, p. 206, n. 10.

9. نُهُوا *nuhû* = they were forbidden, prohibited, banned, proscribed (v. iii. m. pl. past passive from *nahâ* [*nahw/nahy*], to forbid. See *tunhawna* at 4:31, p. 254, n. 1).

10. أَكَلَ *'akl* = to eat, devour, consume. See *la ta'kulû* at 4:29, p. 253, n. 3.

11. بَاطِلٌ *bâṭil* = vain, futile, untruth, that which is untrue, false, falsehood, baseless, void. *bi al-bâṭil* or *bâṭilan* = in vain, falsely, illegitimately. See at 4:29, p. 253, n. 4.

12. أَعَدَدْنَا *'a'tadnâ* = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atâd*], to be ready. See at 4:37, p. 257, n. 12).

13. أَلِيمٌ *'alîm* = agonizing, anguishing, very painful. See at 18, p. 246, n. 10.

162. But the well-versed¹
 لَنَكِينِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ
 and the believers
 وَالْمُؤْمِنُونَ believe in what
 أَنزَلَ إِلَيْكَ has been sent down² to you
 وَمَا أَنزَلَ and in what was sent down
 مِنْ قَبْلِكَ before you;
 وَالْمُقِيمِينَ الصَّلَاةَ and the performers³ of prayer
 وَالْمُؤْتُونَ الزَّكَاةَ and the givers⁴ of *zakâh*,
 وَالْمُؤْمِنُونَ بِاللَّهِ and the believers in Allah
 وَالْيَوْمِ الْآخِرِ and the Last Day,
 أُولَئِكَ such people,
 سَنُؤْتِيهِمْ We shall give them
 أَجْرًا عَظِيمًا a magnificent⁵ reward.

Section (Rukû') 23

163. Verily We made the
 إِنَّا communication⁶ to you
 أَوْحَيْنَا إِلَيْكَ as We communicated
 كَمَا أَوْحَيْنَا to Nûh and the Prophets
 إِلَى نُوحٍ وَالنَّبِيِّينَ after him;⁷
 مِنْ بَعْدِهِ and We communicated to
 وَإِبْرَاهِيمَ Ibrâhîm and Ismâ'îl,
 وَإِسْمَاعِيلَ

1. راسخون *rāsikhûn* (pl.; s. *rāsikh*) = firmly established, deep-rooted, conversant, well-versed (active participle from *rasakha* [*rusûkh*], to be deeply rooted, firmly established).

2. i.e., the Qur'ân. أنزل *'unzila* = he or it was sent down, descended, brought down (v. iii. m. s. past passive from *'anzala*, form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 4:60, p. 1267, n. 8).

3. مقيمين *muqimîn* (pl. in the acc./gen. of *muqimûn*, s. *muqim*) = performers, those who erect/set up /lift up, residents, permanent (act. participle from *'aqama*, form IV of *qâma* [*qawm* /*qawmah* /*qiyâm*], to stand up. See *yuqimûna* at 2:3, p. 5, n. 3).

4. مؤتون *mu'tûn* (pl., s. *mu'tin*) = the givers (active participle from *'âtâ*, form IV of *'atâ* [*ityân* / *aty* / *ma'tâh*], to come. See *yu'tî* at 3:79, p. 186, n. 8).

5. عظيم *'azîm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous, gruesome, monstrous, grave. See at 4:156, p. 314, n. 6).

6. أَوْحَيْنَا *'awḥaynâ* = we communicated (v. i. pl. past. from *'awḥâ*, form IV of *wahâ* [*wahy*], to communicate. See *nûḥî* at 3:44, p. 172, n. 10). The word *wahy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also

Bukhârî, nos. 2-4.

7. The *'âyah* emphasizes three things: (a) that the coming of *wahy* to the Prophet Muḥammad, peace and blessings of Allah be on him, was nothing unusual and novel, for Allah likewise made communications to all the previous Prophets. (b) Allah has communicated the same teaching, that of monotheism and Islâm (complete submission to Allah) through all the Prophets. (c) Some of the Prophets were favoured with special miracles, such as Allah's having directly addressed Mûsa in audible words and 'Isâ's being born without a father and his having spoken while in the cradle, but these should not be any reason for elevating any of them to the status of divinity, as the Christians do with regard to 'Isâ. All of them were only Allah's Prophets and Messengers.

وَالْأَسْبَاطُ and Ishâq and Ya'qûb

وَالْأَسْبَاطُ and the Tribes,¹

وَعِيسَىٰ وَأَيُّوبُ and 'Îsâ and 'Ayyûb,

يُونُسَ وَهَارُونَ and Yûnus and Hârûn

وَسُلَيْمَانَ and Sulaymân,

وَأَدْنَىٰ دَاوُدَ and We gave Dâwûd

زُبُورًا the Book of Psalms.²

وَرُسُلًا 164. And Messengers

فَدَقَّصْنَاهُمْ We have given an account³

عَلَيْكَ مِنْ قَبْلُ of to you before,

وَرُسُلًا and Messengers

لَمْ نَقْصُصْهُمْ We have not given account⁴

عَلَيْكَ of them to you;

وَكَلَّمَ اللَّهُ مُوسَىٰ and Allâh spoke⁵ to Mûsâ

تَكَلِيمًا in a conversation⁶ –

رُسُلًا 165. Messengers

مُبَشِّرِينَ delivering good tidings⁷

وَمُنْذِرِينَ and giving warnings⁸

لِّنَّالْيَاقُونَ so that there may not be

لِّلنَّاسِ عَلَى اللَّهِ

حُجَّةٌ any plea⁹

1. أسباط *'asbât* (sing. *sibt*) = grandsons, the 12 tribes of the Israelites, so called because they arose out of the 12 sons of Ya'qûb. See at 3:84, p. 189, n. 1; 2:140, p. 66, n. 1; and 2:136, p. 64, n. 6.

2. زبور *Zabûr* = the Book of Psalms, which contained only praises of Allâh and words of wisdom, but no rules and orders. See *zukur* at 3:184, p. 228, n. 7.

3. قَصَصْنَا *qasasna* = we related, narrated, gave an account, told (v. i. pl. past from *qassa* [*qasas*], to relate, narrate.

4. نَقَصَصْنَا *naqasna* (نقص *naqusu*) = we relate, give an account, narrate (v. i. pl. impfct. from *qasasa*). The last letter is vowelless because of the particle *lam* coming before the verb, which particle also gives it the sense of past tense. See *qasasna* above.

5. كَلَّمَ *kallama* = he spoke, talked, addressed (v. iii. m. s. past in form II of *kalama* [*kalm*], to injure, to wound. In its form II the verb means to speak. See at 2:253, p. 129, n. 2).

6. تَكَلِيمٌ *taklîm* = speaking, conversation (verbal noun in form II of *kalama* [*kalm*]. See n. 5 above.

7. i.e., giving the good tidings of Allâh's pleasure and rewards for believing in Him and obeying His Orders and Instructions. مبشرين *mubashshirîn* (pl.; accusative/genitive of *mubashshirîn*, s. *mubashshir*) = deliverers of good tidings, harbingers of good news (active participle from *bashshara*, form II of *bashara*/*bashira* [*bishr*/*bushr*], to rejoice, be happy. See at 2:213, p. 102, n. 7; and *bashshir* at 4:138, p. 306, n. 1).

8. i.e. of Allâh's displeasure and punishment for disbelief in Him and disobedience to His Orders and Instructions. منذرين *mundhirîn* (pl.; accusative/genitive of *mundhirîn*, sing. *mundhir*) = warners, (active participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr*/*nudhûr*], to dedicate, to make a vow. See at 2:213, p. 102, n. 8).

9. i.e., that they have not been given guidance nor warned. حُجَّةٌ *hujjah* (s.; p. حج *hujaj*) = argument, pretext, pretence, proof, plea. See at 2:150, p. 71, n. 5.

بَعْدَ الرُّسُلِ after the Messengers.

وَكَانَ اللَّهُ عَزِيزًا And Allah is All-Mighty,



حَكِيمًا All-Wise.

لَٰكِنِ اللَّهُ يَشْهَدُ 166. But Allah bears witness¹

يِمَّا أُنْزِلَ إِلَيْكَ to what He sent down to you

أَنْزَلَهُ that He sent it down²

بِعِلْمِهِ with the knowledge³ of it;

وَالْمَلَائِكَةُ يَشْهَدُونَ and the angels bear witness;

وَكَفَىٰ بِاللَّهِ and suffices⁴ it of Allah



شَهِيدًا as a Witness.⁵

إِنَّ الَّذِينَ كَفَرُوا 167. Those who disbelieve

وَصَدُّوا and prevent⁶

عَنْ سَبِيلِ اللَّهِ from the way of Allah

قَدْ ضَلُّوا do indeed go astray,⁷

ضَلَالًا بَعِيدًا straying far away.⁸



إِنَّ الَّذِينَ كَفَرُوا 168. Those who disbelieve

وَعَمِلُوا and do wrong,⁹

لَمْ يَكُنِ اللَّهُ Allah would not be

لِيَغْفِرَ لَهُمْ وَلَا to forgive¹⁰ them nor to

لِيَهْدِيَهُمْ طَرِيقًا show them a way –



1. The 'ayah is addressed to the unbelievers of all time and it is the most emphatic assertion of Allah about the truth of the Qur'ân and the Prophethood of Muhammad, peace and blessings of Allah be on him. يشهد *yash-hadu* = he bears witness, witnesses, attests, testifies (v. iii. m. s. impfct. from *shahida*, [shuhûd], to witness. See *shahidû* at 4:15, p. 245, n. 4).

2. أنزل *'anzala* = he sent down (v. iii. m. s. past in form IV ['inzâl] of *nazala* [nuzâl], to come down, get down. See at 4:136, p. 305, n. 1).

3. i.e., with His Full and Perfect Knowledge of it and its purpose and of the well-being of His creation. علم *'ilm* = knowledge, learning, cognizance.

4. كفى *kafâ* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 4:132, p. 303, n. 1).

5. شهيد *shahîd* (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'il* from *shahida* [shuhûd], to see, to witness. See at 4:159, p. 316, n. 1).

6. i.e., prevent others from the way of Allah. صدوا *saddû* = they turned away, diverted, deterred, dissuaded, rejected, repelled, prevented (v. iii. m. pl. past from *šadda* [šadd], to turn away. See *yašuddûna* 4:61, p. 268, n. 4).

7. ضلوا *ḍallû* = they went astray, lost the way, strayed (v. iii. m. pl. past from *ḍalla* [ḍalâl/ḍalâlah], to lose one's way. See *ḍalla* at 4:136, p. 305, n. 4).

8. i. e., from the path of guidance and the truth. بعيد *ba'îd* = (s.; pl. *bu'adâ'* /*bu'ûd* /*bu'dân* /*bi'ûd*) = far, far-off, far-away, far-reaching distant, remote, unlikely. See at 4:136, p. 305, n. 5).

9. i. e., persisted in disbelief and in committing sins till death. ظلموا *ẓalamû* = they did wrong, injustice, oppressed, transgressed (v. iii. m. pl. past from *ẓalama* [ẓalm/ẓulm], to do wrong. See *yuzlamûn* at 4:124, p. 299, n. 4).

10. يغفر *yaghfira(u)* = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [ghafr /maghfirah ghufirân], to forgive. The last letter takes *fathah* because of a hidden 'an in li { *lâm* of motivation having the sense of *kay*} coming before the verb. See at 4:137, p. 305, n. 7).

إِلَّا طَرِيقَ جَهَنَّمَ 169. Except the way to Hell,

خَالِدِينَ فِيهَا abiding¹ therein

أَبَدًا for ever;

وَكَانَ ذَلِكَ and that is

عَلَى اللَّهِ on Allah's part

يَسِيرًا quite easy.²

يَا أَيُّهَا النَّاسُ 170. O mankind,

فَدَجَاءَكُمْ there has indeed come to you

الرَّسُولُ بِالْحَقِّ the Messenger with the truth³

مِنْ رَبِّكُمْ from your Lord.

فَتَأْمِنُوا So believe,

حَيْرًا لَكُمْ it will be better⁴ for you;

وَإِنْ تَكْفُرُوا but if you disbelieve,

فَإِنَّ لِلَّهِ then to Allah belongs

مَا فِي السَّمَوَاتِ all that is in the heavens

وَالْأَرْضِ and the earth;⁵

وَكَانَ اللَّهُ عَلِيمًا and Allah is All-Knowing,

حَكِيمًا All-Wise.

يَا أَهْلَ الْكِتَابِ 171. O People of the Book,⁶

لَا تَمْلُؤُوا do not overdo⁷

فِي دِينِكُمْ in your religion⁸

1. خَالِدِينَ *khâlidîn* (acc./gen. of *khâlidûn*, pl. of *khâlid*) = living for ever, abiding for ever, everlasting, eternal (active participle from *khaladu* [*khulâd*], to live for ever. See at 4:122, p. 298, n. 4; 4:57, p. 265, n. 14).

2. يَسِير *yasîr* = easy, simple, insignificant. See at 4:30, p. 253, n. 10.

3. i.e., the Qur'ân and Islam.

4. i.e. it will be better for you in this world as well as in the hereafter. خَيْر *khayr* = good, better, best. See at 4:66, p. 270, n. 9.

5. Believing in Allah and obeying His directives in all matters are for the benefit of men. Allah is in no need of man's worshipping Him. He is Above Want and all that exists in the heavens and the earth is His.

6. The 'âyah is addressed particularly to the Christians.

7. لَا تَغْلُوا *lâ taghlû* = do not overstep, cross the limit, exceed the bounds, overdo (v. ii. m. pl. imperative {prohibition} from *ghalâ* [*ghulâw*], to exceed the bounds.

8. دِينَ *dîn* (s.; pl. *adyân*) = religion, faith, belief, creed, worship. See at 4:146, p. 310, n. 2; 2:193, p. 92, n. 8.

وَلَا تَقُولُوا nor say against Allah
 عَلَى اللَّهِ إِلَّا الْحَقَّ anything but the truth.¹
 إِنَّمَا الْمَسِيحُ عِيسَى Verily the Messiah 'Îsâ,
 ابْنُ مَرْيَمَ son of Maryam,
 رَسُولُ اللَّهِ is the Messenger of Allah
 وَكَلِمَتُهُ and His word²
 أَلْتَنَاهَا إِلَى مَرْيَمَ that He offered³ to Maryam,
 وَرُوحٌ and a breath of life⁴
 مِنْهُ فَآمِنُوا from Him. So believe in
 بِاللَّهِ وَرُسُلِهِ Allah and His Messengers;
 وَلَا تَقُولُوا ثَلَاثَةً and do not say "Three",⁵
 اُنْتَهُوا refrain,⁶
 خَيْرًا لَكُمْ it will be better for you.
 إِنَّمَا اللَّهُ Verily Allah is the Only
 إِلَهٌ وَاحِدٌ One God.
 سُبْحَنَهُ Sacrosanct⁷ is He,
 أَنْ يَكُونَ لَهُ that there should be for Him
 وَلَدٌ a son.
 لَهُ To Him belongs
 مَا فِي السَّمَوَاتِ all that is in the heavens
 وَمَا فِي الْأَرْضِ and all that is in the earth.
 وَكَفَى بِاللَّهِ And suffices⁸ it of Allah
 وَكِيلًا as a Guardian-Trustee.⁹

1. i. e., do not attribute any partner with him, nor say that He has a son, nor that He is incarnated in any being nor that He is a Trinity.

2. 'Îsâ, peace be on him. He is referred to as "a word from Allah" because he was created by Allah's command, *kun* (be), and he came into existence in his mother's womb. كلمة *kalimah* (s.; pl. *kalimât* = word, speech, address, utterance. See 3:39, p. 171, n. 3).

3. 'alqâ = he cast, flung, plunged, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [liqâ' /luqyân /luqy /luqyah/luqan], to meet. See 'alqaw at 4:90, p. 281, n. 13).

4. روح *rûh* (s.; pl. 'arwâh) = breath of life, soul, spirit.

5. This is a denial of the Christian doctrine of the Trinity and a prohibition to believe in it.

6. انتھوا *intahû* = you (all) refrain, desist, terminate, finish, give up (v. ii. m. pl. imperative from *intahû*, form VIII of *nahû* [nahy/nahw], to forbid, prohibit. See *intahaw* at 2:193, p. 93, n. 1).

7. The word سبحان *Subhân* is derived from *sabbaha*, form II of *sabaha* [sabh/sibâhah], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct is He" seems to convey the meaning better. See at 2:116, p. 55, n. 6.

8. So, there is no need to associate any partner with Him nor to seek the assistance of any other being. كفى *kafâ* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 4:166, p. 319, n. 4).

9. وكيل *wakîl* (s.; pl. *wukalâ'*) = authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [wakl /wukûl], to entrust. See at 4:132, p. 303, n. 2).

لَنْ يَسْتَنْكِفَ 172. Never will disdain¹
 الْمَسِيحُ أَنْ يَكُونَ the Messiah to be
 عَبْدَ اللَّهِ a slave of Allah
 وَلَا الْمَلَائِكَةُ nor the angels
 الْمَقْرُبُونَ stationed nearby;²
 وَمَنْ يَسْتَنْكِفْ and any that spurns
 عَنْ عِبَادَتِهِ at worshipping Him
 وَيَسْتَكْبِرْ and turns proud,³
 فَسَيَحْشُرُهُمْ إِلَيْهِ He will muster them to Him
 جَمِيعًا all together.⁴

فَأَمَّا الَّذِينَ 173. And as to those who
 ءَامَنُوا believe
 وَعَمِلُوا الصَّالِحَاتِ and do the good deeds⁵
 فَيُوَفِّيهِمْ He will give them in full⁶
 أَجُورَهُمْ their rewards⁷
 وَيَزِيدُهُمْ and will give them more⁸
 مِنْ فَضْلِهِ from His Grace.

وَأَمَّا الَّذِينَ And as to those who
 اسْتَنْكَفُوا disdain⁹
 وَاسْتَكْبَرُوا and be proud¹⁰
 فَيُعَذِّبُهُمْ He will inflict on them
 عَذَابًا أَلِيمًا an agonizing¹¹ punishment;

1. يستنكف *yastankif(u)* = he disdains, spurns, scorns, looks down upon (v. iii. m. s. impfct. from *istankafa*, form X of *nakafa* [nakf], to disdain, to scorn. The last letter is vowelless because of the particle *lan* coming before the verb).

2. مقربون *muqarrabûn* = those placed near, brought near (passive participle from *qarraba*, form II of *qaruba* [qurb/maqrabah], to be near. See *muqarrabûn* at 3:45, p. 173, n. 8.

3. يستكبر *yastakbir(u)* = he turns proud, turns arrogant, is puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [kubr/ kibâr/ kabârah] to become big, large, great. The last letter is vowelless because the verb is in a conditional clause (preceded by *man*). See *istakbara* at 2:34, p. 18, n. 6).

4. i.e., on the Day of Judgement.

5. صالحات *ṣâlihât* (pl.; sing. *ṣâlihah*) = good deeds/things, sound and proper deeds (approved by the Qur'ân and the *sunnah*). See at 4:122, p. 298, n. 1.

6. يوفي *yuwaffi* = he gives in full, fulfils, lives up to (v. iii. m. s. impfct. form *waffâ*, form II of *wafâ* [wafâ'] to redeem, fulfil, live up to. See at 3:57, p. 178, n. 6).

7. أجور *'ujûr* (pl.; s. *'ajr*) = rewards, remuneration, dowries, bridal sums. See at 4:152, p. 312, n. 4.

8. يزيد *yazīdu* = he gives more, increases, augments, adds to (v. iii. m. s. impfct. from *zâda* [zayd/ziyâdah], to be more. See at *zâda* 3:173, p. 223, n. 9).

9. استنكفوا *istankafû* = they disdained, scorned, spurned (v. iii. m. pl. past from *istankafa*, form X of *nakafa*. See n. 1 above).

10. استكبروا *istakbarû* = they became proud, turned arrogant, were puffed up (v. iii. m. pl. past from *istakbara*, form X of *kabura*. See n. 3 above).

11. أليم *'alîm* = agonizing, anguishing, very painful. See at 4:161, p. 316, n. 13.

وَلَا يَجِدُونَ and they shall not find¹

لَهُمْ for them

مِنْ دُونِ اللَّهِ وَلِيًّا in lieu of Allah any friend

وَلَا نَصِيرًا nor anyone to help.²

يَا أَيُّهَا النَّاسُ 174. O mankind,

فَدَجَاءَكُمْ there indeed has come to you

بُرْهَانٌ a proof³

مِنْ رَبِّكُمْ وَ from your Lord; and

أَنْزَلْنَا إِلَيْكُمْ We have sent down⁴ to you

نُورًا مُبِينًا a light⁵ most clear.⁶

فَأَمَّا الَّذِينَ 175. So as to those who

ءَامَنُوا بِاللَّهِ believe in Allah

وَأَعْتَصَمُوا بِهِ and hold fast⁷ to Him,⁸

فَسَيُدْخِلُهُمْ He will admit⁹ them

فِي رَحْمَتِهِ into Mercy from Him

وَفَضْلٍ and grace¹⁰

وَيَهْدِيهِمْ and will show them

إِلَيْهِ towards Him¹¹

صِرَاطًا مُسْتَقِيمًا a way¹² straight and correct.¹³



يَسْتَفْتُونَكَ 176. They seek your ruling.¹⁴

1. يجدون *yajidûna* = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [wujûd], to find. See *yajid* at 4: 123, p. 298, n. 8).

2. i.e., against Allah's judgement and retribution. *nasîr* نصير *nasîr* = (s.; pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron. See at 4:123, p. 2298, n. 10).

3. i.e., the Prophet Muhammad, peace and blessings of Allah be on him, with the evidences and miracles, including the Qur'ân. برهان *burhân* (s.; pl. *barâhîn*) = proof, evidence.

4. أنزلنا *'anzalnâ* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [nuzûl], to come down. See at 4:105, p. 291, n. 8).

5. i.e., the Qur'ân. *nûr* (s.; pl. *'anwâr*) = light, illumination. See *munîr* at 3:184, p. 228, n. 8.

6. مبين *mubîn* = flagrant, glaringly obvious, manifest, patent, all too clear, most clear. See at 4:120, p. 297, n. 7.

7. اعتصموا *i'taṣamû* = they held fast, clung, (v. iii. m. pl. past from *i'taṣama*, form VIII of *'aṣama* ['aṣm], to restrain, to protect. See at 4:145, p. 309, n. 12).

8. i.e., to His guidance and instructions as contained in the Qur'ân and *sunnah*.

9. يدخل *yudkhilu* = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* [dukhûl], to enter, to go in. See *yudkhil* at 4:13, p. 244, n. 6).

10. i.e., *jannah*, paradise.

11. i.e., to the *dîn* of Islam in this world and to *jannah* in the hereafter.

12. صراط *ṣirâṭ* = way, path, road. See at 4:68, p. 271, n. 2; 3:101, p. 195, n. 8. 3:51, p. 176, n. 3 and 1:6, p. 2, n. 3.

13. مستقيم *mustaqîm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma* [qawmah/qiyâm], to stand up, to get up. See at 4:68, p. 271, n. 3.

14. يستفتون *yastaftûna* = they seek formal legal opinion, ruling (v. iii. m. pl. impfct. in form X of *fatâ* [farw/fatâ'], to be youthful, young. See at 4:127, p. 300, n. 1).

قُلْ اللَّهُ يُفْتِيكُمْ Say: Allah gives you the
 رُفْعًا فِي الرُّفْعَةِ ruling¹ about the heirless:²
 إِنْ أَمَرُوا أَهْلَكَ If a person dies³
 لَيْسَ لَهُ وَلَدٌ and he has no child⁴
 وَلَهُ أُخْتُ but has a sister,⁵
 فَلَهَا then she will get
 نِصْفُ مَا تَرَكَ a half⁶ of what he left;⁷
 وَهُوَ يَرِثُهَا and he will inherit⁸ from her
 إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ if she does not have
 a child;
 فَإِنْ كَانَتَا اثْنَتَيْنِ but if there be two females⁹
 فَلَهُمَا الثُّلُثَانِ they shall have two-thirds
 مِمَّا تَرَكَ of what he left;
 وَإِنْ كَانُوا إِخْوَةً and if they are
 brothers and sisters –
 رِجَالًا وَنِسَاءً men and women –
 فَلِلذَّكَرِ then the male shall have
 مِثْلُ the equal of
 حِصَّةِ الْأُنثَيْنِ the share¹⁰ of two females.¹¹
 يُبَيِّنُ اللَّهُ لَكُمْ Allah makes clear¹² for you
 أَنْ تَضِلُّوا lest you should go wrong;¹³
 وَاللَّهُ بِكُلِّ شَيْءٍ and Allah is of everything
 عَلِيمٌ All-Knowing.¹⁴

1. يفتي *yufī* = he gives formal legal opinion (v. iii. m. s. impfct. from 'aftā, form IV of fatā. See note 14 on the previous page. See at 4:127, p. 300, n. 2.
2. كاللأهل *kalālah* = a person leaving no son nor father. Son includes here son's son or the latter's son howsoever downwards; and father includes here father's father and the latter's father howsoever upwards. See at 4:12, p. 243, n. 7.
3. هلك *halaka* = he died, perished, was destroyed (v. iii. m. s. past from *halk/hulk/halāk/tahlukah*. See 'ahlakat at 3:117, p. 202, n. 5).
4. i.e., neither any direct descendant nor any ascendant, a *kalālah*.
5. i. e. a full sister or a consanguine sister. The uterine sister's share is one-sixth as mentioned in 'āyah 12 of this sūrah.
6. نصف *niṣf* (pl. *nuṣuf*) = half, middle. See at 2:237, p. 120, n. 3.
7. *taraka* = he left, left behind, abandoned, relinquished, gave up, bequeathed (v. iii. m. s. past from *tark*, to leave. See at 4:7, p. 239, n. 12).
8. i. e., the full brother or uterine brother will inherit her whole property if she does not leave any child. يرث *yarithu* = he inherits, is heir to (v. iii. m. s. impfct. from *waritha* [*wirth/ 'irth/ 'irthah/ wirāthah/ rithah/turāth*], to inherit. See *yārithu* at 4:12, p. 243, n. 6).
9. i.e., two sisters of the deceased brother.
10. حظ *ḥaẓẓ* (s.; pl. *ḥuẓūẓ*) = portion, share, lot, good luck, good thing. See at 4:11, p. 241, n. 3; 3:176, p. 224, n. 12.
11. اثنتين *'untha'ayn* (dual; acc./gen. of *'untha'ân*, s. *'unthā*) = two females. See *'unthā* at 4:124, p. 299, n. 2.
12. يبين *yubayyinu* = he makes clear, elucidates, explains (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [*bayān*], to be clear. See at 4:25, p. 252, n. 4).
13. تضلوا *taḍillu(na)* = you go astray, go wrong (v. ii. m. pl. impfct. from *ḍalla* [*ḍalāl/ḍalālah*], to go astray. The terminal *nān* is dropped because of the particle *'an* coming before the verb. See at 4:44, p. 260, n. 14).
14. i.e., of everything including, particularly, what is good and beneficial for His creation.

5. SŪRAT AL-MĀ'IDAH (The Table)

Madīnan: 120 'āyahs

This *sūrah* is called *Al-Mā'idah* (The Table) on account of the reference in it ('āyahs 112-115) to the demand of the disciples of 'Īsā, peace be on him, for a miracle in the form of bringing down a table set with food from the heaven. The greater part of the *sūrah* was revealed shortly after the Treaty of Hudaibiyah (7 H.).

Like other Madīnan *sūrahs* this *sūrah* also contains, among other things, rules and instructions regarding a number of matters such as the duty to fulfil contracts and agreements, rules regarding purification of the body, lawful and unlawful food, inviolability of the Sacred Mosque (Ka'ba), the duty to be strictly just and impartial in dealings, prohibition of wine and gambling and punishment for theft, insubordination and rebellion. Besides such matters reference is made also to the conduct of the People of the Book, particularly the defiance and disobedience of the Children of Isrā'īl to their Prophets and their deviation from the guidance they were given, and to the struggle between the forces of the right and the wrong typified by Qābīl's (Cain's) killing of his brother Hābīl (Abel). At the end of the *sūrah* attention is drawn to the mistake in regarding 'Īsā, peace be on him, as god and in worshipping him as such, by pointing out that on the Day of Judgement he will be brought forward to testify whether he had asked men to worship him and he will emphatically disavow having ever done so.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا 1. O you who believe,

أَوْفُوا بِالْعُقُودِ fulfil¹ the contracts.²

أُحِلَّتْ لَكُم Lawful is made³ for you

بِهَيْمَةِ الْأَنْعَامِ the quadruped⁴ of livestock⁵

إِلَّا مَا بَيَّنَّ عَلَيْكُمْ save what is recited⁶ on you,

غَيْرِ مُحْلٍ الصَّيْدِ not allowing hunting⁷

وَأَنْتُمْ حُرُمٌ while you are in 'ihrām'.⁸

إِنَّ اللَّهَ يَحْكُمُ Verily Allah decrees

مَا يَرِيدُ what He wills.

يَا أَيُّهَا الَّذِينَ آمَنُوا 2. O you who believe,

لَا تُحِلُّوا do not violate⁹

1. أَوْفُوا 'awfū = you (all) fulfil, carry out, redeem, give in full (v. ii. m. pl. imperative from wafā [wafā], to fulfil. See at 2:40, p. 20, n. 12).

2. i.e., the implied contract to believe in Allah and to obey His orders and instructions in all affairs, as well as all lawful contracts and agreements, explicit or implied, with others. عُقُود 'uqūd (pl., s. عَقْد 'aqd) = contracts, agreements.

3. أُحِلَّت 'uḥillat = she or it is made lawful, made permissible (v. iii. f. s. past passive from 'aḥalla, from IV of ḥalla [ḥall/ḥill], to unbind, to solve. to be lawful. See at 4:160, p. 316, n. 6).

4. بَهِيمَةٍ bahīmah (s., pl. bahā'im) = quadruped, beast, animal.

5. أَنْعَام 'an'ām (pl.; s. نَعَم na'am) = grazing livestock (sheep, cattle, camels, goats)

6. i.e., what is recited hereafter as unlawful. يُتْلَى yutlā = he or it is recited, read out, read aloud (v. iii. m. s. impfct. passive from talā [tilāwah], to recite. See at 4:127, p. 300, n. 3).

7. صَيْد ṣayd = hunting.

8. i. e. ceremonial garb for hajj or 'umrah. حُرُمٌ hurum (pl.; s. ḥarām) = inviolate, forbidden, prohibited, interdicted, in the state of 'ihrām.

9. لَا تُحِلُّوا lā tuḥillū = do not violate, desecrate, make lawful (what is forbidden), unbind (v. ii. m. pl. imperative from 'aḥalla. See n. 3 above.

سَعَتِ اللَّهِ the rites¹ set by Allah,
 وَلَا الشَّهْرَ الْحَرَامَ nor the sacred month,²
 وَلَا الْهَدْيَ nor the sacrificial animal,³
 وَلَا الْقَلَائِدَ nor the necklaces,⁴
 وَلَاءِ آمِينَ nor the repairers⁵
 إِلَيْكَ الْحَرَامَ to the Sacred House⁶
 يَبْتَغُونَ فَضْلًا seeking the grace
 مِنْ رَبِّهِمْ وَرِضْوَانًا of their Lord and Pleasure.
 وَإِذَا حَلَلْتُمْ And when you end 'ihrâm'⁷
 فَأَصْطَادُوا you may undertake hunting.⁸
 وَلَا يَجْعَزَنَّكُمْ And let there not impel⁹ you
 شَتَانُ قَوْمٍ the detestation¹⁰ for a people
 أَنْ صَدُّوكُمْ that they prevented¹¹ you
 عَنِ الْمَسْجِدِ الْحَرَامِ from the Sacred Mosque
 أَنْ تَعْتَدُوا to committing excesses.¹²
 وَتَعَاوَنُوا And assist one another¹³
 عَلَى الْبِرِّ in piety
 وَالْقَوَى and righteousness;
 وَلَا تَعَاوَنُوا and do not assist one another
 عَلَى الْإِثْمِ وَالْعُدْوَانِ in sin and aggression;
 وَاتَّقُوا اللَّهَ and beware of Allah.
 إِنَّ اللَّهَ Verily Allah is
 شَدِيدُ الْعِقَابِ Severe in punishing.

1. شعائر *sha'â'ir* (sing. *sha'îrah*) = signposts,

tokens, religious rites. See at 2:158, p. 158, n. 5.

2. i. e., do not engage in fighting in the sacred months, e. g., Dhû al-Qa'dah, Dhû al-Hijjah, Muharram and Rajab.

3. هدى *hady* = what is offered as sacrifice, sacrifice, the sacrificial animal.

4. قلائد *qalâ'id* (pl.; s. قلادة *qilâdah*) = necklaces.

The Arabs used to put a special type of necklace round the neck of a sacrificial animal to indicate that it was meant for sacrifice and that the person taking the animal intended to perform *hajj*. This part of the 'ayah prohibits preventing the person from performing *hajj* and making the sacrifice.

5. عامين *'ammîn* (acc./gen. of 'ammûn, s. 'amm) = repairers, betakers, those who go to see something or someone (act. participle from 'amma ('amm), to go, to betake oneself.

6. i. e., the Ka'ba.

7. حللتهم *halaltum* = you (all) untied, unfastened, dissolved, ended the state of 'ihrâm' (v. ii. m. pl. past from *halla* [hall], to unbind, untie).

8. اصطادوا *iṣṭādû* = you (all) engage in hunting, chase, hunt for prey (v. ii. m. pl. imperative from *iṣṭada*, form VIII of *ṣada* [ṣayd], to hunt).

9. لا يجرمن *la yajrimanna* = let he or it not incite, impel, urge (v. iii. m. s. impfct. emphatic from *jarama* [jarm], to commit an offence).

10. شتان *shana'ân* = hatred, detestation.

11. As happened in the year of the Hudaibiyah Treaty. صدوا *ṣaddû* = they turned away, diverted, deterred, dissuaded, rejected, repelled, prevented (v. iii. m. pl. past from *ṣaddu* [ṣadd], to turn away. See at 4:167, p. 319, n. 6).

12. i. e., to doing injustice to them. تعادوا *ta'adû(na)* = you (all) assail, assault, commit excesses (v. ii. m. pl. impfct. from *i'tadâ*, form VIII of *adâ* [adw], to speed, to race. The terminal *nûn* is dropped for the particle 'an coming before the verb. See at 2:231, p. 114, n. 15).

13. تعاونوا *ta'âwanû* = you (all) assist one another, cooperate (v. ii. m. pl. imperative in form VI from the root 'awn).

حُرِّمَتْ عَلَيْكُمْ 3. Unlawful is made on you
 الْمَيْتَةُ وَالْدَّمُ the dead¹ and blood,²
 وَلَحْمُ الْخِنْزِيرِ and meat of swine,
 وَمَا أُهِلَّ and what has been offered³
 لِغَيْرِ اللَّهِ to anyone than Allah;
 وَالْمَخْضُوقَةُ and that which is strangled,⁴
 وَالْمَوْقُودَةُ that which is beaten to die,⁵
 وَالْمَرْدِيَّةُ that which has a fatal fall,⁶
 وَالنَّطِيحَةُ that which is gored by horns⁷
 وَمَا and that which
 أَكَلَ السَّعْيُ a beast of prey⁸ has eaten⁹
 إِلَّا مَا – save what
 ذَكَيْتُمْ you may duly slaughter¹⁰ –
 وَمَا ذَبَحَ and that which is slaughtered
 عَلَى النُّصَبِ on altars;¹¹
 وَأَنْ and [unlawful is also] that
 تَسْتَقْسِمُوا you seek apportionment¹²
 بِالْأَزْلَامِ with divining arrows.¹³
 ذَلِكَمُ فَسَقٌ That is¹⁴ sinfulness.¹⁵
 الْيَوْمَ Today
 يَيْسَ hopeless have become¹⁶
 الَّذِينَ كَفَرُوا those who disbelieve
 مِنْ دِينِكُمْ about your religion.

1. i. e., an animal naturally dead.

2. i. e., blood which is caused to flow.

3. i. e., that which is slaughtered in the name of any being other than Allah. أَهْلُ 'uhilla = he or it is offered, offered up, cheered (v. iii. m. s. past passive from 'ahalla, form IV of halla [hall], to appear, to come up).

4. منخنقة *munkhaniqah* = that which is strangled, choked to death, suffocated to death (passive participle, f., s., from *inkhanaqa*, form VII of *kahnaqa* [khanq], to choke, to strangle).

5. موقودة *mawqadah* = that which is beaten to die, fatally hit (passive participle, f., s., from *waqadha* [waqdh], to hit fatally).

6. مردية *mutaraddiyah* = that which is dead by a fall (active participle, f., s., from *taraddâ*, form V of *radiya* [rady], to perish).

7. نطيحة *naṭiḥah* = that which is gored by horns.

8. سبع *sabu'* (s., pl. *sibâ'*) = beast of prey, predatory animal.

9. i. e., captured and wounded to eat without having completely killed the prey.

10. The exception applies to the categories starting from "that which is strangled". ذكيتكم

dhakkaytum = you (all) slaughtered, kindled (v. ii. m. pl. past from *dhakkâ*, form II of *dhakiya* [dhaky], to be intelligent).

11. i. e., what has been sacrificed on altars fixed for the worship of idols and gods other than Allah. نصب *nuṣub* (pl., s. 'anṣāb) = altars, images, idols.

12. تستقسموا *tastaqsimû(na)* = you (all) seek apportionment, division (v. ii. m. pl. impfct. from *istaqsuma*, form X of *qasama* [qasm], to divide. The terminal *nûn* is dropped for the particle 'an coming before the verb).

13. أزلام *'azlâm* (pl.; s. *zalam*) = arrows, divining arrows. The Arabs sometimes used to fix their respective shares in something, particularly the meat of a slaughtered animal by means of divination with arrows.

14. i. e., the eating of the prohibited things in disregard of the prohibition.

15. فسق *fisq* = sinfulness, moral depravity. See *fusûq* at 2:282, p. 149, n. 11.

16. i. e., they have lost all hope of your ever reverting to unbelief. ييس *ya'isa* = he became hopeless, despaired (v. iii. m. s. past from *ya's*).

فَلَا تَخْشَوْهُمْ So do not fear¹ them

وَأَخْشَوْنِي and fear Me.

أَلْيَوْمَ أَكْمَلْتُ Today I have perfected²

لَكُمْ دِينَكُمْ for you your religion³

وَأَتَمَمْتُ عَلَيْكُمْ and have completed⁴ on you

نِعْمَتِي My favour.⁵

وَرَضِيتُ لَكُمْ and have approved for you

الْإِسْلَامَ دِينًا Islam as religion.

فَمَنْ أَضْطَرَّ But if anyone is constrained⁶

فِي مَحْصَةٍ in extreme hunger⁷

غَيْرُ مُتَجَانِفٍ without being inclined⁸

لِإِنِّمَ to sin,

فَإِنَّ اللَّهَ then verily Allah is

عَفُورٌ Most Forgiving,

رَحِيمٌ Most Merciful.

يَسْأَلُونَكَ مَاذَا 4. They ask⁹ you what is

أُحِلَّ لَهُمْ made lawful¹⁰ for them.

قُلْ أُحِلَّ لَكُمْ Say: Lawful are made for

الطَّيِّبَاتِ you the good things.¹¹

وَمَا عَلَّمْتُمْ And that which you teach¹²

مِنَ الْجَوَارِحِ of the predatory animals,¹³

مُكَلِّبِينَ being trainers,¹⁴

1. لا تخشوا *lā takhshaw* = you (all) do not fear (v.

ii. m. pl. imperative {prohibition} from *khashiyā* [*khashy/khashyah*], to fear. See *khashyah* at 2:74, p. 35, n. 8).

2. i.e., perfected and completed the rules of *sharī'ah*. أكملت *'akmaltu* = I perfected, completed (v. i. s. past from *'akmala*, form IV of *kamala/kamila/kamula* [*kumāl/kumāl*], to be perfect, complete. See *tukmilū* at 2:185, p. 88, n. 6).

3. دين *dīn* is usually translated as 'religion'; but it has a comprehensive connotation of a way of life and a code of conduct.

4. أتمت *'atmamtu* = I completed, finished (v. i. s. past from *'atamma*, form IV of *tamma* [*tamām*], to be completed. See *'atimmū* at 2:195, p. 94, n. 2).

5. i. e., by bringing you out of the darkness of ignorance and error to the light of Islām.

6. i. e., if one is constrained by extreme hunger to take the prohibited food. اضطر *idṭurra* = he is constrained, coerced, forced, compelled, obliged (v. iii. m. s. impfct. passive from *idṭarra*, form VIII of *ḍarra* [*ḍarr*], to harm, impair. See 2:173; p. 81, n. 11).

7. محصة *makhmaṣah* = extreme hunger (verbal noun from *khamasa*, to be of empty stomach, hungry).

8. متجانف *mutajānif* = inclined, wilfully deviating (active participle from *tajānafa*, form VI of *janafa* [*janaf*], to incline, deviate. See *janaf* at 2:182, p. 86, n. 6).

9. يسألون *yas'alūna* = the ask, enquire (v. iii. m. pl. impfct. from *sa'ala* [*su'āl/mas'alah/tas'āl*], to ask. See at 2:215, p. 104, n. 1).

10. See at 4:24, p. 250, n. 5.

11. طيبات *ṭayyibāt* (sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things. See at 4:160, p. 316, n. 5.

12. تعلمون *tu'allimūna* = you (all) teach, instruct, educate (v. ii. m. pl. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. See at 3:79, p. 187, n. 2).

13. جوارح *jawāriḥ* (pl.; s. *jāriḥah*) = predatory animals or birds.

14. مكليين *mukallibîn* (acc./gen. of *mukallibân*; s. *mukallib*) = trainers, instructors.

نَعْمُوهُمْ مِمَّا teaching them of what
 عَلَّمَكُمُ اللَّهُ Allah has taught you –
 فَكُلُوا مِمَّا آتَاكُمْ eat of what they catch¹
 عَلَيْكُمْ on your behalf
 وَادْكُرُوا اسْمَ اللَّهِ and mention² Allah's Name
 عَلَيْهِ over it.³
 وَأَتَّقُوا اللَّهَ And beware⁴ of Allah.
 إِنَّ اللَّهَ Verily Allah is
 سَرِيعُ الْحِسَابِ Prompt⁵ in taking account.

الْيَوْمَ أَجَلٌ 5. Today lawful is made
 لَكُمْ الْطَيِّبَاتِ for you the good things;
 وَطَعَامُ الَّذِينَ and the food⁶ of those who
 أُوتُوا الْكِتَابَ were given the Book
 حَلَّ لَكُمْ is lawful⁷ for you;
 وَطَعَامُكُمْ and your food is
 حَلْلٌ لَهُمْ lawful for them;
 وَالْمُحْصَنَاتُ and the chaste women⁸
 مِنَ الْمُؤْمِنَاتِ of those believing
 وَالْمُحْصَنَاتُ مِنَ and the chaste women of
 الَّذِينَ أُوتُوا those who were given
 الْكِتَابَ مِنْ قَبْلِكُمْ the Book before you
 إِذَا مَا تَنَاهَوْهُنَّ if you pay⁹ them

1. i. e., teaching them of what Allah has given you of the knowledge and skill of hunting and preying. *'amsakna* = they (fem.) caught, seized, grasped, held, retained (v. iii. f. pl. past from *'amsaka*, form IV of *masaka* [mask], to grasp. See *'amsikû* at 4:15, p. 245, n. 5).

2. اذكروا *udhkurû* = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from *dhakara* [dhikr/tadhkkâr], to remember. See at 4:103, p. 290, n. 12).

3. It is lawful to train animals and birds for the purpose of hunting and to eat of what such animals or birds catch provided that Allah's name is mentioned at the time of sending the hunting animal and that the latter does not eat of the prey (See *Bukhârî*, no. 5473).

4. اتقوا *ittaqu* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqâyah*), to guard, safeguard. See at 4:131, p. 302, n. 6).

5. سريع *sari'* = prompt, expeditious, quick, speedy, rapid, swift. See at 3:199, p. 234, n. 10.

6. i. e., the animals slaughtered by the People of the Book according to the prescripts of their Scriptures. طعام *ta'âm* (pl. أكلية *aṭ'imah*) = food, diet, meal, repast. See at 3:93, p. 192, n. 6.

7. حل *hill* = lawful, permissible, free.

8. Likewise it is lawful to marry the chaste women from among the believers and the People of the Book provided the conditions set in the *'ayah* are fulfilled. مُحَصَّنَات *muḥṣanât* (f. pl.; s. *muḥṣanah*; m. *muḥṣan*) = fortified, rendered inaccessible, i.e., the women whose chastity is fortified by their being married, also free and chaste women, maidens. See at 4:25, p. 251, n. 1).

9. آتيتهم *'âtaytum* = you (all) gave, offered, granted, brought (v. ii. m. pl. past from *'âtâ*, from IV of *'atâ* [iryân/'ary/ma'râh], to come, to bring, to give or offer. See at 2:233, p. 117, n. 9).

أُجُورَهُنَّ their dowries,¹

مُحْصِنِينَ being chaste,²

غَيْرَ مُسْفِحِينَ not being fornicators,³

وَلَا مُتَّخِذِي أَخْدَانٍ nor taking⁴ paramours.⁴

وَمَنْ يَكْفُرْ بِالْإِيمَانِ And whoever denies the faith

فَقَدْ حَبِطَ عَمَلُهُ his deeds shall fall through⁵

وَهُوَ فِي الْآخِرَةِ and he will be in the hereafter

مِنَ الْخَسِرِينَ among those in loss.

Section (Rukû') 2

يَا أَيُّهَا الَّذِينَ
ءَامَنُوا

6. O you who believe,

إِذَا قُمْتُمْ when you get up

إِلَى الصَّلَاةِ to the prayer,

فَاغْسِلُوا وُجُوهَكُمْ wash⁶ your faces and your

وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ hands up to the elbows;⁷

وَامْسَحُوا بِرُءُوسِكُمْ and wipe⁸ your heads

وَأَرْجُلَكُمْ and (wash) your feet

إِلَى الْكَعْبَيْنِ up to the two ankles.⁹

وَأِنْ كُنْتُمْ And if you are

جُنُبًا in a state of impurity,¹⁰

فَاطَهَّرُوا purify yourselves.¹¹

وَأِنْ كُنْتُمْ مَرْضَى And if you are ill¹²

أَوْ عَلَى سَفَرٍ or on a journey,

أَوْ جَاءَ أَحَدُكُمْ or any of you comes

1. أُجُورُ 'ujûr (pl.; s. اجر 'ajr) = rewards, remuneration, dowries, bridal sums. See at 4:173, p. 322, n. 7.

2. مُحْصِنِينَ muḥṣinîn (acc./gen. of muḥṣinûn, s. muḥṣin) = chaste men, men who fortify their chastity by being in wedlock. See at 4:24, p. 250, n. 8).

3. مُسْفِحِينَ musâfihîn (acc./gen. of musâfihûn, s. musâfih) = fornicators (act. participle from sâfaha, form III of safaha [safh/sufûh], to shed. See at 4:24, p. 250, n. 9).

4. 'akhdân (pl.; s. khidn) = intimate friends, i. e., paramours, illicit lovers.

5. حَبِطَ ḥabîṭa = he or it fell through, miscarried, went in vain, was futile, was of no avail (v. iii. m. s. past. See ḥabîṭat at 3:22, p. 163, n. 7).

6. اغسلوا ighsilû = you (all) wash (v. ii. m. pl. imperative from ghasala [ghusl], to wash). This 'ayah lays down the rules for cleanliness.

7. مَرَافِقِ marâfiq (pl.; s. مرفق mirfaq) = elbows.

8. i. e., wipe with the wet hand. امسحوا imsaḥû = you (all) wipe, stroke with the hand, clean (v. ii. m. pl. imperative from masaḥa [mash], to stroke with the hand. See at 4:43, p. 260, n. 7).

9. ka'bayn (dual, acc./gen. of ka'bân; s. ka'b) = two ankles.

10. جُنُبِ junub = state of ceremonial impurity (on account of sexual intercourse or ejaculation); also one not belonging to the tribe. See at 4:43, p. 259, n. 12.

11. i. e., purify yourselves by taking a full bath اظهروا iṭṭahharû = you (all) purify yourselves, get yourselves cleaned (v. ii. m. pl. imperative from iṭṭahhara, form V of ṭahara/ṭahura [ṭahr/ṭahârah], to be pure, clean. See mutahhir at 3:55, p. 177, n. 5).

12. مَرْضَى marḍâ (pl.; s. مريض marîḍ) = unwell, ill, sick, diseased, indisposed, patients. See at 4:102, p. 290, n. 4).

مِّنَ الْغَايِبِ¹ from the call of nature¹

أَوْ لَمَسْتُمُ² or has had contact²

الِنِّسَاءِ with women

فَلَمْ تَجِدُوا مَاءً and do not find water,

فَتَيَمَّمُوا³ then have recourse to³

صَعِيدًا طَيِّبًا a ground,⁴ good and clean,⁵

فَامْسَحُوا⁶ and wipe⁶

بُيُوتِهِمْ your faces

وَأَيْدِيكُمْ مِنْهُ and your hands with it.

مَا يُرِيدُ اللَّهُ Allah does not intend⁷

لِيَجْعَلَ عَلَيْكُمْ to put on you

مِّنْ حَرَجٍ any difficulty⁸

وَلَكِنْ يُرِيدُ but He intends

لِيُطَهِّرَكُمْ to purify⁹ you

وَلِيُتِمَّ and to complete¹⁰

نِعْمَتَهُ عَلَيْكُمْ His grace on you

لَعَلَّكُمْ that you may

تَشْكُرُونَ¹¹ express gratitude.¹¹

وَاذْكُرُوا 7. And remember

نِعْمَةَ اللَّهِ عَلَيْكُمْ Allah's grace on you

وَمِيثَاقَهُ الَّذِي and His Covenant¹² which

وَأَتَقَّكُمْ بِهِ He covenanted with you for,

1. غائط *ghâ'it* (s.; pl. *ghûl/ghiyât*) = low and spacious ground, human excrement. See at 4:43, p. 260, n. 1.

2. لامستم *lâmastum* = you (all) touched, had contact with (v. ii. m. pl. past from *lâmasa*, form III of *lamasa* [*lams*], to touch, to handle. See at 4:43, p. 260, n. 2). Here it is an indirect expression for sexual intercourse.

3. تيمموا *tayammamû* = you (all) aim at, intend, set your mind on, resort, have recourse to (v. ii. m. pl. imperative *tayammama* [*tayammum*], to intend, to aim at. See at 4:43, p. 260, n. 4).

4. صعيد *ṣa'id* (s.; pl. *ṣu'ud*) = highland, upland, plateau, ground. See at 4:43, p. 260, n. 5.

5. طيب *ṭayyib* = good, pleasant, agreeable, salutary, clean. See at 4:43, p. 260, n. 6.

6. i.e., rub with the dust on the ground. امسحوا *imsahû* = you (all) stroke, rub, wipe off, clean (v. ii. m. pl. imperative from *masaha* [*mash*], to stroke. See at 5:5, p. 330, n. 8). The rule is to wipe the face and the hands from the elbow to the tip of the finger.

7. يريد *yuridu* = he intends, desires, has in mind (v. iii. m. s. impfct. form 'arâda, form IV from *râda* [*rawd*], to walk about. See at 4:133, p. 303, n. 5).

8. حرج *ḥaraj* = difficulty, distress, constriction, anguish, critical situation. See at 4:65, p. 270, n. 1.

9. يطهر *yutahhira(u)* = he purifies, cleanses (v. iii. m. s. impfct. from *tahhara*, form II of *tahara/tahura* [*ṭahr/tahârah*], to be clean. The last letter takes *fathah* because of an implied 'an in *li* (*lâm* of motivation) coming before the verb. See *tahhara* at 3:42, p. 172, n. 6).

10. يتم *yutimma(u)* = he completes, makes full (v. iii. m. s. impfct. from 'atamma, form IV of *tamma* [*ṭamâm*], to be completed. The last letter takes *fathah* for the same reason as given in the previous note. See 'atmamtu at 5:3, p. 328, n. 4).

11. تشكرون *tashkurûna* = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. See at 2: 185, p. 88, n. 8).

12. ميثاق *mîthâq* (pl. مَوَاقِيق *mawâthiq*) = covenant, pact, treaty. See at 4:154, p. 313, n. 9.

إِذْ قُلْتُمْ سَمِعْنَا when you said: "We hear"

وَأَطَعْنَا and we obey".²

وَاتَّقُوا اللَّهَ And beware of Allah.

إِنَّ اللَّهَ عَلِيمٌ Verily Allah is All-Knowing

يَدَابُ الْقُصُورِ of the secrets of hearts.³



يَا أَيُّهَا الَّذِينَ 8. O you who believe,

ءَامَنُوا

كُونُوا قَوَّامِينَ لِلَّهِ be steadfast⁴ for Allah

شُهَدَاءَ بِالْقِسْطِ bearing witness with justice;⁵

وَلَا يَجْرِمَنَّكُمْ and let there not impel⁶ you

شَتَانُ قَوْمٍ the detestation⁷ for a people

عَلَىٰ الْاِتِّعَادِ on to not doing justice.⁸

أَعْدِلُوا Do justice;

هُوَ أَقْرَبُ لِلتَّقْوَىٰ it is the closest⁹ to godliness;

وَاتَّقُوا اللَّهَ and beware of Allah;

إِنَّ اللَّهَ خَبِيرٌ verily Allah is All-Aware

بِمَا تَعْمَلُونَ of what you do.



وَعَدَ اللَّهُ 9. Allah promises¹⁰

الَّذِينَ ءَامَنُوا those who believe

وَعَمِلُوا الصَّالِحَاتِ and do good deeds,

هُمْ مَغْفِرَةٌ they will have forgiveness

وَأَجْرٌ عَظِيمٌ and a magnificent reward.

1. The allusion is to the covenant which the Muslims made with the Prophet either at al-'Aqabah or at Hudaibiyah. سَمِعْنَا *sami'nâ* = we listened, heard, paid attention (v. i. pl. past from *sami'a* [*sam'* /*samâ'* /*samâ'uh* /*masma'*], to hear. See at 4:45, p. 261, n. 2).

2. أَطَعْنَا *aṭa'nâ* = we obeyed, followed, submitted, yielded, complied with, acceded to (v. i. pl. past in form IV of *ṭa'a* [*taw'*] to obey. See at 2:285, p. 152, n. 3).

3. قُصُور *ṣudûr* (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning, start. See at 3:154, p. 216, n. 5. *dhât al-ṣudûr* = that which possesses the hearts, i.e., the secrets of hearts.

4. قَوَّامِينَ *qawwâmîn* (acc./genitive of *qawwâmûn*, pl.; s. *qawwâm*, emphatic and exaggerated form of *qâ'im*) = steadfast ones, caretakers, guardians, superintendents, managers, custodians. See at 4:135, p. 304, n. 1.

5. قِسْط *qist* = justice, equity, fairness. See at 4:135, p. 304, n. 2.

6. لَا يَجْرِمَنَّ *la yajrimanna* = let he or it not incite, impel, urge (v. iii. m. s. impfct. emphatic from *jarama* [*jarm*], to commit an offence. See at 5:2, p. 326, n. 9).

7. *shana'ân* = hatred, detestation. See at 5:2, p. 326, n. 10.

8. تَعْدِلُوا *ta'dilû(na)* = you (all) treat equally, deal with equity, be impartial, do justice (v. ii. m. pl. impfct. from *'adala* [*'adl'* /*'adâlah*], to act justly. The terminal *nûn* is dropped for the particle *'an* {*'an lâ*} come before the verb. See at 4:135, p. 304, n. 8).

9. أَقْرَب *'aqrab* = closer, nearer, nearest, more/most likely (relative of *qarib*. See at 4:11, p. 242, n. 4).

10. وَعَدَ *wa'ada* = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See at 3:95, p. 285, n. 11).

وَالَّذِينَ كَفَرُوا 10. But those who disbelieve
وَكَذَّبُوا and call lies¹
بِآيَاتِنَا to Our revelations,²
أُولَٰئِكَ such ones will be
أَصْحَابُ الْجَحِيمِ the inmates³ of hell.⁴

يَا أَيُّهَا الَّذِينَ
آمَنُوا 11. O you who believe,
أَذْكُرُوا remember⁵
نِعْمَتَ اللَّهِ عَلَيْكُمْ Allah's grace on you
إِذْ هُمْ قَوْمٌ when a people meditated⁶
أَنْ يَبْسُطُوا إِلَيْكُمْ to stretch⁷ towards you
أَيْدِيَهُمْ their hands and
فَكَفَّ أَيْدِيَهُمْ He restrained⁸ their hands
عَنْكُمْ from you.
وَاتَّقُوا اللَّهَ And beware⁹ of Allah;
وَعَلَى اللَّهِ and upon Allah
فَلْيَتَوَكَّلِ should the believers rely.¹⁰

الْمُؤْمِنُونَ

Section (Rukû') 3

وَلَقَدْ أَخَذَ اللَّهُ 12. Allah did indeed take
مِيثَاقَ the covenant¹¹
بَنِي إِسْرَءِيلَ of the Children of Isrâ'îl.
وَبَعَثْنَا مِنْهُمُ And We raised¹² from them
اثْنَيْ عَشَرَ نَقِيبًا twelve chiefs;¹³

1. كَذَّبُوا *kadhhabû* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 3:184, p. 228, n. 5).

2. آيَات *'âyât* (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 4:155, p. 314, n. 2.

3. أَصْحَاب *'ashhâb* (pl.; sing. صاحب *sâhib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors. See at 3:115, p. 201, n. 8).

4. جَحِيم *jahîm* = hellfire, hell.

5. اذْكُرُوا *udhkurû* = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from *dhakara* [*dhikr*/*tadhkâr*], to remember. See at 5:4, p. 329, n. 2).

6. هُمْ *hamma* = he meditated, designed, thought of doing, was about to, was concerned, worried (v. iii. m. s. past from *hamma* [*hamm*], to worry, to be important. See *hammat* at 4:113, p. 294, n. 6).

7. يَبْسُطُوا *yabsutû(na)* = they stretch, spread, spread out, expand, extend (v. iii. m. pl. impfct. from *basata* [*basat*], to spread. The terminal *nûn* is dropped because of the particle 'an before the verb. See *yabsutu* at 2:245, p. 123, n. 9).

8. كَفَّ *kaffa* = he restrained, desisted, refrained, prevented, checked, held back (v. iii. m. past from *kaffa*, to desist. See *yakuffû* at 4: 91, p. 282, n. 9).

9. اتَّقُوا *itaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy*/*wiqâyah*), to guard, safeguard. See at 5:4, p. 329, n. 4).

10. يَتَوَكَّلِ *yatawakkal(u)* = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala*, form V of *wakala* [*wakl*/*wukûl*], to entrust). The final letter is vowelless because of the *lâm* of command before the verb. See at 3:160, p. 219, n. 1).

11. i. e., to worship Allah Alone and to obey their Prophet. مِيثَاق *mîthâq* (pl. مَوَٰثِيق *mawâthiq*) = covenant, pact, treaty. See at 5:7, p. 331, n. 12.

12. بَعَثْنَا *ba'athnâ* = we raised, sent out, resurrected (v. i. pl. past from *ba'atha* [*ba'th*], to raise, resurrect. See at 2:56, p. 26, n. 6).

13. i. e., for their twelve tribes. نَقِيب *naqib*, (s.; pl. *nuqabâ*) = leader, chief, headman.

وَقَالَ اللَّهُ and Allah said:
 إِنِّي مَعَكُمْ " I am with you.¹
 لَئِنْ أَقَمْتُمُ الصَّلَاةَ If you perform² the prayer
 وَآتَيْتُمُ الزَّكَاةَ and pay *zakâh* and
 وَآمَنْتُمْ بِرُسُلِي believe in Our messengers
 وَعَزَّرْتُمُوهُمْ and support³ them
 وَأَقْرَضْتُمُ اللَّهَ and lend⁴ Allah
 قَرْضًا حَسَنًا a benevolent loan,
 لَأُكَفِّرَنَّ عَنْكُمْ I will efface⁵ from you
 سَيِّئَاتِكُمْ your sins⁶
 وَلَأُدْخِلَنَّكُمْ and will admit⁷ you in
 جَنَّاتٍ gardens
 تَجْرِي مِنْ تَحْتِهَا flowing⁸ below them
 الْأَنْهَارُ the rivers;
 فَمَنْ كَفَرَ بَعْدَ but whoever disbelieves
 ذَلِكَ مِنْكُمْ after this from amongst you
 فَقَدْ ضَلَّ will have gone astray⁹
 سَوَاءَ السَّبِيلِ from the right way."
 ﴿١٣﴾
 13. But due to their breach¹⁰
 فِيمَا نَقَضُوا of the covenant of theirs
 مِيثَاقَهُمْ We cursed¹¹ them
 لَعْنَتُهُمْ and made¹² their hearts

1. i. e., in help and protection.
2. أَقَمْتُمْ 'aqamtum = you (all) performed, straightened, made rise (v. ii. m. pl. past in form IV of *qâma* [قام *qawmah*/قام *qiyâm*] to get up, stand up. See 'aqamtā at 4:102, p. 289, n. 1).
3. عَزَّرْتُمْ 'azzartum = you (all) supported, assisted (v. ii. m. pl. past from 'azzara, form II of 'azara [أزر], to turn away, to prevent).
4. i. e., spend in the way of Allah. أَقْرَضْتُمْ 'aqradtum = you (all) lent, advanced (v. ii. m. pl. past from 'aqraḍa, form IV of *qarada* [قارذ], to cut, to sever. See *yugridu* at 2:245, p. 123, n. 4).
5. لَاكْفِرَنَّ *la+ukaffiranna* = I certainly efface, obliterate, cover, pardon (v. i. s. emphatic impfct. in form II of *kafara* [كافر /kufr /kufrân/kufûr], to hide, to disbelieve. See at 3:195, p. 233, n. 6).
6. سَيِّئَاتٍ *sayyi'ât* (pl.; s. *sayyi'ah*) = evil deeds, misdeeds, bad sides, offences, sins. See at 4:31, p. 254, n. 3.
7. لَادْخِلَنَّ *la+udkhillanna* = I certainly make enter, admit, put in (v. i. s. emphatic impfct. in form IV of *dakhala* [دخّل], to enter. See at 3:195, p. 233, n. 7).
8. تَجْرِي *tajrî* = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [جارى], to flow. See at 4:122, p. 298, n. 3).
9. ضَلَّ *dalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. See at 4:136, p. 305, n. 4).
10. نَفَضَ *naqḍ* = breach, violation, infringement, infraction. See at 4:155, p. 314, n. 1.
11. لَعْنَا *la'annâ* = We condemned, damned, cursed, banished from mercy (v. i. past from *la'ana* [لا'ن], to damn, to curse. See *la'ana* 4:117, p. 296, n. 8).
12. جَعَلْنَا *ja'alnâ* = we made, set, appointed (v. i. pl. past from *ja'ala* [جعل], to make, to set. See at 2:125, p. 59, n. 6).

فَسِيَّهٖ relentless.¹

يُحْرِفُونَ الْكَلِمَ They deflect² the word

عَنْ مَوَاضِعِهِ from its positions;³

وَسَوَّاهُمْ and they forgot⁴ a portion⁵ of

ذِكْرُوْا بِهِ what they were reminded⁶ of;

وَلَا تَزَالُ and you will not cease to

تَطْلُعُ عَلَيَّ come to know⁷ of

خَائِنَةٍ مِنْهُمْ treachery⁸ on their part

إِلَّا قَلِيلًا مِنْهُمْ except a few of them.

فَاعْفُ عَنْهُمْ So forgive⁹ them

وَأَصْفَحْ and forbear.¹⁰

إِنَّ اللَّهَ يُحِبُّ Verily Allah loves

الْمُحْسِنِينَ the benevolent.



وَمِنَ الَّذِينَ قَالُوا 14. And of those who say:

إِنَّا نَصْرِيَّ "We indeed are Christians",

أَخَذْنَا مِيثَقَهُمْ We took their covenant¹¹

فَسَوَّاهُمْ but they forgot a part of

مِعَاذِكُرْا بِهِ what they were reminded of.

فَأَعْرَبْنَا So We brought about¹²

بَيْنَهُمُ الْعَدَاوَةَ among them enmity¹³

وَالْبَغْضَاءَ and hatred¹⁴

إِلَى يَوْمِ الْقِيَمَةِ till the Day of Judgement.

1. قاسية *qâsiyah* (f.; m. *qâsin*) = relentless, harsh, hard. Active participle from *qasâ* [*qaswah/qisâwah*], to be harsh. See *qasat* and *qaswah* at 2:74, notes 1 and 3).

2. يحرّفون *yuharrifûna* = they distort, displace, pervert, deflect, twist, misconstrue (v. iii. m. pl. impfct. from *harrafu*, form II of *harafa* [*harf*], to deflect, to change. See at 4:45, p. 261, n. 2).

3. i. e., they take the statement in the scripture out of its context and misinterpret it and alter it. مواضع *mawâḍi'* (pl.; s. موضع *mawḍi'*) = positions, places, sites, passages (in a book).

4. نسوا *nasû* = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [*nasy/nisyân*], to forget. See *nasinâ* at 2:286, p. 152, n. 10).

5. حظ *ḥazz* (s.; pl. *ḥuzûz*) = portion, share, lot, good luck, good thing. See at 4:176, p. 324, n.

6. ذكروا *dhukkirû* = they were reminded (v. iii. m. pl. past passive from *dhakara* [*dhikr/tadhkâr*], to remember. See at *udhkurû* at 5:4, p. 329, n. 2).

7. تطلع *tattali'u* = you come to know, be acquainted with, be abreast of (v. ii. m. s. impfct. from *ittala'a*, form VIII of *ṭala'a* [*ṭal'*], to rise).

8. خائنة *kha'inah* = treachery, perfidy, disloyalty

9. اعف *u'fu* = you efface, forgive, excuse, condone (v. ii. m. pl. imperative from *'afâ* [*'afw/'afâ*], to efface, to forgive. See at 3:159, p. 218, n. 8).

10. اصفح *isfah* = forbear, leave alone, overlook (v. ii. m. s. imperative from *ṣafaha* [*ṣafh*], to forbear, overlook, broaden, flatten. See *isfahû* at 2:109, p. 52, n. 5).

11. i.e., to worship Allah Alone. ميثاق *mîthâq* (pl. مواثيق *mawâthiq*) = covenant, pact, treaty. See at 5:11, p. 333, n. 11.

12. أعربنا *'aghraynâ* = we caused to grow, brought about, produced (v. i. pl. past from *'aghrâ*, form IV of *gharâ* [*gharw*], to glue).

13. عداوة *'adâwah* = enmity, hostility, animosity, antagonism

14. بغضاء *baghdâ'* = extreme hatred, detestation, animosity, antipathy, aversion. See at 3:118, p. 202, n. 13.

وَسَوْفَ And soon

يُنَبِّئُهُمُ اللَّهُ بِمَا Allah will apprise¹ them

كَانُوا يَصْنَعُونَ of what they use to do.

يَا أَهْلَ الْكِتَابِ 15. O People of the Book,

قَدْ جَاءَكُمْ there indeed has come to you

رَسُولُنَا Our Messenger

يُبَيِّنُ لَكُمْ making² clear to you

كَثِيرًا مِمَّا a good deal of what

كُنْتُمْ تُخْفُونَ you use to conceal³

مِنَ الْكِتَابِ of the Book

وَيَعْفُوا عَنْ كَثِيرٍ and waiving⁴ a good deal.

قَدْ جَاءَكُمْ There indeed has come to you

مِنَ اللَّهِ نُورٌ from Allah a light⁵

وَكِتَابٌ مُبِينٌ and a Book all too clear.⁶



يَهْدِي بِهِ اللَّهُ 16. Therewith Allah guides

مَنِ اتَّبَعَ those who pursue⁷

رِضْوَانَهُ His Pleasure

سُبُلَ السَّلَامِ to the ways⁹ of peace;¹⁰

وَيُخْرِجُهُم and brings them out

مِنَ الظُّلُمَاتِ from the darknesses¹¹

إِلَى النُّورِ بِإِذْنِهِ to the light¹² by His leave;

وَيَهْدِيهِمْ and leads them to

1. يَنْبِئُ *yunabbi'u* = he makes known, informs, notifies, advises, apprises (v. iii. m. s. impfct. from *nabba'a*, form II of *naba'a* [*nab/nubû*], to be high, prominent. See *yunabbi'u* at 3:49, p. 175, n. 7).

2. i. e., throwing light on and explaining. يَبَيِّنُ *yubayyinu* = he makes clear, elucidates, explains (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bâyân*], to be clear. See at 4:176, p. 324, n. 12).

3. تَخْفُونَ *tukhfûna* = you (all) hide, conceal, keep secret, secrete (v. ii. m. pl. impfct. from *'akhfâ*, form IV of *khaḥfiya* [*khafâ* / *khifâh* / *khufyah*], to be hidden. See *tukhfû* at 4:149, p. 311, n. 2).

4. i. e., not requiring you to do. يَعْفُوا *ya'fû* = he waives, excuses, effaces (v. iii. m. s. impfct. from *'afâ* [*'afw/afâ*], to be effaced. See at 4:99, p. 287, n. 8).

5. i. e., the light of guidance and the Qur'ân.

6. مُبِينٌ *mubîn* = all too clear, glaringly obvious, manifest, patent, explicit. See at 4:174, p. 323, n. 6.

7. اتَّبَعَ *ittaba'a* = he followed, obeyed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 4:125, p. 299, n. 9).

8. سَبِيلٌ *subul* (pl.; s. سَبِيلٌ *sabîl*) = ways, paths, roads, means. See *sabîl* at 4:141, p. 308, n. 4.

9. يُخْرِجُ *yukhriju* = he takes or brings out, removes, dislodges, ousts, expels, dispossesses (v. iii. m. s. impfct. from *akharaja*, form IV of *kharaja* [*khurûj*], to go out. See at 2:257, p. 132, n. 13).

10. i. e., of Islâm and salvation, of peace in this world and peace and happiness in the hereafter.

11. i. e., the darknesses of ignorance, unbelief and sins. ظُلُمَاتٌ *ẓulumât* (sing. ظُلْمَةٌ *ẓulmah*) = darkness, gloom. See at 2:258, p. 132, n. 14.

12. i. e., to the light of guidance and faith, of Islâm.

إِلَى صِرَاطٍ a way¹ straight and right.²

مُسْتَقِيمٍ

لَقَدْ كَفَرَ 17. They indeed disbelieve

الَّذِينَ قَالُوا إِنَّ اللَّهَ

هُوَ الْمَسِيحُ He is the Messiah,

ابْنُ مَرْيَمَ son of Maryam."

قُلْ فَمَنْ يَمْلِكُ Say: "Then who can hold³

مِنَ اللَّهِ شَيْئًا against Allah anything

إِنِ ارَادَ if He intends⁴

أَنْ يُهْلِكَ الْمَسِيحَ to destroy⁵ the Messiah,

ابْنُ مَرْيَمَ son of Maryam,

وَأُمُّهُ and his mother

وَمَنْ فِي الْأَرْضِ and whoever is in the earth,

جَمِيعًا all together"⁶

وَلِلَّهِ To Allah belongs

مُلْكُ السَّمَوَاتِ the dominion⁷ of the heavens

وَالْأَرْضِ and the earth

وَمَا بَيْنَهُمَا and all that is between them.

يَخْلُقُ He creates⁸

مَا يَشَاءُ whatever He wills;

وَاللَّهُ عَلَى كُلِّ شَيْءٍ and Allah is over everything

قَدِيرٌ Omnipotent.⁹

1. صِرَاطٍ *ṣirāt* = way, path, road. See at 4:175, p. 323, n. 12; 4:68, p. 271, n. 2; 3:101, p. 195, n. 8; 3:51, p. 176, n. 3 and 1:6, p. 2, n. 3.

2. مُسْتَقِيمٍ *mustaqīm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqāma*, form X of *qāma* [*qawmah/qiyām*], to stand up, to get up. See at 4:175, p. 323, n. 13; 4:68, p. 271, n. 3).

3. يَمْلِكُ *yamliku* = he possesses, holds, dominates, owns, has power (v. iii. m. s. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See *malakat* at 4:36, p. 257, n. 7).

4. ارَادَ *'arāda* = he intended, desired, had in mind (v. iii. m. s. past in form IV of *rāda* [*rawd*], to walk about. See *'aradnā* at 4:62, p. 268, n. 11).

5. يَهْلِكُ *yuhlika(u)* = he destroys, he ruins (v. iii. m. s. impfct. from *'ahlaka*, form IV of *halaka* [*halk/hulk/tahlukah*], to destroy). The last letter takes *fathah* because of the particle *'an* coming before the verb. See at 2:205, p. 99, n. 7).

6. This *'āyah* emphatically asserts that 'Isā (Jesus) Messiah, peace be on him, is not god and that whoever considers him to be so is a *kāfir*, infidel. Allah is the Only Creator, Sustainer, Nourisher and Lord of the entire universe and all that exists, having Supreme Power of life and death over every created being, including 'Isā and his mother. Nothing can avail against His will, and He Alone deserves to be obeyed as Lord and worshipped as such. There is no partner with Him, neither in the matter of creation, nor in Lordship (*rubūbiyah*) nor in the right to be worshipped (*'ulāhiyah*).

7. مُلْكُ *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 3:26, p. 165, n. 2; 2:247, p. 125, n. 1.

8. يَخْلُقُ *yakhluqu* = he creates, brings into being (v. iii. m. s. impfct. from *khalaqa* [*khalq*], to create. See *khuliqa* at 4:28, p. 254, n. 1).

9. i. e., Allah can create, among other things, a man without the instrumentality of a father or mother or both. قَدِيرٌ *qadīr* = Omnipotent, All-Powerful. See at 2:20, p. 11, n. 1.

18. There say the Jews

وَالنَّصَارَى and the Christians:

"نحن أبناء الله

وَأَحِبُّوهُ" We are Allah's sons

قُلْ فَلِمَ

يُعَذِّبُكُم He punishes² you

لِذُنُوبِكُمْ for your sins?"³

بَلْ أَنْتُمْ بَشَرٌ Nay, you are human beings,

مِمَّنْ خَلَقَ of those whom He created.⁴

يَغْفِرُ لِمَن يَشَاءُ He forgives whom He wills

وَيُعَذِّبُ and punishes

مَن يَشَاءُ whom He wills.

وَلِلَّهِ And to Allah belongs

مُلْكُ السَّمَاوَاتِ the dominion of the heavens

وَالْأَرْضِ وَمَا and the earth and all that is

بَيْنَهُمَا between the two;

وَالِإِلَهُ الْمَصِيرُ⁵ and to Him is the destination.

19. O People of the Book,

فَدَجَّاهُكُمْ there has come to you

رَسُولُنَا Our Messenger,

يُبَيِّنُ لَكُمْ making clear⁶ to you,

عَلَى قَعَرٍ⁷ on a pause⁷

after the Messengers,

1. The 'āyah belies the claim made by the Jews and Christians that they were Allah's sons and beloved ones and hence would be preferentially treated by Him. Similarly they claimed that they would not be in hell except for a number of days (see 2:80), that none except the Jews and Christians would be admitted into paradise (see 2:111) and that the Jews were above any guilt in respect of the unscriptured people (see 3:75). Such claims are belied by the Qur'ān and it is emphasized that Allah treats all equally and rewards and punishes one according one's deeds. 'ahibbā' (pl.; s. ḥabīb) = beloved ones, dear ones, friends.

2. يعذب *yu'adhhibu* = he punishes, penalizes, chastises, torments (v. iii. m. s. impfct. from 'adhhabu, form II [ta'dhib] of 'adhaba ['adhb], to impede, to obstruct. See at 3:128, p. 206, n. 7; 2:284, p. 151, n. 6).

3. ذنوب *dhunūb* (pl.; sing. dhanb) = sins, offences, crimes. See at 3:147, p. 212, n. 9.

4. This part of the 'āyah stresses that Jews, Christians, and for that matter any other particular people are part and parcel of mankind as a whole, all being created by Allah. It points out the equality of man before Allah and says that no especial merit attaches to anyone on the ground of race, clime or colour. خلق *khalāqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 4:1, p. 236, n. 3).

5. i. e., everyone, whatever his race and station in the earthly life, will have to return to Allah and render an account of his deeds. مَصِير *maṣīr* = destination, place at which one arrives, destiny, end. See at 4:97, p. 287, n. 2).

6. i. e., making clear Allah's revelations and the rules of conduct (*sharī'ah*). يبين *yubayyinu* = he makes clear, elucidates, explains (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [bayān], to be clear. See at 5:15, p. 336, n. 2).

7. *fatraḥ* (s.; pl. *fatarāt*) = pause, interval of time, intermission.

أَنْ تَقُولُوا lest you should say:

مَا جَاءَنَا " There did not come to us

مِنْ بَشِيرٍ any giver of good tidings,¹

وَلَا نَذِيرٍ nor any warner."²

فَقَدْ جَاءَكُمْ So there has come to you

بَشِيرٌ a giver of good tidings

وَنَذِيرٌ and a warner.

وَاللَّهُ عَلَى كُلِّ شَيْءٍ And Allah is over everything

قَدِيرٌ Omnipotent.³

Section (Ru'û') 4

وَاذْكُرُوا 20. And [recall] when Mûsa

مُوسَى لِقَوْمِهِ said to his people:

يَنْقُورِمْ أَذْكُرُوا " O my people, remember⁴

نِعْمَةَ اللَّهِ عَلَيْكُمْ Allah's grace on you

إِذْ جَعَلَ فِيكُمْ when He made⁵ amongst you

أَنْبِيَاءَ Prophets;

وَجَعَلَكُمْ مُلُوكًا and made you kings

وَأَتَانَكُمْ and gave you

مَا لَمْ يُؤْتِ أَحَدًا what He did not give anyone

مِنَ الْعَالَمِينَ of all the beings.⁶

يَنْقُورِمْ أَذْخُلُوا 21. "O my people, enter⁷

الْأَرْضَ الْمُقَدَّسَةَ the Holy⁸ Land

1. بشير *bashir* (pl. *busharâ*) = conveyer of glad tidings, harbinger of glad tidings, i.e., the tidings of reward and paradise for the believers and doers of good deeds according to the Qur'ân and *sunnah*. Active participle in the scale of *fa'il* form *bashara/bashira* [*bishr/bushr*], to rejoice, to be delighted. See at 2:119, p. 56, n. 9.

2. نذير *nadhîr* (pl. *nudhur*) = warner, i.e., giving warning about punishment and hell for the unbelievers and wrong-doers. Active participle in the scale of *fa'il* from *nadhara* [*nadhîr/nudhûr*], to vow, to pledge. See at 2:119, p. 56, n. 10.

3. This is a reminder that Allah can easily punish the unbeliever and sinner and reward the believer and doer of good deeds. قدير *qadîr* = Omnipotent, All-Powerful. See at 2:20, p. 11, n. 1. See at 5:17, p. 337, n. 9.

4. اذكروا *udhkurû* = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from *dhakara* [*dhikr/tadhkâr*], to remember. See at 5:10, p. 333, n. 5).

5. جعل *ja'ala* = he made, set, put, placed, appointed (v. iii. s. past from *ja'l*, to make, to put. See *ja'alnâ* at 4: 33, p. 254, n.11).

6. i. e., all the beings of the time. عَالَمِينَ *'âlamîn* (acc./gen. of *'âlamûn*; sing. *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 3:108, p. 198, n. 8; 2:131, p. 62, n. 7; 1:2, p. 1, n. 4.

7. ادخلوا *udkhulû* = you (all) enter, go in, join (v. ii. m. pl. imperative from *dakhala* [*dukhûl*], to enter. See at 4:154, p. 313, n. 10; 2:208, p. 100, n. 5).

8. i. e., Bayt al-Maqdis and the surrounding area, Palestine. It is called the Holy Land because it had been the habitat of Prophets and believers. مقدسة *muqaddasah* (f. s.; m. *muqaddas*) = sanctified, sacred, holy, consecrated. Passive participle from *qaddasa*, form II of *qadusa* [*quds/qudus*], to be holy, be pure. See *nuqaddisu* at 2:30, p. 16, n. 9.

الَّتِي كَتَبَ اللَّهُ لَكُمْ which Allah wrote¹ for you;
وَلَا تَرْتَدُّوْا and do not retreat²
عَلَىٰ أَدْبَارِكُمْ turning your backs³
فَنَنْقَلِبُوكُمْ for then you will be reversed⁴
خَسِرِينَ ﴿١٥﴾ as losers.⁵

قَالُوا يَمُوسَىٰ 22. They said; "O Mûsâ,
إِنَّ فِيهَا قَوْمًا surely therein are a people
جَبَّارِينَ of colossal build and might;⁶
وَلَا إِنَّا نَدْخُلُهَا and we shall not enter it
حَتَّىٰ يَخْرُجُوا مِنْهَا until they depart⁷ from it.
فَإِنْ يَخْرُجُوا مِنْهَا So if they depart from it
فَإِنَّا دَاخِلُونَ we will be entering.
﴿١٦﴾

قَالَ رَجُلَانِ 23. There said two men
مِنَ الَّذِينَ يَخَافُونَ of those who feared,⁸
أَنْعَمَ اللَّهُ عَلَيْهِمَا whom Allah had graced⁹ on:
أَدْخُلُوا عَلَيْهِمُ الْبَابَ "Go in on them at the gate;
فَإِذَا دَخَلْتُمُوهُ if you make an entry into it
فَأَنْتُمْ غَالِبُونَ you will be victorious.¹⁰
وَعَلَى اللَّهِ فَتَوَكَّلُوا And upon Allah you rely,
إِنْ كُنْتُمْ مُؤْمِنِينَ if you are believers.
﴿١٧﴾

قَالُوا يَمُوسَىٰ 24. They said: "O Mûsâ,

1. i. e., Allah sanctioned through the Prophet Ya'qûb, peace be on him. كَتَبَ *katalaba* = he wrote, ordained, made obligatory, imposed (v. iii. m. s. past from *katb* /*kitābah*, to write. See *kutiba* at 4:77, p. 274, n. 10).

2. لا تَرْتَدُّوْا *lā tartaddû* = you (all) do not fall back, do not retreat (v. ii. m. pl. imperative [prohibition] from *irtadda*, form VIII of *radda* [radd], to send back. See *ruddû* at 4:91, p. 282, n. 5).

3. أَدْبَارُ *'adbār* (pl.; sing. *dubr/dubur*) = backs, backsides, rear parts. See at 4:47, p. 262, n. 7.

4. تَنْقَلِبُوا *tanqalibû(na)* = you be turned round, turned back, turned about, reversed (v. ii. m. pl. impfct. from *inqalaba*, form VII of *qalaba* [qalb], to turn, to turn about. The terminal *nûn* is dropped for the verb comes as conclusion of a conditional clause. See at 3:149, p. 213, n. 3).

5. On Allah's instruction Prophet Mûsâ, peace be on him, asked the Children of Isrâ'îl to fight the unbelieving people who had occupied Byt al-Maqdis and to reoccupy it, but they were afraid of the powerful occupiers and refused to fight them, as mentioned in the next *'āyah*. خَاسِرِينَ

khāsirîn (acc./gen. of *khāsirân*, sing. *khāsir*) = losers, those in loss, those that incur loss (active participle from *khasara* [khusr /*khasâr* /*khasârah* /*khusrân*] to lose. See at 3:149, p. 213, n. 5).

6. جَبَّارِينَ *jabbârîn* (pl. acc./gen. of *jabbârân*; s. *jabbâar*) = those of colossal build and might, of overwhelming power. Active participle in the scale of *fu'āl* from *jabura* [*jabr/jubûr*], to force, to compel, to restore).

7. يَخْرُجُوا *yakhrujû(na)* = they go out, leave, depart (v. iii. m. pl. impfct. The terminal *nûn* is dropped because of a hidden *'un* in *hattâ* coming before the verb. See *'akhrij* at 4:75, p. 273, n. 5).

8. i. e. feared Allah. يَخَافُونَ *yakhâfûna* = they fear, are afraid of (v. iii. m. pl., impfct form *khâfa* [khawf], to fear. See *yakhâfâ* at 2:229, p. 113, n. 1).

9. i. e., graced with the quality of piety and obedience. أَنْعَمَ *'an'ama* = he graced, favoured (v. iii. m. s. past from *na'ama* [*na'mah/ man'am*], to be in ease. See at 4:72, p. 272, n. 6).

10. غَالِبُونَ *ghâlibûn* (pl.; s. *ghâlib*) = victorious, conquerors, dominant (active participle from *ghalaba* [ghalb/ghalbah], to subdue, to conquer. See *yaghlib* at 4:74, p. 273, n. 3).

إِنَّا لَنَنۡدۡخُلُهُۥا۟ أَبَدًا we will not enter it ever
مَا دَامُوا۟ فِيهَا as long as they are¹ in there.

فَاذۡهَبِ أَنتَ وَرَبُّكَ So, go you and your Lord
فَقَاتِلَا and fight;²

إِنَّا هُنَا قَاعِدُونَ we here do remain seated."³



قَالَ رَبِّ 25. He said: "My Lord,
إِنِّي لَا أَمۡلِكُ indeed I have no power⁴
إِلَّا نَفۡسِي except over myself
وَأَخِي and my brother.

فَا۟فۡرُقۡ بَيْنَنَا So divide⁵ between us
وَبَيْنَ الْقَوۡمِ and the people

الۡفٰسِقِينَ insolently disobedient.

قَالَ 26. He [Allah] said:

فَإِنۡهَا "Then it [the land] shall be

مُحَرَّمَةٌ عَلَيْهِمۡ forbidden⁶ to them

أَرْبَعِينَ سَنَةً for forty years,

يَتَّبِعُونَ فِي الْأَرْضِ they wandering⁷ in the earth.

فَلَا تَأۡسَ عَلَى So do not be sad⁸ over

الْقَوۡمِ الْفٰسِقِينَ the sinful people."



Section (Rukū') 5

وَاتْلُ عَلَيْهِمۡ 27. And recite⁹ upon them

1. *mā dāmū* = as long as they were, as long as they remained (v. iii. m. pl. past from *dāma* [dāwm], to last, to continue).

2. The Israelites were so much defiant and disobedient that they not only refused to obey the orders of their Prophet but even asked him to go with his Lord (Allah) to fight against the occupiers of the Holy land. قَاتِلَا *qātīlā* = you two fight, wage war (v. ii. m. dual, imperative from *qātala*, form III of *qatl* [qatl], to kill. See *qātīl* at 4:84, p. 278, n. 5).

3. قَاعِدُونَ *qā'idūn* (pl.; s. *qā'id*) = the seating, seated, inactive ones (act. participle from *qa'ada* [qu'ūd], to sit down. See at 4:95, p. 285, n. 4).

4. أَمَلِكُ *'amlīku* = I own, possess, have power over (v. i. s. impfct. from *malaka* [malk/mulk/milk], to take in possession. See *yamlīku* at 5:17, p. 337, n. 3).

5. i.e., Mūsā prayed to be separated and dissociated from his sinful followers. اَفۡرُق *ufrūq* = separate, divide, dissociate, distinguish (v. ii. m. s. imperative from *faraqa* [farq/furqān], separate. See *yufarriqu* at 4:152, p. 312, n. 3).

6. مُحَرَّمَةٌ *muḥarramah* (f. s., pl. *muḥarramāt*; m. *muḥarram*) = forbidden, prohibited, interdicted (passive participle from *ḥarrama*, form II of *ḥaruma/ḥarima*, to be prohibited. See *ḥarramnā* at 4:160, p. 316, n. 4).

7. يَتَّبِعُونَ *yatīhūna* = they wander about, move about bewildered (v. iii. m. pl. impfct. from *tāha* [tīh], to wander about, to get lost).

8. لَا تَأۡسَ *lā ta'sa* = do not be sad, do not grieve (v. ii. m. s. imperative [prohibition] from *ya'isa* [ya's/ya'āsah], to give up hope).

9. اَتْلُ *utlu* = recite, read aloud (v. ii. m. s. imperative from *talā* [tilāwah], to recite. See *yutlā* at 5:1, p. 325, n. 6).

نَبَأُ the intelligence¹
 ابْنَيْ آدَمَ of the two sons of Adam
 بِالْحَقِّ in truth.
 إِذْ قَرَّبَا قُرْبَانًا Lo, they offered² a sacrifice³
 فَتَقَبَّلَ but it was accepted⁴
 مِنْ أَحَدِهِمَا وَلَمْ of one of the two and it was
 يُقَبَّلَ مِنَ الْآخَرِ not accepted⁵ of the other.
 قَالَ لَا قُلْتُكَ He⁶ said: "I will kill you".
 قَالَ إِنَّمَا يَقْبَلُ اللَّهُ He⁷ said: "Allah but accepts
 مِنَ الْمُتَّقِينَ of the godfearing."⁸

28. "Even if you stretch out"
 لِيَنبِطَ towards me your hand
 لِيَقْتُلَنِي to kill me,
 مَا أَنَا بِبَاسِطٍ I am not going to stretch out
 يَدِي إِلَيْكَ my hand towards you
 لَأَقْتُلَنَّكَ to kill you;
 إِنِّي أَخَافُ اللَّهَ, I fear Allah,
 رَبِّ الْعَالَمِينَ the Lord of all beings."¹⁰

29. "I wish that you be laden"¹¹
 بِإِثْمِي وَإِثْمِكَ with my sin and your sin
 فَتَكُونُ and thus be
 مِنْ أَصْحَابِ النَّارِ of the inmates of the fire;

1. The reference here is to the story of the two sons of Âdam, (peace be on him). Qâbil and Hâbil and how the former killed the latter and thus committed a grave sin and became an object of Allh's punishment. نَبَأُ *naba'* (s.; pl. *'unbâ'*) = news, tidings, intelligence. See *'unabbi'u* at 5:14, p. 336, n. 1.

2. قَرَّبَا *qarrabâ* = they (two) offered up, presented (v. iii. m. dual, past in form II of *qariba* [*qurb/maqrabah*], to get close, to come near.

3. قُرْبَانِ *qurbân* (s.; pl. قَرَابِينَ *qarâbîn*) = sacrifice, offering. See at 3:183, p. 227, n. 11.

4. تَقَبَّلَ *tuqabbila* = he or it was accepted, received, granted (v. iii. m. s. past passive in form V of *qabila* [*qabûl/qubûl*], to accept. See *taqabbala* at 3:37, p. 169, n. 8).

5. يَقْبَلُ *yutaqabbal(u)* = he or it is accepted, received, granted (v. iii. m. s. impfct. passive from *taqabbala*, form V of *qabila*. The last letter is vowelless because of the particle *lam* coming before the verb).

6. i. e., the brother whose offering was not accepted.

7. i. e., the brother whose offering was accepted.

8. مُتَّقِينَ *muttaqîn* (acc./gen. of *muttaqûn*, sing. *muttaqîn*) = those who are on their guard, godfearing. Active participle from *ittaqa*, form VIII of *waqa* [*waqy/ wiqâyah*], to guard, to protect. See at 3:115, p. 201, n. 5).

9. *basat-ta* = you stretched, spread out (v. ii. m. s. past from *basata* [*basat*], to spread. See *yabsutu* at 5:11, p. 333, n. 7).

10. عَالَمِينَ *'âlamîn* (acc./gen. of عَالَمُونَ *'âlamûn*; sing. عَالَم *'âlam*, i.e., any being or object that points to its Creator. sing. *'âlam*) = all beings, creatures. See at 5:19, p. 339, n. 6).

11. تَبَوُّأَ *tabû'a(u)* = you bear, incur the burden, be laden with (v. ii. m. s. impfct. from *bâ'a* [*baw*], to return. The last letter takes *fathah* because of the particle *'an* coming before the verb. See *bâ'a* at 3:162, p. 219, n. 8).

وَذَلِكَ جَزَاءُ

الظَّالِمِينَ of the wrong-doers."¹

فَطَوَّعَتْ لَهُ نَفْسُهُ 30. But his ego allowed²

قَتَلَ أَخِيهِ him to kill his brother;

فَقَتَلَهُ so he killed him.

فَأَصْبَحَ Thus he became³

مِنَ الْخَاسِرِينَ of those in loss.⁴

فَبَعَثَ اللَّهُ غُرَابًا 31. Then Allah sent⁵ a raven⁶

يَبْحَثُ فِي الْأَرْضِ scratching⁷ into the earth

لِيُرِيَهُ كَيْفَ يُورَى to show him how to hide⁸

سَوْءَ أَخِيهِ the shame⁹ of his brother.

قَالَ يَوَيْلَاَ He said: "Woe to me;

أَعَجَزْتُ أَنْ أَكُونَ Am I unable¹⁰ to be

مِثْلَ هَذَا الْغُرَابِ like this raven

فَأَوْرَى and so to cover up¹¹

سَوْءَ أَخِي the shame of my brother?"

فَأَصْبَحَ Thus he became

مِنَ النَّادِمِينَ of the repentants.¹²

مِنْ أَجْلِ ذَلِكَ 32. On account of that¹³

كَتَبْنَا عَلَى We ordained on the

بَنِي إِسْرَءِيلَ Children of Isrâ'îl

1. ظالِمِينَ *ẓālimîn* (acc./gen. of *ẓālimûn*, sing. *ẓālim*) = transgressors, wrong-doers, unjust persons. Active participle of *zalama* [*zulm*], to transgress, do wrong. See at 3:86, p. 190, n. 3).

2. طَوَّعَتْ *ṭawwa'at* = she or it allowed, made it feasible, permitted, rendered obedient (v. iii. f. s. past in form II of *ṭā'a* [*ṭaw'*], to obey. See *ṭaṭawwa'a* at 2:184, p. 87, n. 8).

3. أَصْبَحَ *'aṣbaḥa* = he became, became in the morning (v. ii. m. s. past in form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See *'aṣbaḥtum* at 3:103, p. 196, n. 9).

4. خَاسِرِينَ *khâsirîn* (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss, those that incur loss (active participle from *khasara* [*khusr* / *khasâr* / *khasârah* / *khusrân*], to lose. See at 5:22, p. 340, n. 5).

5. بَعَثَ *ba'atha* = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'th*, to send, to raise. See at 3:164, p. 220, n. 2).

6. غُرَابَ *ghurâb* (s.; pl. *ghirbân* / *aghrib* / *aghribah*) = raven, crow.

7. يَبْحَثُ *yab-ḥaṭhu* = he searches, explores, looks into [here scratches] (v. iii. m. s. impfct. from *baḥatha* [*baḥṭh*], to look, to search).

8. يُورَى *yuwârî* = he hides, conceals, secretes, covers up (v. iii. m. s. impfct. in form III of *warâ* [*wary*], to kindle).

9. سَوْءَ *saw'ah* (s.; pl. *saw'ât*) = shame, disgrace, disgraceful act.

10. عَجَزْتُ *'ajiztu* = I was unable, became incapable (v. i. past from *'ajaza* [*ajz*], to be unable, weak).

11. أَوْرَى *'uwârîya(rî)* = I conceal, hide, secrete, cover up (v. i. impfct. from *warâ*. The last letter takes *fathah* because of a hidden 'an in *fâ* (*fâ* of causality) coming before the verb. See n. 8 above).

12. نَادِمِينَ *nâdimîn* (acc./gen. of *nâdimûn*; s. *nâdim*) = repentant, remorseful (active participle from *nadima* (*nadam* / *nadâmah*), to repent).

13. i. e., on account of murder being a grave sin and crime.

أَنَّهُم مِّن قَتَلَ نَفْسًا that whoever kills a life¹
 بَعِيرٍ نَّفْسٍ other than for a life
 أَوْ فَسَادٍ or for mischief-making²
 فِي الْأَرْضِ in the land,
 فَكَأَنَّمَا قَتَلَ then as if he killed
 النَّاسَ جَمِيعًا mankind as a whole;
 وَمَنْ أَحْيَاهَا and whoever saves it,³
 فَكَأَنَّمَا أَحْيَا then as if he saves the life of
 النَّاسَ جَمِيعًا mankind as a whole.
 وَلَقَدْ جَاءَتْهُمْ And there indeed had come
 رُسُلُنَا to them Our Messengers
 بِالْبَيِّنَاتِ with the clear evidences.⁴
 ثُمَّ إِن كَثِيرًا مِّنْهُمْ Even then many of them
 بَعَدُوا لَكَ فِي الْأَرْضِ after that were in the earth
 لَمُسْرِفُونَ indeed committing excesses.⁵



33. Verily the punishment⁶
 الَّذِينَ of those who
 يُحَارِبُونَ war⁷ against
 اللَّهَ وَرَسُولَهُ Allah and His Messenger
 وَيَسْعَوْنَ فِي الْأَرْضِ and strive⁸ in the earth
 فَسَادًا making mischief⁹
 أَن يُقْتَلُوا is that they be executed¹⁰

1. *nafs* (s.; pl. *nufûs*/*'anfus*) = living being, person, individual, nature, self. See '*anfus*' at 4:1, p. 236, n. 4.

2. *fasâd* = mischief-making, decay, corruption, depravity. See at 2:205, p. 99, n. 10.

3. i. e., the life of an individual. *'ahyâ* = he gave life, revived, saved life, (v. iii. m. s. past in form IV of *hayiya* [*hayah*], to live. See at 2:243, p. 122, n. 10).

4. *bayyinât* (pl.; sing. *bayyinah*) = clear signs, indisputable evidences. see at 4:153, p. 313, n. 5).

5. *musrifûn* (pl; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful. Active participle from '*asrafa*', form IV of *sarafa/sarifa* [*sarf*//*saraf*], to corrode, to spoil, to neglect. See '*israf*' at 4:6, p. 239, n. 3).

6. *jazâ'* = requital, recompense, reward, return, punishment, penalty. See at 3:87, p. 190, n. 4.

7. i. e., defy and disobey the injunctions and prohibitions of Allah and His Messenger or turn hostile to and wage war against the Messenger of Allah. *yuhâribûna* = they war, wage war, fight (v. iii. m. pl. impfct. from *hâraaba*, form III of *hariba* [*harab*], to be angry, furious. See *harb* at 2:279, p. 146, n. 2).

8. *yas'awna* = they move quickly, strive, endeavour (v. iii. m. pl. impfct. from *sa'a* [*sa'y*], to move quickly. See *sa'a* at 2:205, p. 99, n. 5).

9. i. e., by causing bloodshed and committing crimes.

10. *yugattalû(na)* = they are killed, executed (v. iii. m. pl. impfct. passive from *qattala*, form II of *qatala* [*qatl*], to kill. The terminal *nûn* is dropped because of the particle '*an*' coming before the verb. See *qâtîlâ* at 5:24, p. 341, n. 2).

أَوْ يُصَلَّبُوا or be crucified¹
 أَوْ تُقَطَّعَ or there be cut off²
 أَيْدِيهِمْ their hands
 وَأَرْجُلُهُمْ مِنْ خِلَافٍ and legs on opposite sides³
 أَوْ يُنْفَوْنَ or they be exiled⁴
 مِنَ الْأَرْضِ from the land.
 ذَلِكَ لَهُمْ That is for them
 خِزْيٌ فِي الدُّنْيَا the disgrace⁵ in the world;
 وَلَهُمْ and they will have
 فِي الْآخِرَةِ in the hereafter
 عَذَابٌ عَظِيمٌ a punishment very grave.⁶

إِلَّا الَّذِينَ 34. Except for those who
 تَابُوا مِنْ قَبْلِ أَنْ repent⁷ before that
 تَقْدِرُوا عَلَيْهِمْ you gain mastery⁸ over them.
 فَاعْلَمُوا أَنَّ اللَّهَ
 عَفُورٌ Most Forgiving,
 رَحِيمٌ Most Merciful.

Section (Rukû') 6

يَا أَيُّهَا الَّذِينَ
 آمَنُوا 35. O you who believe,
 اتَّقُوا اللَّهَ beware⁹ of Allah
 وَابْتَغُوا إِلَيْهِ and seek¹⁰ towards Him
 الْوَسِيلَةَ the means of approach;¹¹

1. يصلبوا *yuṣallabû(na)* = the are crucified (v. iii. m. pl. impfct. passive from *ṣallaba*, form II of *ṣalaba* [*ṣalb*], to crucify. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb which is governed by 'an).
2. تقطع *tuqatta'a(u)* = she or it is cut off, severed (v. iii. f. s. impfct. passive from *qatta'a*, form II of *qata'a* [*qaṭ'*], to cut. The final letter takes *fathah* because of the reason stated at n. 1 above. See *taqatta'a* at 2:166, p. 78, n. 8).
3. من خلاف *min khilâf* = on opposite sides, alternately.
4. ينفون *yunfaw(na)* = they are exiled, banished, deported, expatriated (v. iii. m. pl. impfct. passive from *nafa* [*nafy*], to banish, to exile. The terminal *nûn* is dropped because of the reason stated at n. 1. above).
5. خزي *khizy* = disgrace, ignominy, humiliation. See at 2:114, p. 54, n. 13.
6. عظيم *'aẓîm* = great, magnificent, splendid, stupendous, grand, huge, immense, enormous, tremendous, grave. See at 4:162, p. 317, n. 5).
7. تابوا *tâbû* = they returned, turned to (v. iii. m. pl. past from *tâba* [*tawb/tawbah / matâb*]. Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See *tâba* at 2:187, p. 89, n. 8).
8. تقدرُوا *taqdirû[na]* = you (all) gain power, gain mastery, are able, are capable (v. ii. m. pl. impfct. from *qadara / qadira* [*qudrah/ maqdurah/ maqdarah/ qadar*], to have power, to be master. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See *yaqdirûna* at 2:264, p. 138, n. 9).
9. اتقوا *ittaqu* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 5:11, p. 333, n. 9).
10. ابتغوا *ibtaghû* = you (all) seek, desire, aspire after, strive for (v. ii. m. pl. imperative from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek).
11. وسيلة *wasilah* (s.; pl. *wasâ'il*) = means, means of approach, device, medium.

وَجَاهِدُوا فِي سَبِيلِهِ and fight¹ in His way²

لَعَلَّكُمْ that you may

تَفْلِحُوا attain success.³

إِنَّ الَّذِينَ كَفَرُوا 36. Those who disbelieve,

لَوْ أَنَّهُمْ even if they had

مَا فِي الْأَرْضِ whatever is in the earth

جَمِيعًا in toto,

وَمِثْلَهُ مَعَهُ and its equivalent⁴ with it,

يَقْتَدُوا to ransom themselves⁵

بِهِ therewith

مِنْ عَذَابٍ from the punishment

يَوْمَ الْقِيَمَةِ of the Day of Judgement,

مَا تُقْبَلُ it will not be accepted⁶

مِنْهُمْ of them;

وَلَهُمْ and they will have

عَذَابٌ أَلِيمٌ a punishment very painful.⁷

يُرِيدُونَ 37. They will intend⁸

أَن يَخْرُجُوا مِنَ النَّارِ to come out⁹ of the fire

وَمَا هُمْ بِخَارِجِينَ but they shall not get out¹⁰

مِنْهَا of it; and they will have

عَذَابٌ مُّقِيمٌ an abiding¹¹ punishment.

1. جاهدوا *jāhidû* = you (all) fight, struggle hard, strive (v. ii. m. pl. imperative from *jāhada*, form III of *jahada* [*juhda*], to strive. See *jāhadû* at 3:142, n. 8).

2. i. e., for making the word of Allah prevail. سبيل *sabîl* (pl. *subul/asbilah*) = way, path, road, means. See at 4:141, p. 73, n. 4.

3. تفلحوا *tuflihûna* = you (all) succeed, prosper (v. ii. m. pl. impfct. from *'aflaha*, form IV of *falaha* [*fah*], to split. See at 3:200, p. 235, n. 5).

4. i. e., if the unbeliever had all the wealth and resources of the earth and an equivalent of that and if he offered that to redeem himself on the Day of Judgement. مثل *mithl* (s.; pl. أمثال *'amthâl*) = like, equivalent. See at 4:10, p. 241, n. 2.

5. يفتدوا *yaftadû(na)* = they (all) ransom themselves, redeem themselves, sacrifice (v. iii. m. pl. impfct. from *iftadû*, form VIII of *fadâ* [*fidan/ fidâ*], to redeem, to ransom, to sacrifice. The terminal *nûn* is dropped because of an implied *'an* in *li* (*lâm* of motivation) coming before the verb. See *iftadû* at 3:91, p. 191, n. 6).

6. تقبل *tuqubbila* = he or it was accepted, received, granted (v. iii. m. s. past passive in form V of *qabila* [*qabûl/qubûl*], to accept. See at 5:27, p. 342, n. 4).

7. أليم *'alîm* = agonizing, anguishing, very painful. See at 5:33, p. 345, n. 6; 4:173, p. 322, n. 11; 4:161, p. 316, n. 13.

8. يريدون *yuridûna* = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 4:150, p. 311, n. 5).

9. يخرجوا *yakhrujû(na)* = they go out, leave, depart (v. iii. m. pl. impfct. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 5:22, p. 340, n. 7).

10. خارجين *khârijîn* (accusative /genitive of *khârijân*, sing. *khârij*) = those going out, leaving. Active participle from *kharaja* [*khurûj*], to go out, to leave. See at 2:167, p. 79, n. 5.

11. مقِيم *muqîm* = abiding, lasting, persistent, enduring, lingering, permanent, resident, he who sets up (active participle from *'aqâma*, form IV of *qâma* [*qiyâm/qawmah*], to get up. See *muqîmîn* at 4:162, p. 317, n. 3).

وَالسَّارِقُ 38. The male thief¹ and the
وَالسَّارِقَةُ female thief,

فَأَقْطَعُوا أَيْدِيَهُمَا cut off² the hands of the two,
جَزَاءً as penalty³

بِمَا كَسَبُوا for what they have earned⁴ –

نَكَالًا an exemplary punishment⁵

مِّنَ اللَّهِ from Allah.

وَاللَّهُ عَزِيزٌ And Allah is All-Mighty,

حَكِيمٌ All-Wise.⁶

مَنْ تَابَ 39. But whoever repents⁷

مِّنْ بَعْدِ ظُلْمِهِ after his transgression⁸

وَأَصْلَحَ and reforms,⁹

فَإِنَّ اللَّهَ يَتُوبُ Allah turns in forgiveness¹⁰

عَلَيْهِ to him.

إِنَّ اللَّهَ عَفُورٌ Allah is Most Forgiving;

رَحِيمٌ Most Merciful.

أَلَمْ تَعْلَمْ 40. Do you not know

أَنَّ اللَّهَ that Allah,

لَهُ مُلْكُ to Him belongs the dominion

وَالسَّمَوَاتِ وَالْأَرْضِ of the heavens and the earth?

يُعَذِّبُ مَنْ يَشَاءُ He punishes¹¹ whom He wills

1. سارق *sâriq* (m. s.; pl. *sâriqûn*, *saraqah*, *surrâq*; f. *sâriqah*, pl. *sawâriq*) = thief, stealer. Active participle from *saraq* [*saraq/ sariq/ saraqah/ sariqah/surqân*], to steal).

2. اقطعوا *iqṭa'û* = you (all) cut off, cut, sever, chop off (v. ii. m. pl. imperative from *qat'a'a* [*qat'*], to cut. See *yaqṭa'a* at 3:127, p. 206, n. 1).

3. جزاء *jazâ'* = requital, recompense, reward, return, punishment, penalty. See at 5:33, p. 344, n. 6.

4. كسبوا *kasabâ* = they (two) earned, acquired, gained (v. iii. m. dual, past from *kasaba* [*kasb*] to gain. See *kasabû* at 4:88, p. 280, n. 5).

5. نكال *nakâl* = exemplary punishment, warning example, warning. See at 2:66, p. 31, n. 8.

6. i. e., the prescription of this exemplary punishment is from Allah's Supreme Wisdom.

7. تاب *tâba* = he returned, turned to, repented (v. iii. m. s. past [from *tawb*, *tawbah* / *matâb*]). Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 2:187, p. 89, n. 8.

8. ظلم *ẓulm* = injustice, wrong, transgression, oppression. See *yazlim* at 4:160, p. 316, n. 2.

9. i. e., reforms his conduct and deeds. أصلح *'aṣlah* = he reformed, made amends, set right, settled, adjusted (v. iii. m. s. past in form IV of *ṣalaha* [*ṣalâh/ṣulûh/ maṣlahah*], to be good, proper. See at 2:182, p. 86, n. 7).

10. يتوب *yatûbu* = he forgives, he turns to, he returns (v. iii. m. s. imperative [from *tâba* [*tawb*, *tawbah* / *matâb*], to turn. See n. 7 above and at 4:26, p. 252, n. 7).

11. يعذب *yu'adhhibu* = he punishes, penalizes, chastises, torments (v. iii. m. s. impfct. from *'adhhabu*, form II [*adhib*] of *'adhaba* [*'adhb*], to impede, to obstruct. See at 5:18, p. 338, n. 2; 3:128, p. 206, n. 7; 2:284, p. 151, n. 6).

وَيَغْفِرُ لِمَن يَشَاءُ and forgives¹ whom He wills;

وَاللَّهُ عَلَى كُلِّ and Allah is over everything

شَيْءٍ قَدِيرٌ All-Powerful.

يَا أَيُّهَا الرَّسُولُ 41. O you the Messenger,

لَا يَحْزَنَكَ let there not grieve² you

الَّذِينَ يُسْرِعُونَ those who rush³

فِي الْكُفْرِ into disbelief –

مِنَ الَّذِينَ قَالُوا

"We believe"

بِأَفْوَاهِهِمْ with their mouths⁴ while

لَمْ تُؤْمِنْ قُلُوبُهُمْ their hearts do not believe,⁵

وَمِنَ الَّذِينَ هَادُوا –

سَمْعُونَ lending ready ear⁶

لِلْكَذِبِ to the lie,

سَمْعُونَ lending ready ear

لِقَوْمٍ آخَرِينَ to another people

لَمْ يَأْتُوا who did not come to you.⁷

يُحَرِّفُونَ الْكَلِمَ مِنْ They distort⁸ the words

بَعْدَ مَوَاضِعِهِ after their settings,⁹

يَقُولُونَ إِنِ أُوتِيتُمْ saying: "If you are given

هَذَا فَخُذُوهُ this take it,¹⁰

وَإِن لَّمْ تُؤْتَوْهُ and if you are not given it,

فَاحْذَرُوا be cautious!"¹¹

1. يغفر *yaghfira(u)* = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr* /*maghfirah* /*ghufrân*], to forgive. See at 4:168, p. 319, n. 10).

2. لا يحزن *lâ yahzun(u)* = let he or it not grieve, sadden (v. iii. m. s. imperative [prohibition] from *hazana* [*hazan/huzn*]). The last letter is vowelless because of the *lâ* of prohibition coming before the verb. See *yahzanûna* at 3:170, p. 222, n. 14).

3. يسارعون *yusârî'ûna* = they rush, make haste, dash, hurry (v. iii. m. pl. impfct. from *sâra'a*, form III of *saru'a* [*sira* /*sara* /*sur'ah*], to be quick. See at 3:176, p. 224, n. 10).

4. أفواه *'afwâh* (pl.; sing. فُوهة *fūhah*) = mouths, vents. See at 3:167, p. 221, n. 8.

5. The reference is to the attitude and conduct of the hypocrites, particularly those at the time of the Prophet, peace and blessings of Allah be on him, and to the Jews.

6. سامعون *sammâ'ûn* (pl.; s. *sammâ'*) = ready listeners, those who eagerly hear, those who lend ready ear (act. participle in the intensive form of *fa'al* from *sami'a* [*sam* /*sumâ'* /*sumâ'ah* /*musma'*], to hear).

7. i. e., the arrogant Jewish leaders and rabbis who, out of pride, did not come to the Prophet, peace and blessings of Allah be on him, and misled their people by telling lies about him, denying his Prophethood and by distorting their own scripture.

8. يحررفون *yuharrifûna* = they distort, dislocate, pervert, deflect, twist, corrupt, misconstrue, alter (v. iii. m. pl. impfct. from *harrafu*, form II of *harafa* [*harf*], to deflect, to change. See at 5:13, p. 335, n. 2).

9. i. e., after the setting of their proper contexts and meanings. مواضع *mawâḍi'* (pl.; s. موضع *mawḍi'*) = settings, positions, places, sites, passages (in a book). See at 5:13, p. 335, n. 3.

10. i. e., those Jewish leaders and rabbis asked their people to accept only what was in conformity with the distortion and misinterpretation made by them (the rabbis).

11. احذروا *iḥdharû* = you (all) beware, be on the alert, be cautious (v. ii. m. pl. imperative from *hadhira* [*hidhr/hadhar*], to be cautious. See *hadhar* at 2:19, p. 10, n. 11).

وَمَنْ And anyone whom
يُرِيدُ اللَّهُ فِتْنَتَهُ، Allah intends¹ the trial² of,
فَلَنْ تَمْلِكَ لَهُ you can never avail³ him
مِنْ اللَّهِ شَيْئًا as against Allah in any way.
أُولَئِكَ الَّذِينَ Such ones are they whom
لَمْ يَرِدْ اللَّهُ Allah did not intend
أَنْ يُطَهِّرَ قُلُوبَهُمْ to purify⁴ their hearts.
هُمْ فِي الدُّنْيَا They will have in the world
خِزْيٌ disgrace;⁵
وَلَهُمْ and they will have
فِي الْآخِرَةِ in the hereafter
عَذَابٌ عَظِيمٌ a grave⁶ punishment.
سَمْعُونَ 42. Ready listeners⁷
لِلْكَذِبِ to the lie,
أَكَلُونَ hearty consumers⁸ of
لِلْشَّحْتِ the forbidden thing.⁹
فَإِنْ جَاءُوكَ So if they come to you,¹⁰
فَأَحْكَمْ بَيْنَهُمْ adjudicate¹¹ between them
أَوْ أَعْرِضْ عَنْهُمْ or refrain¹² from them.
وَإِنْ تُعْرِضْ عَنْهُمْ If you refrain from them,
فَكَانَ يَصْرُوكَ they can never harm¹³ you
شَيْئًا whatever;

1. يرد *yurid* (*yuridu*) = he intends, desires, has in mind (v. iii. m. s. impfct. form *'arâda*, form IV from *râda* [*rawd*], to walk about. The final letter is vowelless and so the medial *yâ* is dropped because the verb is in a conditional clause [preceded by *man*]. See at 3:145, p. 211, n. 10).

2. فتنه *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord. See at 4:91, p. 282, n. 6).

3. تملك *tamlika(u)* = you possess, hold, dominate, own, have power (v. ii. m. s. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. The last letter takes *fathah* because of the particle *lan* coming before the verb. See *yamliku* at 5:17, p. 337, n. 3).

4. يطهر *yutahhira(u)* = he purifies, cleanses (v. iii. m. s. impfct. from *tahhara*, form II of *tahara/tahura* [*tahr/tahârah*], to be clean. The last letter takes *fathah* because of the particle *'an* coming before the verb. See at 5:6, p. 331, n. 9).

5. خزي *khizy* = disgrace, ignominy, humiliation. See at 5:33, p. 345, n. 15.

6. عظيم *'azîm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 4:162, p. 317, n. 5).

7. i. e., they are ready listeners, etc..

8. أكلون *'akkâlûn* (pl.; s. *'akkâl*) = hearty consumers, voracious eaters (active participle in the intensive form of *fa'âl* from *'akala* [*'akl/ma'kal*], to eat. See *lâ ta'kulû* at 4:29, p. 253, n. 3).

9. شئت *suht* (s.; pl. *ashât*) = forbidden thing, unlawful and ill-gotten property.

10. i. e., for judgement and decision.

11. احكم *uhkum* = judge, adjudicate, give decision (v. ii. m. s. imperative from *hakama* [*hukm*], to pass judgement. See *tahkuma* at 4:105, p. 291, n. 11).

12. أعرض *'a'rid* = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa*, form IV of *'arada* [*'arḍa*], to be wide, to become visible. See at 4: 81, p. 277, n. 5).

13. يضرؤا *yaḍurrâ(na)* = they harm, injure, damage, hurt (v. iii. m. pl. impfct. from *ḍarra* [*ḍarr*], to harm. The terminal *nûn* is dropped for the particle *lan* coming before the verb. See at 3:177, p. 225, n. 2).

وَأِنْ حَكَمْتَ and if you do adjudicate,¹

فَأَحْكُم بَيْنَهُمْ adjudicate between them

بِالْقِسْطِ with equity.²

إِنَّ اللَّهَ يُحِبُّ Verily Allah loves

الْمُقْسِطِينَ the doers of justice.³

وَكَيْفَ 43. And how can

يُحْكُمُونَكَ they make you judge⁴

وَعِنْدَهُمْ while there is with them

الْتَّوْرَةَ فِيهَا the *Tawrâh* wherein

حُكْمُ اللَّهِ is the decree of Allah,

ثُمَّ يَتَوَلَّوْنَ yet they turn away⁵

مِنْ بَعْدِ ذَلِكَ after that?

وَمَا أُولَٰئِكَ And they are not

بِالْمُؤْمِنِينَ the believing ones.⁶

Section (Rukû') 7

إِنَّا أَنْزَلْنَا 44. Indeed We sent down

الْتَّوْرَةَ فِيهَا the *Tawrâh* wherein

هُدًى وَنُورٌ is guidance⁷ and light.⁸

يَحْكُمُ بِهَا By it there gave judgement

النَّبِيِّينَ الَّذِينَ the Prophets⁹ who

أَسْلَمُوا surrendered¹⁰ [to Allah]

1. حَكَمْتَ *hakamta* = you adjudicated, passed judgement, gave decision (v. ii. m. s. past from *hakama* [*hukm*], to pass judgement. See *uhkum* at 5:42, p. 349, n. 11).

2. قِسْطٌ *qist* = justice, equity, fairness. See at 5:8, p. 332, n. 5; 4:135, p. 304, n. 2.

3. مُقْسِطِينَ *muqsitîn* = just, equitable, doers of justice (active participle from '*aqsata*, form IV of *qasata* [*qast/qist/qusât*], to act justly. See *tuqsitû* at 4:3, p. 237, n. 6).

4. يُحْكُمُونَكَ *yuhakkimûna* = they make judge, appoint as ruler (v. iii. m. pl. impfct. from *hakama*, form II of *hakama* [*hukm*], to pass judgement, See *hakamta* at n. 1 above).

5. i. e., they turn away from the judgment of the Prophet, peace and blessings of Allah be on him, even though it is in conformity with Allah's decree in the *Tawrâh*, which they professed to believe in and in which they interpolated other things. يَتَوَلَّوْنَ *yatawallawna* = they turn away, desist, refrain (v. iii. m. pl. impfct. from *tawallâ*, form V of *waliya*, to come near. See *yatawallâ* at 3:23, p. 164, n. 2).

6. i. e., they did neither believe in the Prophethood of Muhammad, peace and blessings of Allah be on him, and the Qur'ân, nor truly and wholly in their own scripture.

7. i. e., guidance from error to the truth of monotheism. هُدًى *hudan* = guidance.

8. i. e., the light of Allah's laws and regulations for individual and collective conduct of affairs. نُورٌ *nûr* (s.; pl. '*anwâr*') = light, illumination.

9. i. e., the Prophets who were sent between Mûsâ and 'Îsâ, peace be on them, adjudicated all cases that arose among their followers and conducted all affairs according to Allah's laws and regulations as contained in the *Tawrâh*.

10. i. e., they surrendered themselves completely to Allah, abiding by His injunctions and prohibitions and carrying out His laws and regulations, thus being Muslims. أَسْلَمُوا '*aslamû*' = they surrendered, submitted, committed themselves, resigned themselves (v. iii. m. pl. past in form IV of *salima* [*salâmah/salâm*], to be safe, secure. See '*aslama*' at 4:125, p. 299, n.).

لِلَّذِينَ هَادُوا for those who were Jews;

وَالرَّبَّانِيُونَ and [so did] the rabbis¹

وَالْأَحْبَارُ and the savants,²

بِمَا أَسْتَحْفَظُوا as they were given charge³

مِن كِتَابِ اللَّهِ of the Book of Allah

وَكَانُوا عَلَيْهِ and they were over it

شُهَدَاءَ witnesses.⁴

فَلَا تَخْشَوُا النَّاسَ So do not fear⁵ men

وَأَخْشَوْنِي وَلَا but fear Me, nor

تَشْتَرُوا بِآيَاتِي buy⁶ with My Revelations⁷

شَيْئًا قَلِيلًا a little value.⁸

وَمَنْ لَّمْ يَحْكَمْ And whoever judges not by

بِمَا أَنْزَلَ اللَّهُ what Allah has sent down,⁹

فَأُولَٰئِكَ such people,

هُمْ الْكَافِرُونَ they are the unbelievers.

وَكُنَّا 45. And We ordained¹⁰

عَلَيْهِمْ فِيهَا on them therein¹¹

أَنَّ النَّفْسَ بِالنَّفْسِ that a life is for a life,

وَالْعَيْنَ بِالْعَيْنِ and an eye for an eye,

وَالْأَنْفَ بِالْأَنْفِ and a nose for a nose,

وَالْأُذُنَ بِالْأُذُنِ and an ear for an ear,

وَالْيَسْنَ بِالْيَسَنِ and a tooth for a tooth,

1. ربانيون *rabbāniyyūn* (pl.; sing. *rabbānī*) = model savants who educate and train people, rabbis. [See Al-Tabarī, pt. III, pp. 326-327]. See *rabbāniyyin* at 3:79, p. 187, n. 1).

2. أحبار *'ahbār* (pl.; s. حبر *habr/hibr*) = savants, greatly learned men.

3. استحفظوا *ustuhfizū* = they were given the charge of, were asked to preserve (v. iii. m. pl. past passive from *istahfaza*, form X of *hafiza* [hifz], to preserve, to protect. See *hafiz* at 4:80, p. 276, n. 3).

4. i. e. they kept an eye over its preservation and implementation. شهداء *shuhadā'* (pl.; s. شهيد *shahīd*) = witnesses, martyrs. See at 4:135, p. 304, n. 3.

5. لا تخشوا *lā takhshaw* = you (all) do not fear (v. ii. m. pl. imperative {prohibition} from *khushiya* [khashy/khashyah], to fear. See at 5:3, p. 328, n. 1).

7. آيات *'āyāt* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 5:10, p. 333, n. 2.

6. لا تشتروا *lā tashtarū* = you (all) do not buy (v. ii. m. pl. imperative {prohibition} from *sharā* [shiran /shirā'], to buy, sell. See at 2:41, p. 21, n.5). Here it means do not tamper with, distort or conceal anything of Allah's revelations to get a little of worldly gain.

8. ثمن *thaman* (pl. اثمان *athmān*/ثمنه *athminah*) = price, value. See at 3:199, p. 234, n. 9. The reference here is, in the first instance, to the practice of some Jewish savants of the time to tamper with or misinterpret their sacred texts in order to gain some temporary worldly advantages or to prevent men from believing in the Qur'ān and the Prophet Muhammad (p.b.h.). The exhortation is, however, general.

9. أنزل *'anzala* = he sent down (v. iii. m. s. past in form IV ['inzāl] of *nazala* [nuzāl], to come down, get down. See at 4: 166, p. 319, n. 2).

10. كتبنا *katabnā* = we wrote, made incumbent, imposed, ordained, prescribed (v. iii. m. s. past from *kataba* [katb/kitābah], to write. See at 4:66, p. 270, n. 5).

11. i. e., in the *Tawrah*.

وَالْجُرُوحُ قِصَاصٌ² and wounds¹ equal for equal.²

فَمَنْ But whoever

تَصَدَّقَ بِهِ³ gives it up charitably³

فَهُوَ كَفَّارَةٌ لَهُ⁴ it will be an expiation⁴ for him.

وَمَنْ لَّا يَحْكَمْ And whoever judges not by

بِمَا أَنزَلَ اللَّهُ what Allah has sent down,

فَأُولَٰئِكَ such ones,

هُمُ الظَّالِمُونَ⁵ they are the transgressors.⁵

وَفَقَيْنَا⁶ 46. And We despatched⁶

عَلَىٰ أَثَرِهِمْ⁷ in their wake⁷

عِيسَى ابْنِ مَرْيَمَ 'Îsâ, son of Maryam,

مُصَدِّقًا⁸ confirming⁸

لِمَا بَيْنَ يَدَيْهِ what was before him

مِنَ التَّوْرَةِ of the *Tawrâh*;

وَأَنبَيْنَاهُ الْإِنجِيلَ and We gave him the Gospel

فِيهِ هُدًى وَنُورٌ wherein is guidance and light

وَمُصَدِّقًا and as confirmation

لِمَا بَيْنَ يَدَيْهِ of what was before him

مِنَ التَّوْرَةِ of the *Tawrâh*, and

وَهُدًى وَمَوْعِظَةً as guidance and admonition⁹

لِّلْمُتَّقِينَ¹⁰ for the godfearing.¹⁰

1. جروح *jurûh* (pl.; s. جرح *jarh*) = wounds, injuries.

2. قِصَاصٌ *qisâs* = equal for equal, the rule of equal retribution, reprisal, retaliation, equipoise, counterbalance. See at 2:195, p. 93, n. 6.

3. i. e., forgoes it graciously. تصدق *taṣaddaqa* = he gave charitably, gave up charitably, donated, made a gift (v. iii. m. s. past in form V of *ṣadaqa* [*ṣaddq/sidq*], to speak the truth, to be true. See *yaṣṣaddaqu* at 4: 92, p. 283, n. 5).

4. i. e., Allah will efface the sins of the one who charitably forgoes taking retaliation. كفارة *kaffârah* = expiation, expiatory gifts, atonement. See *nukaffir* at 4:31, p. 254, n. 2.

5. ظالمون *ẓâlimûn* (sing. ظالم *ẓâlim*) = transgressors, wrong-doers, unjust persons. Active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 3:94, p. 193, n. 1).

6. فَاقَيْنَا *qaffaynâ* = we sent, despatched (v. i. pl. past from *qaffâ*, form II of *qafâ* [*qafw*] to follow s.o.'s tracks. See at 2:87, p. 41, n. 3).

7. أَثَارِهِمْ *'âthâr* (pl.; s. أثر *'athar*) = tracks, traces, vestiges, marks, remnants, antiquities. *'alâ 'atharihi* = on his track, at his heels, in his wake.

8. مُصَدِّقًا *muṣaddiq* = one who or that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣaddq/sidq*], to speak the truth. See at 4:47, p. 262, n. 4).

9. مَوْعِظَةً *maw'izah* (pl. *mawâ'iz*) = admonition, exhortation, counsel. See at 2:275, p. 144, n. 10.

10. مُتَّقِينَ *muttaqîn* (acc./gen. of *muttaqûn*, sing. *muttaqîn*) = those who are on their guard, godfearing. Active participle from *ittaqa*, form VIII of *waqa* [*waqy/ wiqâyah*], to guard, to protect. See at 3:115, p. 201, n. 5).

وَلِيَحْكُم ۚ 47. Let there adjudicate¹

أَهْلَ الْإِنجِيلِ the followers of the Gospel
بِمَا أُنزِلَ اللَّهُ by what Allah has sent down
فِيهِ therein.

وَمَنْ لَّا يَحْكُمْ And whoever judges not by
بِمَا أُنزِلَ اللَّهُ what Allah has sent down,
فَأُولَٰئِكَ such persons,
هُمُ الْفَاسِقُونَ they are the defiant ones.²



وَأَنْزَلْنَا 48. And We have sent down

إِلَيْكَ الْكِتَابَ to you the Book³
بِالْحَقِّ مُصَدِّقًا in truth,⁴ confirming⁵
لِمَا بَيْنَ يَدَيْهِ what was before it
مِنَ الْكِتَابِ of the Book⁶
وَمُهَيِّمًا عَلَيْهِ and overriding and saving⁷ it.
فَأَحْكُم بَيْنَهُمْ So adjudicate between them
بِمَا أُنزِلَ اللَّهُ by what Allah has sent down
وَلَا تَتَّبِعْ and do not follow⁸
أَهْوَاءَهُمْ their whims⁹
عَمَّا جَاءَكَ away from what has come to
مِنَ الْحَقِّ you of the truth.

لِكُلِّ جَعَلْنَا مِنْكُمْ We set for every one of you
شَرْعَةً وَمِنْهَا جَا a code¹⁰ and a norm.¹¹

1. It is a command to the professed followers of the Gospel (*Injil*), i. e., the Christians, to conduct themselves and abide by what is laid down in it. If they really do so they will find the discrepancy between their beliefs and practices on the one hand, and the teachings of their Scripture on the other, and also the need to believe in the Prophethood of Muhammad, peace and blessings of Allah be on him.

2. فاسقون *fâsiqûn* (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 3:110, p. 199, n. 4).

3. i. e., the Qur'ân.

4. i. e., the Qur'ân is truly sent down by Allah, there is no doubt in it.

5. مصدق *muṣaddiq* = one who or that which confirms, verifies, attests (active participle from *saddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 5:46, p. 352, n. 8).

6. i. e., each and every Book in its original and unaltered form as sent to the Prophets before Muhammad, peace and blessings of Allah be on him.

7. i. e., the Qur'ân prevails over all previous scriptures and preserves their original and unaltered messages. مهيم *muhaymin* = that which controls, overrides and protects (act. participle from *haymana* [*haymanah*], to control and protect.

8. لا تتبع *lâ tattabi'* = do not follow (v. ii. m. s. imperative {prohibition} from *ittaba'a*, form VIII of *tabi'a* [*taba'* / *tabâ'ah*], to follow. See at *lâ tattabi'û* at 4:135, p. 324, n. 6).

9. أهواء *'ahwâ'* (sing. هوى *hawān*) = desires, fancies, wishes, caprices, whims. See at 2:145, , p. 69, n. 8).

10. شريعة *shir'ah* = code, *sharî'ah*.

11. منهاج *minhāj* (s.; pl. مناهج *manâhij*) = norm, pattern, method, course, procedure, open way.

وَلَوْ شَاءَ اللَّهُ And if Allah so willed,
لَجَعَلَكُمْ he would have made you
أُمَّةً وَاحِدَةً a single community;¹
وَلَكِنْ لِنَبْلُوَكُمْ but that He may test² you
فِي مِمَّا ءَاتَيْنَكُمْ in what He has given you.
فَاسْتَبِقُوا So vie with one another³
الْخَيْرَاتِ in the good things.⁴
إِلَى اللَّهِ To Allah shall be

مَرْجِعُكُمْ جَمِيعًا the return⁵ of you all;
فَيُنَبِّئُكُمْ then He will apprise⁶ you
بِمَا كُنْتُمْ of what you use to
فِيهِ تَخْتَلِفُونَ differ⁷ in.

وَأَنِ احْكُم 49. And that you judge
بَيْنَهُمْ بِمَا between them by what
أَنْزَلَ اللَّهُ Allah has sent down;
وَلَا تَتَّبِعْ and do not follow
أَهْوَاءَهُمْ their whims⁸
وَاحْذَرَهُمْ and beware⁹ of them
أَنْ يَفْتِنُوكَ lest they should entice¹⁰ you
عَنْ بَعْضِ مَا away from some of what
أَنْزَلَ اللَّهُ إِلَيْكَ Allah has sent down to you.
فَإِنْ تَوَلَّوْا Hence if they turn away,¹¹

1. أمة *'ummah* (pl. أمم *'umam*) = community, people, nation, generation, species, class, category. See at 3:114, p. 200, n. 8.

2. يبلو *yabluwa(lu)* = he tests, tries, (v. iii. m. s. impfct. from *balâ* [balw / balâ], to test, to try. The final letter takes *fathah* because of a hidden 'an in *li* (*lâm* of motivation) coming before the verb. See *ibtalû* at 4:6, p. 238, n. 12).

3. استبقوا *istabiqû* = you (all) vie with one another, try to get ahead of one another, compete, race for (v. ii. m. pl. imperative from *istabaqa*, form VIII of *sabaqa* [sabq], to get before, to precede, to go ahead. See at 2:148, p. 70, n. 8).

4. i. e., good deeds approved by the Qur'ân and *sunnah*. خيرات *khayrât* (pl.; sing. خيرة *khayrah*) = good things / deeds. See at 3:114, p. 201, n. 1.

5. i. e., on the Day of Judgement. مرجع *marji'* (s.; pl. مراجع *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 3:55, p. 177, n. 9).

6. ينبيء *yunabbi'u* = he appraises, informs, notifies, advises, tells (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [nab / nubû], to be prominent. See *'unabbi'u* at 5:14, p. 336, n. 1).

7. تختلفون *takhtalifûna* = you (all) disagree, differ (from one another), are at variance, dispute, quarrel (v. ii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [khalf] to follow, to succeed. See at 3:55, p. 177, n. 11).

8. أهواء *'ahwâ'* (sing. هوى *hawân*) = desires, fancies, wishes, caprices, whims. See at 5:48, p. 353, n. 9).

9. احذروا *ihdharû* = you (all) beware, be on the alert, be cautious (v. ii. m. pl. imperative from *hadhira* [hidhr/hadhar], to be cautious. See at 5:41, p. 348, n. 11).

10. يفتنوا *yafitinû(na)* = they put to trial, torment, tempt, entice (v. iii. m. pl. impfct. from *fatana* [fain/futân], to put to trial, to tempt. The terminal *nûn* is dropped for the particle 'an coming before the verb. See *yafitna* at 4:101, p. 288, n. 11).

11. تولوا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 4:89, p. 281, n. 1).

فَاعْلَمْ then know that
 أَنَّهُ يُرِيدُ اللَّهُ Allah only intends¹
 أَن يُصِيبَهُمْ to hit² them
 بِبَعْضِ ذُنُوبِهِمْ for some of their sins.³
 وَإِنَّ كَثِيرًا مِّنَ النَّاسِ And many of mankind
 لَفَاسِقُونَ are indeed wantonly sinful.⁴

أَفَحُكْمَ 50. Is it then the judgement
 الْجَاهِلِيَّةِ of paganism⁵
 يَبْتَغُونَ they seek?⁶
 وَمَنْ أَحْسَنُ مِنَ اللَّهِ And who is better than Allah
 حُكْمًا in judgement
 لِقَوْمٍ for a people
 يُوقِنُونَ who believe with certitude?⁷

Section (Rukû') 8

يَا أَيُّهَا الَّذِينَ آمَنُوا 51. O you who believe,
 لَا تَتَّخِذُوا الْيَهُودَ do not take⁸ the Jews
 وَالنَّصَارَى and the Christians
 أَوْلِيَاءَ as allies.⁹
 بَعْضُهُمْ أَوْلِيَاءُ They are allies
 بَعْضٌ of each other.
 وَمَنْ يَتَوَلَّهم And whoever takes allies¹⁰
 of them

1. يريد *yuridu* = he intends, desires, has in mind (v. iii. m. s. impfct. form 'arâda, form IV of râda[rawa], to walk about. See at 5:6, p. 331, n. 7).

2. يصيب *yusiba(u)* = He or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from 'asâba, form IV of sâba [ṣawb / ṣaybûbah], to hit the mark, to be right. The last letter takes *fathah* because of the particle 'an coming before the verb. See 'asâba at 4:79, p. 276, n. 2).

3. ذنوب *dhunûb* (pl.; sing. *dhanb*) = sins, offences, crimes. See at 5:18, p. 338, n. 3.

4. فاسقون *fâsiqûn* (pl., sing. *fâsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [fisq], to stray from the right course, to renounce obedience. See at 5:47, p. 353, n. 2).

5. جاهلية *jâhiliyyah* = state of ignorance, pre-Islamic paganism.

6. يبتغون *yabghûna* = they seek, seek to attain, wish, desire, covet (v. iii. m. pl. impfct. from *bagha* [bughâ'], to seek, desire. See at 3:83, p. 188, n. 6).

7. يوقنون *yûqinûna* = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl., impfct. form 'ayaqanu, form IV of *yaqina* [yaqn/yaqîn], to be sure, be certain. See at 2:118, p. 56, n.7).

8. لا تتخذوا *lâ tattakhidhû* = you (all) do not take for yourselves, take, adopt (v. ii. m. pl. imperative [prohibition] from *itakhadha*, form VIII of 'akhadha [akhdh], to take. See at 4:144, p. 309, n. 4).

9. أولياء *'awliyâ'* (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 4:144, p. 309, n. 5.

10. يتولى *yatawallâ* = he turns away, desists, refrains, takes as friend (v. iii. m. s. impfct. from *tawallâ*, form V of *waliya* [walâ'/waly to come near. See at 3:23, p. 164, n. 2).

مِنْكُمْ from amongst you,

فَإِنَّهُمْ مِنْهُمْ he surely is of them.

إِنَّ اللَّهَ لَا يَهْدِي Allah does not give guidance

الْقَوْمَ الظَّالِمِينَ to the transgressing people.

فَرَى الَّذِينَ 52. So you see those

فِي قُلُوبِهِمْ مَرَضٌ in whose hearts is a disease¹

يَسْرِعُونَ فِيهِمْ rushing² into their midst

يَقُولُونَ نَخْشَى أَنْ saying: "We fear³ that

تُصِيبَنَا دَائِرَةٌ there may hit⁴ us a round".⁵

فَعَسَى اللَّهُ But maybe that Allah

أَنْ يَأْتِيَ بِالْفَتْحِ will bring victory⁶

أَوْ أَمْرٍ مِنْ عِنْدِهِ or a decree⁷ from Him,

فَيُصِيبُوا so they will become

عَلَى مَا أَسْرُوا for what they had concealed⁸

فِي أَنْفُسِهِمْ within themselves

نَدِيمِينَ full of remorse.⁹

وَيَقُولُ الَّذِينَ آمَنُوا 53. Those who believe say:

"أَهَؤُلَاءِ الَّذِينَ

أَقْسَمُوا بِاللَّهِ swore¹⁰ by Allah

جَهْدَ أَيْمَانِهِمْ their strongest oaths¹¹ that

إِنَّهُمْ لَمَعَكُمْ they indeed were with you?"

1. i. e., of unbelief, hypocrisy and jealousy.

2. يسارعون *yusâri'ûna* = they rush, make haste, dash, hurry (v. iii. m. pl. impfct. from *sâra'a*, form III of *saru'a* [*sira'/sara'/sur'ah*], to be quick. See at 3:176, p. 224, n. 10).

3. نخشى *nakhshâ* = we fear, apprehend, are afraid of, dread (v. i. pl. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See *yakhshawna* at 4:77, p. 274, n. 11).

4. تصيب *tuṣîba(u)* = she or it hits, reaches, afflicts, befalls (v. iii. f. s. impfct. from *'aṣâba*, form IV of *ṣâba* [*sawb / saybûbah*], to hit the mark, to be right. The last letter takes *futhah* because of the particle *'an* coming before the verb. See *yusîba* at 5:49, p. 355, n. 2).

5. i. e., a turn of fortune, misfortune. The hypocrites befriended the Jews and the Christians and feared joining the Muslims wholeheartedly lest the former should defeat the latter. دائرة *dâ'irah* (s.; pl. *dawâ'ir*) = round, circle, circuit.

6. i. e., victory for the Muslims. This is an indication that the Muslims would be victorious over their enemies. فتح *fath* (s., pl. فتوح *futûḥ*/فتوحات *futûḥât*) = opening, victory, triumph, conquest. See at 4:141, p. 307, n. 6.

7. i. e., Allah may bring about a state of affair or may decree something in favour of the Muslims. أمر *'amr* (s.; pl. أمراء *'awâmir*/أمور *'umûr*) = order, command, decree/ matter, issue, affair. See at 4:186, p. 229, n. 10.

8. i. e., of hypocrisy and secret love for the Jews and the Christians. أسروا *'asarrû* = they concealed, secreted, hid (v. iii. m. pl. past from *'asarra*, form IV of *sarra* [*surûr/ tasirrah/ masarrah*], to make happy. See *yusirrûna* at 2:77, p. 36, n. 8).

9. نادمين *nâdimîn* (acc./gen. of *nâdimûn*; s. *nâdim*) = repentant, remorseful (active participle from *nadima* (*nadam/nadâmah*), to repent. See at 5:30, p. 343, n. 12).

10. أقسموا *'aqsamû* = they swore, took an oath (v. iii. m. pl. past from *'aqsama*, form IV of *qasama* [*qasam*], to divide, to apportion. See *tastaqsimû* at 5:3, p. 327, n. 12).

11. أيمان *'aymân* (pl.; s. يمين *yamîn*) = right hands, oaths. See at 4:33, p. 255, n. 1.

حِطَّتْ أَعْمَالُهُمْ¹ Their deeds fell through,¹

فَأَصْبَحُوا خَاسِرِينَ² so they became losers.²



يَا أَيُّهَا الَّذِينَ آمَنُوا³ 54. O you who believe,

مَنْ يَرْتَدَّ مِنْكُمْ³ whoever apostatizes³ of you

عَنْ دِينِهِ⁴ from his religion,

فَسَوْفَ يَأْتِي اللَّهُ⁵ Allah will bring up

بِقَوْمٍ يُحِبُّهُمْ⁶ a people whom He loves

وَيُحِبُّونَهُ⁷ and they love Him,

أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ⁸ docile⁴ to the believers

أَعَزَّةٌ⁵ and strong⁵

عَلَى الْكَافِرِينَ⁶ on the unbelievers,

يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ⁷ fighting⁶ in the way of Allah

وَلَا يَخَافُونَ⁸ and not fearing⁷

لَوْمَةَ لَائِمٍ⁹ the blame⁸ of a critic.⁹

ذَٰلِكَ فَضْلُ اللَّهِ¹⁰ This is Allah's grace¹⁰

يُؤْتِيهِ¹¹ He gives it to

مَنْ يَشَاءُ¹² whom He will;

وَاللَّهُ وَاسِعٌ¹³ and Allah is All-Reaching,¹¹



عَلِيمٌ¹⁴ All-Knowing.

إِنَّمَا وَلِيُّكُمُ¹⁵ 55. Your Patron-Friend¹²

اللَّهُ¹⁶ is but Allah,

1. i. e., because of their hypocrisy and lack of faith. *ḥabīṭat* = she or it fell through, miscarried, went in vain, was futile, was of no avail (v. iii. f. s. past from *ḥabata* [*hubāṭ*], to come to nothing. See at 3:22, p. 163, n. 7).

2. *khāsirīn* (acc./gen. of *khāsirūn*, sing. *khāsir*) = losers, those in loss, those that incur loss (active participle from *khāsara* [*khusr* /*khasār* /*khasārah* /*khusrān*] to lose. See at 5:30, p. 343, n. 4).

3. *yartadda* = he apostatizes, forsakes, abandons, deserts, renounces, falls back, retreats (v. iii. m. s. impfct. from *irtadda*, form VIII of *radda* [*radd*], to send back. See *lā tartaddū* at 5:21, p. 340, n. 2).

4. Here is a description of some of the characteristics of the believers whom Allah loves. *adhīllah* (pl.; s. *dhalīl*) = docile, submissive, pliable, abject, humble, lowly. See *dhillah* at 3:112, p. 199, n. 11.

5. *ʿazīz* (pl.; s. *ʿazīz*) = strong, mighty, hard, respected, distinguished, honourable. See *ʿazīz* at 2:129, p. 61, n. 10; and *yuʿizzu* at 3:26, p. 165, n. 4.

6. *yujāhidūna* = they fight, struggle, strive for, exert (v. iii. m. pl. impfct. from *jāhada*, form III of *jahada* [*jahd*], to strive. See *jāhidū* at 5:35, n. 1).

7. *yakhāfūna* = they fear, are afraid of (v. iii. m. pl. impfct. from *khāfa* [*khawf* /*makhāfah* /*khifah*], to fear. See *takhāfūna* at 4:34, p. 255, n. 12).

8. *lawmah* = blame, reproach, censure.

9. *lāʾim* = critic, censurer, accuser.

10. i. e., such qualities

11. i. e., in His grace and favour. *wāsiʿ* = wide, vast, extensive, far-reaching, all-reaching, abounding (in mercy, grace, generosity); active participle from *wasiʿa*/*wasuʿa* [*wasāʿah*], to be wide. See at 4:130, p. 302, n. 4).

12. *waliyy* (s.; pl. *ʿawliyāʾ*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 4:123, p. 298, n. 9).

وَرَسُولُهُ and His Messenger,
وَالَّذِينَ آمَنُوا and those who believe –
الَّذِينَ who
يُقِيمُونَ الصَّلَاةَ properly perform¹ the prayer
وَيُؤْتُونَ الزَّكَاةَ and pay *zakâh*,
وَهُمْ رَاكِعُونَ and they bow in prayer.²

وَمَنْ 56. And whoever
يَتَّخِذِ takes³ as friend-protector
اللَّهُ وَرَسُولُهُ Allah and His Messenger,
وَالَّذِينَ آمَنُوا and those who believe,
فَإِنَّ حِزْبَ اللَّهِ then it is the party⁴ of Allah
هُمُ الْغَالِبُونَ that will be the victorious.⁵

Section (Rukû') 9

يَا أَيُّهَا الَّذِينَ آمَنُوا 57. O you who believe,
لَا تَتَّخِذُوا do not adopt⁶
الَّذِينَ اتَّخَذُوا دِينَكُمْ those who take your religion
هُزُوءًا وَلَعِبًا in ridicule⁷ and fun,⁸
مِنَ الَّذِينَ from among those who
أُوتُوا الْكِتَابَ were given the Book
مِن قَبْلِكُمْ before you,
وَالْكَافِرَ and the unbelievers,
أَوْلِيَاءَ as friend-patrons.⁹

1. يقيمون *yuqîmûna* = they set up, straighten out, perform correctly and properly (v. iii. m. pl. impfct. from *'uqâma*, form IV of *qâma* (*qiyâm* / *qawmah*), to get up, to stand up, to be erect). Proper performance of prayers means to perform them regularly, in the prescribed times and manners and in congregation.

2. راكعون *râki'ûn* (sing. *râki'*) = those bowing in submission (active participle from *raka'a* (*rukû'*), to bow, bend the body, especially in prayer. See *râki'in* at 2:43, p. 22, n. 4 and *rukka'* at 2:125, p. 59, n. 17.

3. يتول *yatawallâ* (â) = he takes as friend-protector, he turns away, desists, refrains (v. iii. m. s. impfct. from *tawallâ*, form V of *waliya* [*walâ* / *waly*] to come near. The last letter *yâ* is vowelless and hence dropped because the verb is part of a conditional clause [preceded by *mun*]. See *yatawallâ* at 5:51, p. 355, n. 12).

4. حزب *hizb* (s.; pl. أحزاب *'ahzâb*) = party, band, group.

5. غالبون *ghâlîbûn* (pl.; s. غالب *ghâlib*) = victors, conquerors, the victorious, the triumphant.

6. لا تتخذوا *lâ tattakhidhû* = you (all) do not take for yourselves, take, adopt (v. ii. m. pl. imperative [prohibition] from *itakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 5:51, p. 355, n. 8).

7. هزوا *huzuwan* (هز *huzu'*) = in jest, in mockery, in ridicule, as a laughing stock. See at 2:231, p. 115, n. 1.

8. لعب *la'ib* (s.; pl. 'al'âb) = play, game, sport, fun, joke, jest.

9. أولياء *'awliyâ'* (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 4:144, p. 309, n. 5.

وَاتَّقُوا اللَّهَ and beware¹ of Allah
 إِنْ كُنْتُمْ مُؤْمِنِينَ if you are believers.

وَإِذَا نَادَيْتُمْ 58. When you make the call²

إِلَى الصَّلَاةِ to the prayer

اتَّخَذُوهَا they take³ it

هُزُوءًا وَلَعِبًا in mockery⁴ and fun.⁵

ذَٰلِكَ بِأَنَّهُمْ That is so because they are
 قَوْمٌ لَا يَعْقِلُونَ a people that do not realize.⁶



قُلْ 59. Say:

يَا أَهْلَ الْكِتَابِ "O People of the Book,

هَلْ تَتَّقُمُونَ مَا do you take revenge⁷ on us

إِلَّا أَنْ آمَنَّا except for that we believe

بِاللَّهِ وَمَا in Allah and what has been

أُنْزِلَ إِلَيْنَا sent down to us and

وَمَا أُنْزِلَ مِنْ قَبْلُ what was sent down before;

وَأَنْ أَكْثَرُكُمْ and that the majority of you

فَاسِقُونَ are wantonly sinful?"⁸

قُلْ 60. Say: "Shall I inform⁹ you

بِشَرِّ مِنْ ذَٰلِكَ of the worse than that

مُنُوبَةً عِنْدَ اللَّهِ as recompense from Allah?

1. اتَّقُوا *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqû* (*waqy/wiqâyah*), to guard, safeguard. See at 5:35, p. 345, n. 9).

2. This is one of the instances of how the people mentioned in the previous 'ayah mocked at the Muslims and Islam. نَادَيْتُمْ *nâdaytum* = you made a call, called, summoned, announced (v. ii. m. pl. past from *nâdu*, form III of *nadâ* [*nadw*], to call. See *yunâdî* at 3:193, p. 79, n. 2).

3. اتَّخَذُوا *ittakhadhû* = they took up, took, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. See at 4:153, p. 313, n. 3).

4. هُزُوءًا *huzuwan* (جز *huzu'*) = in jest, in mockery, in ridicule, as a laughing stock. See at 5:57, p. 358, n. 7.

5. لَعِبَ *la'ib* (s.; pl. *'al'âb*) = play, game, sport, fun, joke, jest. See at 5:57, p. 358, n. 8.

6. i. e., they do neither understand the gravity of their conduct nor the importance of the matter they scoff at. يَعْقِلُونَ *ya'qilûna* = they realize, understand, comprehend (v. iii. m. pl. impfct. from *'aqala* [*'aqI*], to understand, to be reasonable, to have intelligence. See at 2:170, p. 80, n. 6).

7. تَتَّقُمُونَ *tanqimûna* = you (all) take revenge, take vengeance, avenge yourselves (v. ii. m. pl. impfct. from *naqama* [*naqm*], to take revenge. See *intiqâm* at 3:4, p. 155, n. 5).

8. فَاسِقُونَ *fâsiqûn* (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 5:49, p. 355, n. 4).

9. أُنبِئُ *'unabbi'u* = I inform, notify, advise, tell, make known (v. i. s. impfct. from *nabba'a*, form II of *naba'a* [*nab/nubû*], to be high, prominent. See at 3:49, p. 175, n. 7).

مَنْ Those whom

لَعَنَهُ اللَّهُ Allah banished from mercy¹

وَعَصَبَ عَلَيْهِ and became angry with,²

وَجَعَلَ مِنْهُمْ and made of some of them

الْقِرَدَةَ وَالْخَنَازِيرَ monkeys³ and swines,⁴

وَعَبَدَ and [who] worshipped

الطَّاغُوتِ the false god,⁵

أُولَئِكَ those people are

شَرٌّ مَكَانًا worse⁶ in position

وَأَضَلُّ عَنْ and farthest astray⁷ from

السَّوِيَّ السَّبِيلَ the right way.



وَإِذَا جَاءُوكُمْ 61. And when they come to

قَالُوا آمَنَّا you they say: "We believe";

وَقَدْ دَخَلُوا but they just enter

بِالْكَفْرِ وَهُمْ with unbelief and they

فَدَخَرُوا just leave with it.

وَاللَّهُ أَعْلَمُ بِمَا And Allah is best aware of

كَانُوا يَكْتُمُونَ what they use to conceal.



وَرَرَى 62. And you see

كَثِيرًا مِنْهُمْ many of them

يُسْرِعُونَ فِي الْإِنْفِرِ rushing⁸ into sinning

وَالْعُدْوَانِ and hostility⁹

وَأَكَلِهِمُ السُّحْتَ and their eating

the unlawful.¹⁰

لَيْسَ Bad indeed is

مَا كَانُوا يَعْمَلُونَ what they use to do.



لَوْلَا 63. Why not there

يَنْهَاهُمْ forbid¹¹ them

1. لعن *la'ana* = he condemned, damned, cursed, banished from mercy (v. iii. m. s. past from *la'n*. See at 4:117, p. 296, n. 8).

2. غَضِبَ *ghaḍiba* = he was angry, wrathful, furious (v. iii. m. s. past from *ghaḍab*, to be angry. See *ghaḍab* at 4:93, p. 283, n. 2).

3. The reference, as clearly mentioned at 7:163, is to a Jewish community who violated the Sabbath day and were disgraced and turned into apes and were thus made a warning example for their contemporaries as well as successors. قِرْدَةٌ *qiradah* (sing. *qird*) = monkeys, apes. See at 2:65, p. 31, n. 5.

4. خَنَازِيرَ *khanāzîr* (pl.; s. *khinzîr*) = swines, pigs. See *khinzîr* at 2:173, p. 81, n. 9.

5. طَاغُوتٍ *ṭāghūt* (s.; pl. طَوَاغِيتٍ *ṭawāghīt*) = false god, evil one, Satan and any other objects worshipped in lieu of or as partners of Allah (*Al-Bahr*, III, 675-676). See at 4:76, p. 274, n. 3).

6. شَرٌّ *sharr* (pl. *ashrâr*) = bad, evil, wicked, mischievous. As elative it means worse, worst. See at 3:180, p. 226, n. 8.

7. أَضَلُّ *'adallu* = further astray, farthest astray (elative of *ḍall*).

8. يَسْرِعُونَ *yusâri'ûna* = they rush, make haste, dash, hurry (v. iii. m. pl. impfct. from *sâra'a*, form III of *saru'a* [*sira'/sara'/sur'ah*], to be quick. See at 5:52, p. 356, n. 2).

9. عُدْوَانٍ *'udwân* = hostility, hostile action, aggression, enmity. See at 4:29, p. 253, n. 7.

10. سُحْتٍ *suḥt* (s.; pl. *ashât*) = forbidden thing, unlawful and ill-gotten property. See at 5:42, p. 49, n. 9.

11. يَنْهَى *yanhâ* = he forbids, prohibits, interdicts, proscribes (v. iii. m. s. impfct. from *nahâ* [*nahy/nahw*], to forbid. See *yanhawna* at 3:114, p. 200, n. 13).

الرَّسَّيُونَ وَالْأَحْبَارُ the rabbis¹ and the savants²
 عَنْ قَوْلِهِمُ الْإِنَّمَا from their uttering the sin³
 وَأَكْثِهِمُ الشُّعْتِ and eating the unlawful.⁴
 لَيْسَ مَا Bad indeed is what
 كَانُوا يَصْنَعُونَ (١٢) they use to do.⁵

وَقَالَتِ الْيَهُودُ 64. And the Jews say:

يَدُ اللَّهِ "The Hand of Allah
 مَغْلُولَةٌ is fettered."⁶

غُلَّتْ أَيْدِيهِمْ Fettered are their hands
 وَلُعِنُوا and cursed are they
 بِمَا قَالُوا for what they say.

بَلْ يَدَاهُ Nay, His two Hands are

مَبْسُوطَتَانِ stretched out,⁷

يُنْفِقُ He disburses⁸

كَيْفَ يَشَاءُ howsoever He wills;

وَلَيَزِيدَنَّ and there certainly increases⁹

كَثِيرًا مِنْهُمْ many of them

مَا أُنْزِلَ what has been sent down to

إِلَيْكَ مِنْ رَبِّكَ you from your Lord in

طُعْيَانًا وَكُفْرًا transgression¹⁰ and unbelief.

وَالْقِيَامَا And We have cast¹¹ between

بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ them enmity and hatred¹²

1. ربايون *rabbāniyyūn* (pl.; sing. *rabbān*?) = model savants who educate and train people, rabbis. [See Al-Tabarī, pt. III, pp. 326-327]. See at 5:44, p. 351, n. 1).

2. أحبار *'ahbār* (pl.; s. *ḥabr/ḥibr*) = savants, greatly learned men. See at 5:44, p. 351, n. 2.

3. i. e., the lies of all sorts, including those against Allah.

4. i. e., unlawful and ill-gotten things and property, such as usurious interest and wealth acquired by deceit and oppression.

5 It is the duty of the learned men and leaders of the community to tell them to do what is good and lawful and to forbid them from doing what is bad and unlawful (*al-'amr bi al-ma'rūf wa al-nahy 'an al-munkar*). يصنعون *yaṣna'ūna* = they do, make, perform (v. iii. m. pl. impfct. from *sana'a* [*ṣan' / ṣun' / ṣanī'*], to do, to make).

6. The Jews used to taunt the poor Muslims saying that their Allah was close-fisted and had not given them enough to live in ease (see also 2:65). مغلولة *maghlūlah* (f., m. *maghlūl*) = fettered, shackled (passive participle from *ghalla* [*ghall*], to insert, to fetter; fig. to be niggardly, close-fisted. See *yaghulla* at 3:161, p. 219, n. 3).

7. مبسوطتان *mabsūtātān* (f. dual; s. *mabsūṭah*; m. *mabsūṭ*) = stretched out, spread out, extended, unfolded (passive participle from *basata* [*basā'*], to spread out. See *basatta* at 5:28, p. 342, n. 9).

8. ينفق *yunfiq* = he spends, expends, disburses (v. iii. m. s. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 2:264, p. 138, n. 1).

9. ليزيدن *la-yazīdanna* = he or it certainly increases, augments (v. iii. m. s. impfct. emphatic impfct. from *zāda* [*zayd/zīdah*], to increase. See *yazīdu* at 4:173, p. 322, n. 8).

10. طغيان *ṭughyān* = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 2:15, p. 9, n. 3.

11. ألقينا *'alqaynā* = we cast, flung, plunged, posed, set forth, offered (v. i. pl. past. in from IV of *laqiya* [*liqā' / luqyān / luqy / luqyah / luqan*], to meet. See *'alqā* at 4:171, p. 321, n. 3).

12. بغضاء *baghdā'* = extreme hatred, detestation, animosity, antipathy, aversion. See at 5:13, p. 335, n. 14.

- إِلَى يَوْمِ الْقِيَمَةِ till the Day of Resurrection.
 كُلَّمَا أَوقَدُوا Whenever they kindle¹
 نَارًا لِلْحَرْبِ the fire of war
 أَطْفَأَهَا اللَّهُ Allah extinguishes² it; and
 وَيَسْعَوْنَ they move quickly³
 فِي الْأَرْضِ فَسَادًا in the land making mischief;⁴
 وَاللَّهُ لَا يُحِبُّ but Allah does not like
 الْمُفْسِدِينَ the mischief-makers.⁵
- وَلَوْ أَنَّ 65. And had
 أَهْلَ الْكِتَابِ the People of the Book
 آمَنُوا وَاتَّقَوْا believed and feared⁶
 لَكُنَّا We would have effaced⁷
 عَنْهُمْ سَيِّئَاتِهِمْ from them their sins
 وَلَأَدْخَلْنَاهُمْ and would have admitted⁸
 جَنَّاتِ النَّعِيمِ them in the gardens of bliss.⁹
- وَلَوْ أَنَّهُمْ أَقَامُوا 66. And had they acted on¹⁰
 التَّوْرَةَ وَالْإِنْجِيلَ the *Tawrah* and the *Injîl*,
 وَمَا أُنْزِلَ and what was sent down¹¹
 إِلَيْهِمْ مِنْ رَبِّهِمْ to them from their Lord,
 لَأَكَلُوا they would have eaten
 مِنْ فَوْقِهِمْ from above them

1. أَوْقَدُوا *'awqadû* = they kindled, lit, set fire (v. iii. m. pl. past from *'awqada*, form IV of *waqada* [*waqd/waqad/wuqûd*], to take fire, to burn. See *istawqada* at 2:17, p. 9, n. 9).
2. أَطْفَأَ *'atfa'a* = he extinguished, put out (v. iii. m. s. past in form IV of *ṭafa'a* [طَفَأَ *ṭufi'*], to be extinguished, to die down).
3. يَسْعَوْنَ *yas'awna* = they move quickly, strive, endeavour (v. iii. m. pl. impfct. from *sa'a* [سَاعَى], to move quickly. See *sa'a* at 2:205, p. 99, n. 5).
4. فَسَادَ *fasād* = mischief-making, decay, corruption, depravity. See at 2:205, p. 99, n. 10. See at 5:32, p. 344, n. 2.
5. مُفْسِدِينَ *mufsidîn* (acc. / gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers, disturbers; active participle from *afsada*, form IV of *fasada* [*fasād/fusûd*], to be bad. See at 3:63, p. 180, n. 2).
6. اتَّقَوْا *ittaqa* = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqa*, form VIII of *waqa* [*waqy/wiqāyah*], to guard, to preserve. See at 3:198, p. 234, n. 1).
7. كَفَرْنَا *kaffarnâ* = we effaced, obliterated, covered, hid, pardoned (v. i. pl. past from *kaffara*, form II of *kafara* [*kufir*], to cover. See *la-'ukaffiranna* at 5:12, p. 334, n. 5).
8. لَأَدْخُلُنَّ *la+'udkhlanna* = I certainly make enter, admit, put in (v. i. s. emphatic impfct. in form IV of *dakhala* [*dukhûl*], to enter. See at 5:12, p. 334, n. 7).
9. نَعِيمَ *na'im* = bliss, felicity, comfort, happiness, delight.
10. i. e., if they abided by and acted according to. أَقَامُوا *'aqâmû* = they performed, straightened, made rise, set up (v. ii. m. pl. past in form IV of *qāma* [قَامَ *qawmah/qiyām*] to get up, stand up. See *'aqamtu* at 5:12, p. 10, n. 2).
11. i. e., of specific injunctions and prohibitions. أُنْزِلَ *'unzila* = he or it was sent down, descended, brought down (v. iii. m. s. past passive from *'anzala*, form IV [*'inzāl*] of *nazala* [*nuzûl*], to come down, get down. See at 4:162, p. 317, n. 2).

وَمِنْ تَحْتِ أَرْجُلِهِمْ¹ and from under their feet.¹

مِنْهُمْ أُمَّةٌ Among them is a group

مُقْتَصِدَةٌ well poised;²

وَكَثِيرٌ مِنْهُمْ but many of them,

سَاءَ مَا يَعْمَلُونَ³ foul³ is what they do.

Section (Rukû') 10

يَا أَيُّهَا الرَّسُولُ 67. O you the Messenger,

بَلِّغْ communicate⁴

مَا أُنْزِلَ what has been sent down

إِلَيْكَ مِنْ رَبِّكَ to you from your Lord;

وَإِنْ لَمْ تَفْعَلْ and if you did not do,

فَمَا you would not have

بَلَّغْتَ رِسَالَتَهُ conveyed⁵ His Message.⁶

وَاللَّهُ يَعْصِمُكَ Allah protects⁷ you

مِنَ النَّاسِ from men.

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ Allah does not give guidance

to the unbelieving people.

قُلْ 68. Say:

يَا أَهْلَ الْكِتَابِ "O People of the Book,

لَسْتُمْ عَلَى شَيْءٍ you are not on anything⁸

حَتَّى تُقِيمُوا unless you set up⁹

1. i. e., they would have received provisions and favours from Allah in all forms and manners. أَرَجْلُ *arjul* (pl.; s. رَجْل *rijl*) = legs, feet.

2. i. e., people like 'Abd Allah ibn Sallâm and other right-minded Jews who believed in the Prophethood of Muhammad, peace and blessings of Allah be on him, and embraced Islam. مُقْتَصِدٌ *muqtaṣiḍ* = well poised, balanced, on an even keel, frugal. (Active participle from *iqṭaṣada*, form VIII of *qaṣada* [*qaṣd*], to go straight-away, to go to see, to seek).

3. سَاءَ *sâ'a* = he or it became foul, bad, evil (v. iii. m. s. past from *sû'/saw'*, to be bad. See at 4:38, p. 258, n. 6).

4. بَلِّغْ *balligh* = convey, communicate, inform, notify (v. ii. m. s. imperative from *ballagha*, form II of *balagha* [*bulûgh*], to reach. See *baligh* at 4:63, p. 269, n. 1).

5. بَلَّغْتَ *ballaghta* = you conveyed, communicated, notified (v. iii. m. s. past from *ballagha*, form II of *balagha*. See n. 4 above).

6. رِسَالَةٌ *risâlah* (s.; pl. *risâlât/rasâ'il*) = message, mission, consignment.

7. This is an assurance to the Prophet and encouragement to him to deliver all that he received from Allah without fear of any harm being done to him by men. يَعِصُ *ya'ṣimu* = he protects, defends, safeguards, preserves (v. iii. s. m. impfct. from *'aṣama* [عَصَمَ *'aṣm*], to protect, to restrain. See *i'taṣamû* at 4:174, p. 313, n. 7).

8. i. e., you are not on the truth nor on any valid ideological basis to stand upon unless you carry out the instructions and directives contained in the *Tawrah* and the *Injil*, including the directive to believe in the final Prophet Muhammad, peace and blessings of Allah be on him, and the Qur'ân sent down to him by Allah.

9. i. e., you believe in, practise and give effect to. تُقِيمُوا *tuqîmû(na)* = you (all) set up, straighten out, perform correctly and properly (v. ii. m. pl. impfct. from *'aqâma*, form IV of *qâma* [*qiyâm* / *qawmah*], to get up, to stand up, to be erect. The terminal *nûn* is dropped because of an implied '*an* in *ḥattâ* coming before the verb. See *yuqîmûna* at 5:55, p. 358, n. 1).

التَّوْرَةَ وَالْإِنْجِيلَ the *Tawrâh* and the *Injîl* and
 وَمَا أُنْزِلَ what has been sent down¹
 إِلَيْكُمْ مِنْ رَبِّكُمْ to you from your Lord;²
 وَلَيزِيدَنَّ but there indeed increases³
 كَثِيرًا مِنْهُمْ many of them that
 مَا أُنْزِلَ which has been sent down
 إِلَيْكَ مِنْ رَبِّكَ to you from your Lord
 طُغْيَانًا وَكُفْرًا in⁴ excesses and unbelief.
 فَلَا تَأْسَ عَلَى So do not be sad⁵ over
 الْقَوْمِ الْكَافِرِينَ the unbelieving people.



إِنَّ الَّذِينَ ءَامَنُوا 69. Those who believe
 وَالَّذِينَ هَادُوا and those who are Jews and
 وَالصَّابِّونَ وَالنَّصْرَانِ the Sâbians⁶ and Christians,
 مَنْ ءَامَنَ بِاللَّهِ whoever believe in Allah
 وَالْيَوْمِ الْآخِرِ and the Last Day
 وَعَمِلُوا صَالِحًا and do good deeds
 فَلَا خَوْفٌ عَلَيْهِمْ will have no fear on them
 وَلَا هُمْ يَحْزَنُونَ nor will they grieve.⁷

لَقَدْ أَخَذْنَا 70. We indeed had taken⁸
 مِيثَاقَ the covenant⁹ of
 بَنِي إِسْرَءِيلَ the Children of Isrâ'il

1. أُنْزِلَ 'unzila = he or it was sent down, descended, brought down (v. iii. m. s. past passive from 'anzala, form IV ['inzâl] of nazala [nuzûl], to come down, get down. See at 4:162, p. 317, n. 2).

2. i. e., the Qur'ân.

3. لَيزِيدَنَّ la-yazidanna = he or it certainly increases, augments (v. iii. m. s. impfct. emphatic from zâda [zayd/ziâdah], to increase. See yazidu at 4:173, p. 322, n. 8).

4. طُغْيَانٌ tughyân = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 5:64, p. 361, n. 10.

5. لَا تَأْسَ lâ ta'sa = do not be sad, do not grieve (v. ii. m. s. imperative [prohibition] from ya'isa [ya's/ya'âsah], to give up hope. See at 5:25, p. 341, n. 8).

6. The Sâbians were a religious group who were neither Jews nor Christians, but they believed in Allah and used to perform prayers and keep fast. For this reason the Makkan unbelievers sometimes called the Prophet and the Muslims Sâbians (Ibn Kathîr, I, 149. See at 2:62, p. 30, n. 3).

7. يَحْزَنُونَ yahzanûna = they grieve, become sad (v. iii. m. pl. impfct. from hazina [huzn/hazan], to grieve. See at 3:170, p. 222, n. 14).

8. أَخَذْنَا 'akhadhnâ = we took, received, (v. i. pl. past from 'akhadha [أخذ] 'akhdh), to take. See at 2:63, p. 30, n. 7).

9. i. e., to worship Allah Alone and to believe and obey the Prophets, including the final Prophet to be sent. مِيثَاقٌ mîthâq (pl. مَوَاقِيقُ mawâthiq) = covenant, pact, treaty. See at 5:13, p. 335, n. 11).

وَأَرْسَلْنَا إِلَيْهِمُ
رُسُلًا and had sent out¹ to them
Messengers.

كُلَّمَا جَاءَهُمْ
رَسُولٌ مِّنَّا them a Messenger with what
لَا تَهْوَىٰ أَنفُسُهُمْ² their selves did not desire,²
فَرِيقًا كَذَّبُوا³ a group³ they cried lies to⁴
وَفَرِيقًا يَقْتُلُونَ⁴ and a group they killed.

وَحَسِبُوا 71. And they supposed⁵ that
لَا تَكُونُ فِتْنَةً there would not be any trial,⁶
فَعَمُوا so they became blind⁷
وَصَمُوا and turned deaf.⁸
ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ Then Allah forgave them.

ثُمَّ عَمُوا Yet they became blind
وَصَمُوا and turned deaf –
كَثِيرٌ مِّنْهُمْ a good many of them.
وَاللَّهُ بَصِيرٌ And Allah is All-Seeing
يَمَّا يَعْمَلُونَ of what they do.



لَقَدْ كَفَرَ 72. Infidels indeed are⁹
الَّذِينَ قَالُوا those who say:
إِنَّ اللَّهَ هُوَ "Verily Allah, He is
الْمَسِيحُ ابْنُ مَرْيَمَ the Messiah, son of Maryam,

1. أَرْسَلْنَا 'arsalnâ = we sent out, despatched (v. i. pl. past from 'arsala, form IV of rasila [rasal], to be long and flowing. See at 4:79, p. 276, n. 7).

2. تَهْوَى tahwâ = she or it desires, fancies (v. iii. f. s. impfet from hawiya [hawan], to desire. See at 2:87, p. 41, n. 9).

3. i. e., a group of the Messengers. فَرِيقٌ fariq (pl. فُرُوق furûq, أَفْرِيقَة afriqah) = section, group, faction, party, band. See at 3:78, p. 186, n. 1).

4. كَذَّبُوا kadhdhabû = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from kadhdhaba, form II of kadhaba [kidhb /kadhib /kadhbah /kidhbah], to lie. See at 5:10, p. 333, n. 1).

5. حَسِبُوا ḥasibû = thought, deemed, supposed (v. iii. m. pl. past from ḥasiba [ḥisbân/ maḥsabah/ maḥsibah], to consider, to deem. See taḥsabû at 3:78, p. 186, n. 4).

6. i. e., any taking to task by Allah and punishment for misdeeds. فِتْنَةٌ fitnah (pl. fitan) = trial, temptation, enticement, discord. See at 4:91, p. 282, n. 6).

7. i. e., they closed their eyes to the truth and refused to benefit by the light of guidance given to the. عَمُوا 'amû = they became blind, lost sight (v. iii. m. pl. past from 'amiya [عَمَى'aman], to be blind).

8. i. e., they refused to hear the truth and messages of guidance. صَمُوا ṣammû = they became deaf, closed their ears (v. iii. m. pl. past from ṣamma [صَمَّ ṣamm/ صَمَّ ṣamam], to become deaf).

9. This 'āyah very categorically says that those who attribute divinity to 'Isâ, peace be on him, commit kufr (unbelief, infidelity) and shirk (the sin of setting partners with Allah). The concluding part of the 'āyah implies that such persons are transgressors (zālimin).

وَقَالَ الْمَسِيحُ while the Messiah said:
يَبْنَىٰٓ اِٰسْرَٔٓىلَ "O Children of Isrâ'îl,
اَعْبُدُوا اللّٰهَ worship¹ Allah,
رَبِّىْ وَرَبَّكُمْ my Lord and your Lord.
اِنَّهٗ مَنْ يُشْرِكْ Verily whoever sets partners²
بِاللّٰهِ with Allah,
فَقَدْ حَرَّمَ اللّٰهُ عَلَيْهِ Allah does prohibit³ for him
الْجَنَّةَ the garden [paradise]
وَمَا وُئِدَ النَّارُ and his abode⁴ will be fire;
وَمَا لِلظَّالِمِيْنَ and the transgressors⁵ will
مِنْ اَنْصَارٍ not have any helper."⁵

لَقَدْ كَفَرَ 73. Infidels indeed are⁶
الَّذِيْنَ قَالُوْٓا those who say:
اِنَّ اللّٰهَ ثَالِثُ "Verily Allah is the Third
ثَلَاثَةٍ of Three."
وَمَا مِنْ اِلٰهٍ And there is no [other] god
اِلَّا اِلٰهُ وَحْدٌ except One God;
وَإِنْ لَّمْ يَنْتَهُوْٓا and if they do not refrain⁷
عَمَّا يَقُوْلُوْنَ from what they say,
لَيَمَسَّ ٱلَّذِيْنَ there will surely afflict⁸ those
كَفَرُوْا مِنْهُمْ who disbelieve of them
عَذَابٌ اَلِيْمٌ a punishment most painful.⁹

1. اَعْبُدُوا *u'budû* = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah* / *'ubûdah* / *'ubûdiyyah*], to worship, to serve. See at 3:51, p. 176, n. 2). Like all other Prophets of Allah, 'Îsâ (p.b.h.) called upon his followers to worship Allah Alone and never claimed divinity for himself.

2. يَشْرِكْ *yushrik(u)* = he gives share, sets partners (v. iii. m. s. impfct. from *'ushraka*, form IV of *sharika* [*shirk/sharikah*], to share. See *lâ tushrikû* at 4:36, p. 256, n. 10).

3. حَرَّمَ *harrama* = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *haruma/harima*, to be prohibited. See at 3:93, p. 192, n. 7).

4. مَاوًى *ma'wan* (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 4:121, p. 297, n. 10).

5. ظَالِمِيْنَ *zâlimîn* (acc./gen. of *zâlimûn*, sing. *zâlim*) = transgressors, wrong-doers, unjust persons. Active participle of *zalama* [*zulm*], to transgress, do wrong. See at 5:29, p. 343, n. 1).

6. In continuation of the preceding *'ayah*, this *'ayah* rejects the doctrine of the Trinity and says that those who believe in this doctrine also commit *kuf'r* (infidelity) and *shirk*. See 4:171, p. 321.

7. يَنْتَهُوْٓا *yantahû(na)* = they refrain, desist, terminate (v. iii. m. pl. impfct. from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *intahû* at 4:171, p. 321, n. 6).

8. لَيَمَسَنَّ *la-yamassanna* = he or it will surely afflict, touch, hit (v. iii. m. s. emphatic impfct. from *massa* [*mass* / *masîs*], to touch. See *yamassas* at 3:140, p. 209, n. 13).

9. اَلِيْمٌ *'alim* = agonizing, anguishing, excruciating, most painful. See at 5:36, p. 346, n. 7.

أَفَلَا يَتُوبُونَ 74. Will they not then turn in

إِلَى اللَّهِ repentance¹ to Allah

وَيَسْتَغْفِرُونَ and ask His forgiveness?²

وَاللَّهُ عَفُورٌ And Allah is Most Forgiving,

رَحِيمٌ Most Merciful.

مَا الْمَسِيحُ 75. The Messiah, son of

أَبْنُ مَرْيَمَ Maryam, was naughtt

إِلَّا رَسُولٌ but a Messenger.

فَدَخَلَتْ There had passed away³

مِنْ قَبْلِهِ الرُّسُلُ before him Messengers; and

وَأُمُّهُ صِدِّيقَةٌ his mother was righteous.⁴

كَانَا يَأْكُلَانِ The two used to eat⁵

الطَّعَامُ food.

أَنْظُرْ كَيْفَ بَيَّنَّاهُمْ See, how We make clear⁶

لَهُمُ الْآيَاتِ to them the revelations;⁷

ثُمَّ أَنْظُرْ then see

أَنَّهُمْ يُؤْفَكُونَ how beguiled they are!⁸



قُلْ أَتَعْبُدُونَ 76. Say: "Do you worship

مِنْ دُونِ اللَّهِ in lieu of Allah

مَا لَا يَمْلِكُ لَكُمْ that which cannot do to you

ضَرًّا وَلَا نَفْعًا any harm⁹ nor any benefit?¹⁰

1. يَتُوبُونَ *yatûbûna* = they turn, return, repent (v.

iii. m. pl. impfct. from *tâba* [*tawb, tawbah / matâb*]). Technically it means, in respect of man, to turn to Allah in repentance and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See *tâba* at 5:39, p. 347, n. 7).

2. يَسْتَغْفِرُونَ *yastaghfirûna* = they seek forgiveness, ask for pardon (v. iii. m. pl. impfct. from *istaghfara*, form X of *ghafara* [*ghafr / maghfirah / ghufirân*]), to forgive. See *yastaghfir* at 4:110, p. 293, n. 4).

3. خَلَتْ *khalat* = she passed , passed away, became empty, became alone, went privately (v. iii. f. s. past from *khalâ* [*khalû / khalâ*]). See at 3:144, p. 211, n. 1).

4. صِدِّيقَةٌ *ṣiddīqah* (f.; m. *ṣiddīq*) = strictly veracious, upright, righteous. See *ṣiddīqîn* at 4:69, p. 271, n. 6.

5. This fact is mentioned to show that they were human and created beings and like all created beings used to take food for sustaining themselves. So nothing could be more unreasonable than to ascribe divinity to either or both of them. يَأْكُلَانِ *ya'kulāni* = they (two) eat, consume (v. iii. m. dual impfct. from *'akala* [*'akl/ma'kal*], to eat. See *lā ta'kulū* at 4:29, p. 253, n. 3 and *'akkālūn*).

6. بَيَّنَّاهُمْ *nubayyinu* = we make clear, explain, elucidate (v. i. pl. impfct. from *bayyana*, form II of *bāna* [*bayān*], to be clear. See *yubayyinu* at 5:18, p. 338, n. 6).

7. آيَاتٍ *'āyāt* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 5:44, p. 351, n. 7.

8. يُؤْفَكُونَ *yu'fakûna* = they are beguiled, deluded, deceived, turned away (v. iii. m. pl. impfct. passive from *'afaka* [*'ifk/'afk/'afak/'ufûk*], to lie, to deceive).

9. ضَرٌّ *darr* = harm, damage, injury. See *yaḍurrū* at 5:42, p. 349, n. 13.

10. نَفْعٌ *naʿf* = benefit, use, usefulness, profit. See at 2:219, p. 107, n. 6.

وَاللّٰهُ and Allah,

هُوَ السَّمِيعُ He is the All-Hearing,

الْعَلِيمُ the All-Knowing.

قُلْ 77. Say:

يٰٓأَهْلَ الْكِتٰبِ "O people of the Book,

لَا تَغْلُوا¹ do not overstep¹

فِي دِينِكُمْ in the matter of your religion

غَيْرَ الْحَقِّ going beyond the truth,²

وَلَا تَتَّبِعُوا nor follow³

أَهْوَاءَ قَوْمٍ قَدْ the whims⁴ of a people that

صَلُّوا مِنْ قَبْلُ had gone astray⁵ before

وَأَضَلُّوا كَثِيرًا and had led astray⁶ many;

وَصَلُّوا عَنْ and they strayed from

سَوَاءِ السَّبِيلِ the right way.⁷



Section (Rukû') 11

لُعِنَ 78. Cursed⁸ were

الَّذِينَ كَفَرُوا those who disbelieved

مِنْ بَنِي إِسْرَءِيلَ of the Children of Isrâ'îl

عَلَى لِسَانٍ by the tongue of

دَاوُدَ وَعِيسَى Dâ'ûd⁹ and 'Îsâ,¹⁰

أَبْنِ مَرْيَمَ son of Maryam.

1. لَا تَغْلُوا *lâ taghlû* = do not overstep, coss the limit, exceed the bounds, overdo (v. ii. m. pl. imperative {prohibition} from *ghalû* [ghulûw], to exceed the bounds. See at 4:171, p. 320, n. 7).

2. i.e., ascribing divine qualities to 'Îsâ, peace be on him or, as the Jews did, considering him as an illegitimate child or assuming his mother as more than a devout and righteous lady.

3. لَا تَتَّبِعُوا *lâ + tattabi'û* = you (all) do not follow (v. ii. m. pl. imperative {prohibition} from *ittaba'û*, form VIII of *tabi'û* [taba'/tabû'ah], to follow. See at 2:208, p. 100, n. 8).

4. أَهْوَاءُ *'ahwâ'* (sing. مَوَى *hawân*) = desires, fancies, wishes, caprices, whims. See at 5:48, p. 353, n. 9).

5. ضَلُّوا *ḍallû* = they went astray, strayed, lost way, erred (v. iii. m. pl. past from *ḍalla* [ḍalâl/ḍalâlah], to loose one's way. See *ḍalla* at 5:12, p. 334, n. 9).

6. أَضَلُّوا *'aḍallû* = they led astray, misled, made go astray (v. iii. m. pl. past from *'aḍalla*, form IV of *ḍalla*. See note 5 above; and *'aḍalla* at 4:88, p. 280, n. 8).

7. i. e., the true religion. سَبِيل *sabîl* (pl. *subul/asbilah*) = way, path, road, means, course. See at 4:150, p. 311, n. 8.

8. لُعِنُوا *lu'inû* = they were cursed, banished from mercy, condemned, damned (v. iii. m. pl. past passive from *la'ana* [la'n], to curse. See *la'ana* at 5:61, p. 360, n. 1).

9. i. e., in the *Zabûr* (Psalms). See for instance Psalms cix :17-18, lxxviii:21-22.

10. i. e., in the *Injîl* (Gospel). See for instance Matt.:34, xxiii:33.

ذَٰلِكَ بِمَا That was so because

عَصَوْا they disobeyed¹

وَكَاثُرًا and went on transgressing.²



كَانُوا لَا 79. They had not

يَنْتَاهَوْنَ been forbidding³ one another

عَنْ مُنْكَرٍ from any abomination⁴

فَعَلُوهُ they did.

لَيْسَ مَا Bad indeed was

كَانُوا يَفْعَلُونَ what they had been doing.



تَرَى كَثِيرًا 80. You see many of them

مِنْهُمْ يَتَوَلَّوْنَ taking as friends⁵

الَّذِينَ كَفَرُوا those who disbelieve.

لَيْسَ مَا Bad indeed is what

قَدَّمَتْ لَهُمْ there advances⁶ for them

أَنْفُسَهُمْ their selves

أَنَّ سَخِطَ اللَّهُ in that Allah is angry⁷

عَلَيْهِمْ against them,

وَفِي الْعَذَابِ and in the punishment

هُمْ خَالِدُونَ they will abide for ever.⁸



وَلَوْ كَانُوا 81. Had they been

1. عَصَوْا 'aṣaw = they rebelled, defied, disobeyed (v. iii. m. pl. past from 'aṣā ['iṣyān/ ma'ṣiyah], to rebel, to oppose, to disobey, to defy. See at 4:44, p. 259, n. 3; 3:112, p. 200, n. 4).

2. يَتَدُون ya'tadūna = they transgress, cross the limits, overstep (v. iii. m. pl. impfct. from i'tadā, form VIII 'adā ['adw], to run, dash. See at 3:112, p. 200, n. 5).

3. It is the duty of the leaders and men of understanding of the society to forbid their fellow-beings from doing the unlawful and disapproved things. يَتَنَاهَوْنَ yatanāhawna = they forbid one another, desist, give up (v. iii. m. pl. impfct. from tanāhā, form VI of nahā [nahy/nahw], to forbid. See yantahū at 5:73, p. 366, n. 7).

4. مُنْكَر munkar (pl. منكرات munkarāt) = detested, disapproved, abominable, abomination. See at 3:114, p. 200, n. 14.

5. يَتَوَلَّوْنَ yatawallawna = they take as friends, they turn away, desist, refrain (v. iii. m. pl. impfct. from tawallā, form V of waliya, to come near. See yatawallā at 5:43, p. 350, n. 5 and yatawallā at 5:51, p. 355, n. 10).

6. قَدَّمَتْ qaddamat = she sent ahead, forwarded, advanced (v. iii. f. s. past from qaddama, form II of qadama/ qadima [qadm /qudūm /qidmān /maqdam] to precede, to arrive. See at 4:162, p. 268, n. 8).

7. سَخِطَ sakhiṭa = he was angry, displeased, indignant, he resented (v. iii. m. s. past from sakha, to be angry).

8. خَالِدُونَ khālīdūn (sing. khālīd) = living or remaining for ever, everlasting, eternal (active participle from khalada [khulūd], to live or remain for ever. See at 3:115, p. 201, n. 9).

يُؤْمِنُونَ بِاللَّهِ believing in Allah
وَالنَّبِيِّ وَمَا and the Prophet and in what
أُنزِلَ إِلَيْهِ has been sent down¹ to him
مَا اتَّخَذُوهُمْ they would not have taken²
أَوْلِيَاءَ them as friends;³

وَلَكِنَّ كَثِيرًا but many of them are
مِنْهُمْ فَسِيفُونَ insolently sinful.⁴



لَتَجِدَنَّ 82. You will surely find⁵

أَشَدَّ النَّاسِ the fiercest⁶ of men
عَدَاوَةً in hostility⁷

لِلَّذِينَ آمَنُوا to those who believe
الْيَهُودَ are the Jews

وَالَّذِينَ أَشْرَكُوا and those who set partners;⁸

وَلَتَجِدَنَّ and you will surely find
أَقْرَبَهُم the closest⁹ of them

مَوَدَّةً in friendship¹⁰

لِلَّذِينَ آمَنُوا for those who believe

الَّذِينَ قَالُوا are those who say:

إِنَّا نَصْرِيٌّ "We are Christians."

ذَلِكَ بِأَنَّ That is so because

مِنْهُمْ قَسِيصِينَ among them are priests¹¹

وَرُهَبَانًا and monks¹²

1. i. e., the Qur'ân. أُنزِلَ 'unzila = he or it was sent down, descended, brought down (v. iii. m. s. past passive from 'anzala, form IV ['inzâl] of nazala [nuzûl], to come down, get down. See at 5:68, p. 364, n. 1).

2. اتَّخَذُوا ittakhadhû = they took up, took, took to themselves, assumed (v. iii. m. pl. past from ittakhadha, form VIII of akhadha [akhdh], to take. See at 5:58, p. 359, n. 3).

3. أَوْلِيَاءَ 'awliyyâ' (pl.; sing. ولي waliyy) = helpers, friends, allies, patrons, protectors, legal guardians. See at 4:144, p. 309, n. 5.

4. فَاسِقُونَ fâsiqûn (pl.; sing. fâsiq) = disobedient, defiant, wantonly sinful, (active participle from fasaqa [fisq], to stray from the right course, to renounce obedience. See at 5:59, p. 359, n. 8).

5. لَتَجِدَنَّ la-tajidanna = you surely find, you shall find, (v. ii. m. s. emphatic impfct. from wajada [wujûd], to find, to get, to meet with. See at 2:96, p. 45, n. 8).

6. أَشَدَّ ashadd = more/most intense, more/most intensive, stronger/strongest, severest, fiercest, hardest (relative of shadîd). See at 4:77, p. 274, n. 12.

7. عَدَاوَةً 'adâwah = enmity, hostility, animosity, antagonism. See at 5:13, p. 335, n. 13.

8. i. e., with Allah, the polytheists. أَشْرَكُوا 'ashrakû = they set partners, (v. iii. m. pl. past from 'ashraka, form IV of sharika [shirk/sharikah], to share. See at 3:186, p. 229, n. 5).

9. أَقْرَبَ 'aqrab = closer, closest, nearer, nearest, more/most likely (relative of qarib. See at 5:8, p. 332, n. 9).

10. مَوَدَّةً mawaddah = love, affection, friendship. See at 4:73, p. 272, n. 9.

11. قَسِيصِينَ qissîsîn (pl.; aac./gen. of qissîsûn, s. qissîs) = priests, clergymen.

12. رُهَبَانًا ruhban (pl.; s. راهب rāhib) = monks.

وَأَنَّهُمْ
لَا يَسْتَكْبِرُونَ and because they
do not turn arrogant.¹



Part (Juz') VII

وَإِذَا سَمِعُوا 83. When they hear²
مَا أُنزِلَ what has been sent down
إِلَى الرَّسُولِ to the Messenger
رَأَى أَعْيُنُهُمْ you see their eyes
تَفِيضٌ مِنَ الدَّمْعِ overflow³ with tears⁴
وَمَّا عَرَفُوا because of what they realize⁵
مِنَ الْحَقِّ of the truth.⁶
يَقُولُونَ They say:
رَبَّنَا آمَنَّا "Our Lord, we believe;
فَاكْتُبْنَا so register⁷ us
مَعَ الشَّاهِدِينَ 8. with the bearers of witness.⁸



وَمَا لَنَا 84. " And why should we
لَا نُؤْمِنُ بِاللَّهِ not believe in Allah
وَمَا جَاءَنَا and in what has come to us
مِنَ الْحَقِّ of the truth,
وَنَطْمَعُ أَن and hope for⁹ that
يُدْخِلَنَا رَبَّنَا our Lord will include¹⁰ us
مَعَ الْقَوْمِ الصَّالِحِينَ in the righteous people?¹¹



1. i. e., turn arrogant and thus reject the truth. يستكبرون *yastakbirûna* = they turn arrogant, proud, are puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See *yastakbir* at 4:172, p. 322, n. 3).
2. The immediate reference is to the Negus of Abyssinia and his courtiers who wept on listening to the recitation of the Qur'ân, but it applies to all true believers. سمعوا *sami'û* = they heard, listened, paid attention (v. iii. m. pl. past from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *sami'nâ* at 5:7, p. 332, n. 1).
3. تفيض *tafiðu* = she overflows, is flooded (v. iii. f. s. impfct. from *fâḍa* [*fayḍ/ fayḍân*], to overflow. See *'afīḍû* at 2:199, p. 97, n. 1).
4. دمع *dam* (s.; pl. دموع *dumû'*) = tears.
5. عرفوا *'arafû* = they realized, recognized, knew, were aware of, were acquainted with (v. iii. m. pl. past from *'arafa* [*ma'rifâh/ 'irfân*], to know, to recognize. See at 2:89, p. 42, n. 5).
6. i. e., the truth of the Qur'ân being the word of Allah and of Muhammad, peace and blessings of Allah be on him, being the Messenger of Allah.
7. اكتب *uktub* = register, write down (v. ii. m. s. imperative from *kataba* [*katb/ kitbah kitâbah*], to write. See at 3:53, p. 176, n. 12).
8. i. e., with the *'unmah* of Muhammad, peace and blessings of Allah be on him, who will bear witness against all the other peoples on the Day of Judgement. شاهدين *shâhidîn* (pl.; acc./gen. of *shâhidûn*, s. *shâhid*) = witnesses, bearers of witness (active participle from *shahida* [*shuhûd*], to witness. See *yashhadu* at 4: 166, p. 319, n. 1).
9. نطمع *naṭma'u* = we crave, desire, covet, hope for, aspire, yearn (v. i. pl. impfct. from *tama'a* [*tam'*], to covet, desire).
10. يدخل *yudkhila* = he admits, makes enter, enters, puts in, includes (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* [*dukhâl*], to enter, to go in. The last letter takes *fatahah* because of the particle *'an* coming before the verb. See *yudkhilu* at 4:175, p. 323, n. 9).
11. صالحين *ṣâliḥîn* (acc./gen. of *ṣâliḥûn*, sing. *ṣâliḥ*) = righteous, virtuous, good (active participle from *ṣalaha* [*ṣalâḥ/ṣulûḥ/maṣlahah*], to be good, right, proper. See at 4:69, p. 271, n. 8).

85. So Allah rewarded¹ them
 بِمَا قَالُوا for what they said²
 جَنَّاتٍ with gardens
 تَجْرِي مِنْ تَحْتِهَا flowing³ below them
 الْأَنْهَارُ the rivers,
 خَالِدِينَ فِيهَا abiding for ever⁴ therein.
 وَذَٰلِكَ جَزَاءُ And this is the reward
 الْمُحْسِنِينَ of the righteous.⁵

86. And those who
 كَفَرُوا disbelieve
 وَكَذَّبُوا and cry lies⁶
 بَيِّنَاتٍ to Our revelations,
 أُولَٰئِكَ such people will be
 أَصْحَابُ الْجَحِيمِ the inmates⁷ of hellfire.⁸

Section (Rukû') 12

87. O you who believe,
 لَا تَحَرِّمُوا do not taboo⁹
 طَيِّبَاتٍ the good things¹⁰ of what
 أَحَلَّ اللَّهُ Allah has made lawful¹¹
 لَكُمْ for you
 وَلَا تَمْسُدُوا nor cross the limits.¹³

1. أثاب *'athâba* = he requited, rewarded, repaid, (v. iii. m. s. past. in form IV of *thâba* [thawb], to come back. See at 3:153, p. 215, n. 2).
2. i. e., for their recognition of the truth and their acknowledgement of it.
3. تجري *tajrî* = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [jary], to flow. See at 5:12, p. 544, n. 8).
4. خالدين *khâlidîn* (acc./gen. of *khâlidûn*, pl. of *khâlid*) = living for ever, abiding for ever, everlasting, eternal (active participle from *khalada* [khulûd], to live for ever. See at 4:169, p. 320, n. 1).
5. محسنين *muhsinîn* = (acc. /gen. of *muhsinûn*, sing. *muhsin*) = those who do right things, righteous, charitable (active participle from *aḥsana*, form IV of *ḥasuna* [ḥusn], to be good. See at 3:147, p. 212, n. 15).
6. كذبوا *kadhhabû* = they called lies, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [kidhb /kadhib /kadhbah / kidhbah], to lie. See at 5:70, p. 365, n. 4).
7. أصحاب *'aṣḥâb* (pl.; sing. صاحب *ṣāhib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors. See at 5:10, p. 333, n. 3).
8. جهنم *jahîm* = hellfire, hell.
9. لا تحرموا *lâ tuḥarrimû* = do not make unlawful, prohibit, proscribe, prohibit, declare sacred, taboo (v. ii. pl. imperative {prohibition} in form II of *ḥaruma* / *ḥarima*, to be prohibited. See *ḥarramnû* at 4:160, p. 316, n. 4).
10. طيبات *ṭayyibât* (sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things. See at 5:4, p. 328, n. 10.
11. أحل *'aḥalla* = he made lawful, allowed (v. iii. m. s. past in form IV of *ḥalla* [hall/hill], to be allowed. See *lâ taḥillû* at 5:1, p. 325, n. 9).
12. i. e., do not overdo and cross the limits of what Allah has made lawful or unlawful. لا تعتدوا *lâ ta'tadû* = you (all) do not transgress, go beyond the limits, overstep, surpass, act outrageously (v. ii. m. pl. imperative {prohibition} from *i'tadâ*, form VIII of *'adâ* ['adw], to speed, to race. See at 4:154, p. 313, n. 12).

إِنَّ اللَّهَ Verily Allah does not like
لَا يُحِبُّ الْمُعْتَدِينَ the transgressors.¹



وَكُلُوا مِمَّا 88. And eat of what

رَزَقَكُمُ اللَّهُ Allah has provided² for you

حَلَالًا طَيِّبًا as lawful and good;

وَاتَّقُوا اللَّهَ and beware³ of Allah

الَّذِي أَنْتُمْ بِهِ in Whom you are

مُؤْمِنُونَ believers.

لَا يُؤَاخِذُكُمُ اللَّهُ 89. Allah will not blame⁴ you

بِالْفُتُورِ for the loose talk⁵

فِي أَيْمَانِكُمْ in your oaths⁶

وَلَكِنْ يُؤَاخِذُكُمْ but He will take you to task

بِمَا عَقَدْتُمْ for what you undertake⁷

الْأَيْمَانَ of the oath.

فَكَفَّرْنَاهُ So the expiation⁹ for it is

إِطْعَامُ feeding¹⁰

عَشْرَةِ مَسْكِينٍ ten poor people¹¹

مِنْ أَوْسَطٍ on the average¹² of

مَا تَطْعَمُونَ أَهْلِيكُمْ what you feed¹³ your families

أَوْ كَسَوْتَهُمْ or clothing¹⁴ them

أَوْ خَرَجْتُمْ رِقَبَةً or setting free¹⁵ a slave.

1. متعدين *mu'tadīn* (pl.; acc./gen. of *mu'tadūn*, s. *mu'tadīn*) = transgressors, aggressors, assailants (active participle from *i'tadā*, form VIII of *'adā* [*'adw*], to speed, to run. See *ya'tadūna* at 5:78, p. 369, n. 2).

2. رزق *razaqa* = he provided the means of subsistence, provided, gave, bestowed (v. iii. m. s. past from *rizq*, to give the means of subsistence. See at 4:39, p. 258, n. 4).

3. اتقوا *ittaqu* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 5:57, p. 359, n. 1).

4. يؤاخذ *yu'ākhidhu* = he blames, censures, takes to task (v. iii. m. s. impfct. from *'ākhadha*, form III of *'akhadha* [*'akhdh*], to take, to get. See at 2:225, 110, n. 14).

5. لغو *laghw* = loose talk, thoughtless utterance. See at 2:225, p. 110, n. 15.

6. أيمن *'aymān* (pl.; s. *yumīn*) = right hands, oaths. See at 5:53, p. 356, n. 11; 4:33, p. 255, n. 1.

7. عقدتم *'aqadtum* = you (all) concluded, contracted, convened, fastened with a knot, undertook (v. ii. m. pl. past from *'aqada* [*'aqd*], to tie, to contract. See *'aqadat* at 4:33, p. 255, n. 2).

8. i. e., expiation for non-fulfilment of an oath.

9. كفارة *kaffārah* = expiation, expiatory gifts, atonement. See at 5:45, p. 352, n. 4.

10. اطعم *'iṭ'am* = to feed, feeding, to give food (verbal noun in form IV of *ṭa'ima* [*ṭa'm*], to eat, to taste. See *yaṭ'amu* at 2:249, p. 126, n. 10).

11. مساكين *masākīn* (sing. *miskīn* = poor, humble, miserable. See at 2:177, p. 83, n. 8.

12. أوسط *'awsaṭ* (s.; pl. *'awāsīṭ*) = middle, central, mean, average.

13. تطعمون *tut'innūna* = you (all) feed, give food (v. ii. m. pl. impfct. from *'at'ama*, form IV of *ṭa'ima*. See *'iṭ'am* at n. 10 above).

14. كسوة *kiswah* (pl. *kusan/kisan/kisāwin*) = clothing, clothes, apparel, attire, dress, raiment, uniform, garment. See at 2:253, p. 116, n. 12.

15. تحرير *tahrīr* = to set free, to liberate, to manumit (verbal noun in form II of *ḥarra* [*ḥarr/ḥarārah*], to be hot. See at 4:92, p. 283, n. 1).

فَمَنْ لَمْ يَجِدْ But if anyone does not find¹

فَصِيَامَ ثَلَاثَةِ أَيَّامٍ then to fast for three days.

ذَلِكَ كَفَّرُةُ That is the expiation

أَيْمَانِكُمْ for your oaths

إِذَا حَلَفْتُمْ when you have sworn;²

وَأَحْفَظُوا أَيْمَانَكُمْ and keep your oaths.

كَذَلِكَ يَبَيِّنُ اللَّهُ Thus does Allah make clear³

لَكُمْ ءَايَاتِهِ for you His revelations

لَعَلَّكُمْ that you may

تَشْكُرُونَ express gratitude.⁴

يَا أَيُّهَا الَّذِينَ آمَنُوا 90. O you who believe,

إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ verily wine⁵ and gambling⁶

وَالْأَصْنَابُ and images⁷

وَالْأَزْلَامُ and divining arrows⁸

رِجْسٌ مِّنْ are filth⁹ of the

عَمَلِ الشَّيْطَانِ deed of Satan.

فَلَجِّنُوهُ So shun¹⁰ it

لَعَلَّكُمْ تَفْلَحُونَ that you may succeed.¹¹

إِنَّمَا يُرِيدُ الشَّيْطَانُ 91. Satan but intends¹²

أَنْ يُوقِعَ بَيْنَكُمُ to project¹³ between you

الْعَدَاوَةَ وَالْبَغْضَاءَ enmity¹⁴ and hatred¹⁵

1. i. e., does not find any of the means mentioned.
2. حَلَفْتُمْ *ḥalafū* = you (all) swore, made an oath (v. ii. m. pl. past from *ḥalafa* [*ḥalf/ḥilf*], to swear. See *yahliḥūna* at 4:62, p. 268, n. 10).
3. يَبَيِّنُ *yubayyinu* = he makes clear, elucidates, explains (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [*bayān*], to be clear. See at 5:18, p. 338, n. 6).
4. تَشْكُرُونَ *tashkurūna* = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrān*], to thank, express gratitude. See at 5: 6, p. 331, n. 11).
5. خمر *khmr* (pl. *khumār*) = wine, intoxicating liquor, intoxicant. See at 2:219, p. 107, n. 1.
6. ميسر *maysir* = gambling, game of chance. See at 2:219, p. 107, n. 2.
7. i. e., worshipping of images and idols. أَنْصَابُ *'anṣāb* (pl.; s. *nuṣb/nuṣub*) = images, idols, statues, altars. See *nuṣub* at 5:3, p. 327, n. 11.
8. أَزْلَامُ *'azlām* (pl.; s. *zalam*) = divining arrows (arrows without heads and feathers used by pagan Arabs for divination).
9. رِجْسٌ *rijs* (s.; pl. *'arjās*) = filth, dirt, dirty or atrocious act.
10. اجْتَنِبُوا *ijtanibū* = you (all) shun, avoid, keep away, refrain, abstain (v. ii. m. pl. imperative from *ijtanaba*, form VIII of *janaba* [*janb*], to avert. See *tajtanibū* at 4:30, p. 253, n. 11).
11. تَفْلَحُونَ *tufliḥūna* = you (all) succeed, prosper (v. ii. m. pl. impfct. from *'aflaḥa*, form IV of *falaha* [*falḥ*], to split. See at 5:35, p. 346, n. 3).
12. يُرِيدُ *yuridu* = he intends, desires (v. iii. m. s. impfct. form *'arāda*, form IV from *rāda* [*rawd*], to walk about. See at 5:49, p. 355, n. 1).
13. يُوقِعُ *yūqī'a* (u) = he lets drop, plunges, projects (v. iii. m. s. impfct. from *'awqa'a*, form IV of *waqa'a* [*wuqū'*], to fall. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *waqa'a* at 4:100, p.288, n. 5).
14. عَدَاوَةٌ *'adāwah* = enmity, hostility, animosity, antagonism. See at 5:82, p. 370, n. 7.
15. بَغْضَاءٌ *bagḥḍā'* = extreme hatred, detestation, animosity, antipathy, aversion. See at 3:118, p. 202, n. 13.

فَالْخَمْرِ وَالْمَيْسِرِ through wine and gambling

وَيَصَدِّكُمْ and to deter¹ you

عَنْ ذِكْرِ اللَّهِ from remembering Allah

وَعَنِ الصَّلَاةِ and from the prayer.

فَهَلْ أَنْتُمْ So will you be

مُنْتَهُونَ² desisting?

92. وَأَطِيعُوا اللَّهَ And obey³ Allah

وَأَطِيعُوا الرَّسُولَ and obey the Messenger

وَأَحْذَرُوا and be cautious.⁴

فَإِنْ تَوَلَّيْتُمْ But if you turn back⁵

فَاعْلَمُوا أَنَّمَا

عَلَى رَسُولِنَا on Our Messenger

الْبَاطِلُ الْيَقِينُ⁶ to proclaim⁶ in clear terms.⁷

93. لَيْسَ عَلَى الَّذِينَ

ءَامَنُوا believe

وَعَمِلُوا الصَّالِحَاتِ and do the good deeds⁸

جُنَاحٌ any sin

فِيمَا طَعِمُوا in what they ate⁹

إِذَا مَا اتَّقَوْا ءَامَنُوا if they fear¹⁰ and believe

وَعَمِلُوا الصَّالِحَاتِ and do the good deeds,

ثُمَّ اتَّقَوْا ءَامَنُوا then they fear and beleive,¹¹

1. يَصُدُّ *yaṣudda* (u) = he deters, hinders, bars, diverts (v. iii. m. s. impfct. from *ṣadda* [*ṣadd/ṣudūd*], to turn away. The last letter takes *fathah* because this verb is conjunctive to the previous verb, *yūqi'a*, which is preceded by the particle 'an. See *yaṣuddūna* at 4:61, p. 268, n. 4).

2. مُنْتَهُونَ *muntahûn* (pl.; s. *muntahin*) = those who give up, desist, refrain. (Active participle from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. See *intahû* at 4:171, p. 321, n. 6).

3. أَطِيعُوا *'aṭi'û* = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *tâ'a* [*taw'*], to obey. See at 4:159, p. 266, n. 12).

4. i. e., be cautious against disobeying Allah and His Messenger and against committing sins.

أَحْذَرُوا *iḥdharû* = you (all) beware, be on the alert, be cautious (v. ii. m. pl. imperative from *ḥadhira* [*ḥidhr/ḥadhar*], to be cautious. See at 5:49, p. 354, n. 9).

5. تَوَلَّيْتُمْ *tawallaytum* = you (all) turned away/back (also took charge of, took possession of (v. ii. m. pl. past from *tawallâ*, form V of *waliya* [*waly*], to be near or close to, to lie next. See at 2:83, p. 39, n. 5).

6. بَلَغَ *balagh* (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification. See at 3:20, p. 162, n. 12.

7. مُبِينٍ *mubîn* = all too clear, glaringly obvious, manifest, patent, explicit. See at 4:174, p. 323, n. 6.

8. صَالِحَاتٍ *ṣâliḥât* (pl.; sing. *ṣâliḥah*) = good deeds/things, sound and proper deeds (approved by the Qur'ân and the *sunnah*). See at 4:173, p. 322, n. 5.

9. i. e., ate before prohibition. طَعِمُوا *ta'imû* = they ate, tasted (v. iii. m. pl. past from *ta'ima* [*ta'm*], to eat, to taste. See *yaṭ'amu* at 2:249, p. 126, n. 10).

10. اتَّقُوا *ittaqaw* = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqa*, form VIII of *waqa* [*waqy/wiqāyah*], to guard, to preserve. See at 5: 65, p. 362, n. 6).

11. i. e., after the prohibition.

ثُمَّ اتَّقُوا وَاحْسِنُوا then they fear¹ and be good,²

وَاللَّهُ يُحِبُّ for Allah likes

الْمُحْسِنِينَ the righteous.³

Section (Rukû') 13

يَا أَيُّهَا الَّذِينَ آمَنُوا 94. O you who believe,

لَيَبْلُوكُمُ اللَّهُ Allah will surely try⁴ you

بِشَيْءٍ مِّنَ الصَّيْدِ with something of a game⁵

تَنَالُهُ أَيْدِيكُمْ that your hands may reach⁶

وَرِمَاحُكُمْ and your lances,⁷

لِيَعْلَمَ اللَّهُ that Allah may know⁸

مَن يَخَافُهُ بِالْغَيْبِ who fears Him in the unseen.

فَمَن أَعْدَى So whoever transgresses⁹

بَعْدَ ذَلِكَ فَلَهُ after that will have

عَذَابٌ أَلِيمٌ a punishment most painful.

يَا أَيُّهَا الَّذِينَ آمَنُوا 95. O you who believe,

لَا تَقْتُلُوا الصَّيْدَ do not kill the game while

وَأَنتُمْ حَرَمٌ you are in the pilgrim garb.¹⁰

وَمَن قَتَلَهُ مِنْكُمْ And whoever of you kills it

مُعَمِّدًا wilfully,¹¹

فَجَزَاءُ the recompense¹² is

مِثْلُ مَا قَتَلَ an equal of what he killed

1. The repetition is for emphasis and for the need to become steadfast in the faith and practice.

2. أَحْسَنُوا 'ahsanû = they did good, performed well (v. iii. m. pl. past from 'ahsana, form IV of ḥasuna [ḥusn], to be good, handsome. See at 2:195, p. 93, n. 15).

3. مُحْسِنِينَ muḥsinîn = (acc. /gen. of muḥsinûn, sing. muḥsin) = those who do right things, righteous, charitable (active participle from 'ahsana, form IV of ḥasuna [ḥusn], to be good. See at 5:85, p. 372, n. 5).

4. لَيَبْلُوكُم la-yabluwanna = he will certainly try, put to test (v. iii. m. s. impfct. from balâ [balw / balâ'], to test, to try. See yabluwa at 5:48, p. 354, n. 2).

5. صَيْد sayd = haunt, hunting, prey, game.

6. تَنَالُ tanâlu = she reaches, attains, gets hold of, affects (v. iii. f. s. impfct. from nâla [nayl/manâl], to reach, attain. See yanâlu at 2:124, p. 59, n. 5).

7. رِمَاح rimâḥ (pl.; s. رُمح rumḥ) = lances, spears.

8. i. e., Allah may make known, for Allah knows everything, open or secret.

9. أَعْدَى 'atadâ = he committed aggression, did a hostile act, overstepped, transgressed (v. iii. m. s. past in form VIII of 'adâ ('adw), to run, to speed. See at 2:194, p. 93, n. 7).

10. i. e., wearing 'ihrâm for hajj or 'umrah. حَرَم ḥurum (pl.; s. ḥarâm) = in the pilgrim garb, consecrated, sacred, forbidden, unlawful. See at 5:1, p. 325, n. 8.

11. مُعَمِّدًا muta'ammid = deliberate, wilful, premeditated, intentional, purposeful (act. participle from ta'ammada, form V of 'amada ['amd], to intend, to support. See at 4:93, p. 284, n. 1).

12. جَزَاءُ jazâ' = requital, recompense, reward, return, punishment, penalty. See at 5:38, p. 347, n. 3.

مِنَ النِّعَمِ from grazing livestock,¹
 يَحْكُمُ بِهِ there judging² it
 ذَوَا عَدْلٍ مِّنْكُمْ two just persons of you,
 هَدًى بَالِغًا as a sacrifice³ to reach⁴
 الْكَعْبَةِ the Ka'bah,
 أَوْ كَفَّرَةً or expiation –
 طَعَامٌ مِّنْكُمْ food for poor persons
 أَوْ عَدْلٌ ذَٰلِكَ or the equivalent⁵ of that
 صِيَامًا in fasting⁶ –
 لِيَذُوقَ that he may taste⁷
 وَبِالْأَمْرِ the consequence⁸ of his deed.
 عَاذَ اللَّهُ عَمَّا سَلَفَ Allah forgave what is past;⁹
 وَمَنْ عَادَ but whoever relapses,¹⁰
 فَيَنْقِمِ اللَّهُ Allah will take revenge¹¹
 مِنْهُ on him.
 وَاللَّهُ عَزِيزٌ Allah is All-Mighty,
 ذُو انْتِقَامٍ Master of Retribution.¹²

96. Lawful is made for you
 صَيْدُ الْبَحْرِ game of the sea
 وَطَعَامُهُ and the food¹³ of it,
 مَتَاعُكُمْ as provision¹⁴ for you
 وَلِلسَّيَّارَةِ and for travellers.¹⁵

1. نعم *na'am* (s.; pl. انعام 'an'âm) = grazing livestock (sheep, camels, goats and cattle. See 'an'âm at 5:1, p. 325, n.5).
2. يحكم *yahkumu* = he or it adjudicates, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *hakama* [hukm], to pass judgement. See at 3:23, p. 164, n. 1).
3. هدى *hady* = what is offered as sacrifice, sacrifice, sacrificial animal. See at 5:2, p.326, n. 3.
4. بالغ *bâligh* = he who attains, reaches, major, intense (active participle from *balagh* [bulûgh], to reach. See *balligh* at 5:67, p. 363, n. 4).
5. عدل *'adl* = impartiality, equity, justice, fairness, equivalence, equivalent. See at 4:58, p. 266, n. 9).
6. صيام *siyâm* = fast, fasting, abstention.
7. يذوق *yadhûka(u)* = he tastes, (v. iii. m. s. impfct. from *dhâqa* [dhawq/dhawq/madhâq], to taste. The final letter takes *fathah* for a hidden 'an in li {lâm of motivation} coming before the verb. See *yadhûqû* at 4:56, p. 265, n. 9).
8. وبال *wabâl* = evil consequence, evil, unhealthiness (of climate or air).
9. سلف *salafa* = he or it was over, past (v. iii. m. s. past from *salaf*, to be over. See at 4:22, p.248, n. 7).
10. i. e., into the sin. عاد *'âda* = he reverted, returned, relapsed (v. iii. m. s. past from 'awd/'awdah, to return. See at 2:275, p.144, n. 13).
11. i. e., will duly punish. ينتقم *yantaqimu* = he takes revenge, avenges himself (v. iii. m. s. impfct. from *intaqama*, form VIII of *naqama/naqima* [naqm/naqam], to take revenge. See *tanqimûna* at 5:59, p. 359, n. 7).
12. انتقام *intiqâm* = revenge, retribution, vengeance. Verbal noun in form VIII of *naqama/naqima* [naqm/naqam], to take revenge. See at 3:4, p. 155, n. 5; and n. 11 above.
13. i. e., its use as food. طعام *ta'âm* (pl. اطعمة *aṭ'imah*) = food, diet. See at 5:5, p. 329, n. 6.
14. متاع *matâ'* (pl. امتي'ah) = enjoyment, pleasure, useful article, gear, provision. See at 4:76, p. 275, n. 5.
15. سياره *sayyârah* (f.; m. sayyâr) = travellers, itinerants.

وَحَرَّمَ عَلَيْكُمْ and unlawful is made on you

صَيْدَ الْبَرِّ hunting on the land¹

مَا دُمْتُمْ as long as you remain

حُرُمًا in the pilgrim garb.²

وَاتَّقُوا اللَّهَ And beware³ of Allah

الَّذِي إِلَيْهِ to Whom

تُحْشَرُونَ you will be assembled.⁴

97. Allah has made

الْكَعْبَةَ the Ka'bah,

الْبَيْتَ الْحَرَامَ the Sacred House,

فِيَمًا لِلنَّاسِ as a prop⁵ for mankind,

وَالشَّهْرَ الْحَرَامَ and the sacred month⁶

وَالْهَدَى and the sacrificial animal⁷

وَالْقَلْبَدَّ and the necklaces.⁸

ذَٰلِكَ لِتَعْلَمُوا That is so that you may know

أَنَّ اللَّهَ يَعْلَمُ that Allah knows⁹

مَا فِي السَّمَوَاتِ all that is in the heavens

وَمَا فِي الْأَرْضِ and all that is in the earth,

وَأَنَّ اللَّهَ and that Allah is

بِكُلِّ of everything

عَلِيمٌ All-Knowing.

1. *barr* = land, open country.

2. i. e., for *hajj* or '*umrah*.

3. i. e., in the matter of abiding by His commands and refraining from what He prohibits. اتَّقُوا *ittaqu* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 5:88, p. 373, n. 9).

4. i. e., on the Day of Judgement. تُحْشَرُونَ *tuhsharūna* = you are gathered, collected, assembled, mustered, herded, rallied (v. ii. m. pl. impfct. passive from *hashara* [*hashr*], to gather. See at 3:58, p. 218, n. 3).

5. *qiyām* = standing, support, that by which something is made to stand, prop, setting out, carrying out. The Ka'bah is called the prop because it is the pivot of religious rites and duties like *hajj* and '*umrah* and because its precincts are made a place of safety and security wherein hostilities and violence are prohibited.

6. i. e., the institution of the sacred months, namely, Dhū al-Qa'dah, Dhū al-Hijjah, Muharram and Rajab, during which period killing and carrying out hostilities are prohibited.

7. i. e., the sacrificial animal taken with him by the pilgrim to the Ka'bah. هَدَى *hady* = what is offered as sacrifice, sacrifice, sacrificial animal. See at 5:95, p. 377, n. 3.

8. i. e., the distinctive necklaces put on the sacrificial animals to mark them out as such. These are made inviolate for the safety of the pilgrims and for facilitating the performance of the rites in peace and security. قَالِدٌ *qalā'id* (pl.; s. *qilādah*) = necklaces. See at 5:2, p. 326, n. 4.

9. i.e., Allah knows what is good and necessary for the protection of all that is in the heavens and the earth.

أَعْلَمُوا أَنَّ اللَّهَ 98. Know that Allah is

شَدِيدُ الْعِقَابِ severe¹ in punishing²

وَأَنَّ اللَّهَ and that Allah is

عَفُورٌ Most Forgiving,

رَحِيمٌ Most Merciful.³

مَا عَلَى الرَّسُولِ 99. It is not on the Messenger

إِلَّا الْبَلَّغُ except to convey, 4

وَاللَّهُ يَعْلَمُ while Allah knows

مَا تُبْدُونَ what you disclose⁵

وَمَا تَكْتُمُونَ and what you conceal.⁶

قُلْ لَا يَسْتَوِي 100. Say: "Equal cannot be⁷

الْخَيْرُ وَالْطَّيِّبُ the bad⁸ and the good, even

وَلَوْ أَعْجَبَكَ though there impresses⁹ you

كَثْرَةُ الْخَيْرِ the plenitude¹⁰ of the bad.

فَاتَّقُوا اللَّهَ So beware¹¹ of Allah,

يَا أَيُّهَا الَّذِينَ O you who have acumen,¹²

لَعَلَّكُمْ تَفْلَحُونَ so that you may succeed."¹³



Section (Rukû') 14

يَا أَيُّهَا الَّذِينَ 101. O you who believe,

عَامُّوْا

لَا تَسْأَلُوا do not ask

1. شديد *Shadîd* (pl. أشداء 'ashiddâ' شداد *shidâd*) = severe, stern, rigorous, hard, harsh, strong. See at 3:4, p. 155, n. 4).

2. i. e., those who defy and disobey Him. عِقَاب *'iqâb* = infliction of punishment, penalty. See at 3:11, p. 158, n. 5.

3. i. e., for those who submit and obey, and ask for His forgiveness and mercy.

4. بلاغ *balâgh* (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 5:92, p. 375, n. 6.

5. تبذلون *tubdûna* = you (all) disclose, express, declare, reveal, make known (v. ii. m. pl. impfct. from 'abdâ, form IV of *badâ* [*budûww/budâ*] to appear, to come to light. See at 2:33, p. 18, n. 1).

6. i. e., of your deeds or intentions. تَكْتُمُونَ *taktumûna* = you (all) conceal, keep secret, hide (v. ii. m. pl. impfct. from *katama* [*katm / kitmân*], to hide, conceal. See at 3:71, p. 183, n. 1).

7. يستوي *yastawî* = he becomes equal, becomes even, straight, regular, upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at 4:95, p. 285, n. 3).

8. i. e. of everything and person. خَبِيثٌ *khabîth* (pl. *khubuth*) = bad, evil, vicious, noxious, malignant. See at 3:179, p. 225, n. 9.

9. أعجب *'a'jaba* = he impressed, pleased, delighted (v. iii. m. s. past in form IV of 'ajiba [*'ajab*], to wonder, to be amazed. See at 2:221, p. 108, n. 9).

10. كثرة *kathrah* = large quantity, great number abundance, plenitude.

11. i. e., in the matter of abiding by His commands and refraining from what He prohibits.

12. اتقوا *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqâyah*), to guard, safeguard. See at 5:88, p. 373, n. 9).

13. ألباب *'albâb* (sing. لب *lubb*) = heart, mind, acumen, understanding. See at 3:190, p. 231, n. 4).

13. تفلحون *tufliḥûna* = you (all) succeed, prosper (v. ii. m. pl. impfct. from 'aflaha, form IV of *falaha* [*falḥ*], to split. See at 5:90, p. 374, n. 11).

عَنْ أَشْيَاءَ	about things
إِنْ تُبْدَلَكُمْ	if disclosed ¹ to you
تَسُوْكُمْ	will distress ² you.
وَإِنْ تَسْأَلُوْهُمْ عَنْهَا	And if you ask about them
مِنْ سُزُرٍ	when the Qur'ân is being
الْفُرْعَانُ	sent down, ³
تُبْدَلَكُمْ	they will be clarified to you.
عَفَا اللَّهُ عَنْهَا	Allah has excused these;
وَاللَّهُ غَفُوْرٌ	and Allah is Most Forgiving,
حَلِيْمٌ	Most Forbearing. ⁴
فَدَسَّالَهَا	102. There did ask of them
قَوْمٌ مِنْ قَبْلِكَ	a people before you,
ثُمَّ أَصْبَحُوا	then they became ⁵
بِهَا كَافِرِيْنَ	unbelievers therein.
مَا جَعَلَ اللَّهُ	103. Allah has not made
مِنْ بَحِيْرَةٍ	anything of a <i>bahîrah</i> ⁶
وَلَا سَائِبَةٍ	nor a <i>sâ'ibah</i> ⁷
وَلَا وَصِيْلَةٍ	nor a <i>wasîlah</i> ⁸
وَلَا حَامٍ	nor a <i>hâmi</i> ; ⁹
وَلَكِنَّ الَّذِينَ كَفَرُوا	but those who disbelieve
يَفْتَرُونَ عَلَى اللَّهِ	do fabricate ¹⁰ against Allah

1. The 'ayah discourages asking the Prophet about unnecessary things or matters as the followers of the previous Prophets sometimes did and then disobeyed the injunctions made about such subjects. تبد *tubda(â)* = she is disclosed,

uncovered, made to appear, clarified (v. iii. f. s. impfct. passive from 'abdâ, form IV of *badâ* [*budâww/ budâ'*] to appear, to come to light. The last 'alif is vowelless and hence dropped because the verb is in a conditional clause (preceded by 'in). See *tubdûna* at 5:99, p. 379, n. 5).

2. تسو *tasu'(u)* = she grieves, saddens, distresses, hurts (v. iii. f. s. impfct. from *sâ'u* [*saw'/sû'/masâ'ah*], to be bad). The final letter is vowelless for the verb is the conclusion of a conditional clause. See at 3:120, p. 203, n. 10).

3. ينزل *yunazzalu* = he or it is sent down, brought down (v. iii. m. s. impfct. passive from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See *yunazzala* at 2:105, p. 50, n. 2).

4. حلیم *halim* = Most Forbearing, Most Clement. See at 4:12, p. 244, n. 3).

5. أصبحوا *aşbahû* = they became, became in the morning (v. ii. m. pl. past in form IV of *şabaha* [*şabih*], to be in the morning. See *aşbahû* at 5:30, p. 343, n. 3).

6. The 'ayah refers to some of the superstitious and polytheistic practices of the pre-Islamic Arabs. بحيرة *bahîrah* = An eleventh female calf born to a she camel after she had given birth consecutively to ten female calves without the intervention of a male calf was tabooed and called *bahîrah*. She was not to be used for riding or carrying any load, her hair was not to be trimmed and her milk was not to be drunk except by a guest.

7. سائبة *sâ'ibah* = mother of *bahîrah*, i. e., a she camel consecutively giving birth to ten female calves was called *sâ'ibah* and was tabooed.

8. وصيلة *waşilah* = A she-goat similarly giving birth consecutively to ten females in five conceptions was tabooed and called *waşilah*.

9. حام *hâmin* = a bull fathering consecutively ten female calves was also tabooed and called *hâmin*.

10. يفترون *yafstârûna* = they fabricate, make up, invent falsely, trump up, slander, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 4:49, p. 263, n. 5).

الْكَذِبِ the lie;

وَأَكْثَرَهُمْ and most of them

لَا يَعْقِلُونَ do not realize.¹

وَإِذَا قِيلَ لَهُمْ 104. And if it is said to them:

"تَسَالَوْا إِلَى

مَا أُنزِلَ اللَّهُ what Allah has sent down³

وَالِى الرَّسُولِ and to the Messenger,"

قَالُوا حَسْبُنَا they say: "It suffices⁴ us

مَا وَجَدْنَا what we found⁵

عَلَيْنَا آبَاءَنَا our fathers on."⁶

أَوَلَوْ كَانَ Is it so even though

آبَاؤُهُمْ their fathers had not had

لَا يَعْلَمُونَ شَيْئًا knowledge⁷ of anything

وَلَا يَهْتَدُونَ nor had received guidance?⁸

يَا أَيُّهَا الَّذِينَ آمَنُوا 105. O you who believe,

عَلَيْكُمْ أَنْفُسَكُمْ take care of yourselves.⁹

لَا يَضُرُّكُمْ There cannot harm¹⁰ you

مَنْ ضَلَّ those who go astray¹¹

إِذَا هْتَدَيْتُمْ if you receive guidance.¹²

إِلَى اللَّهِ سَرِجِعُكُمْ To Allah is the return¹³ of

جَمِيعًا you all;

1. يغفلون *ya'qilûna* = they realize, understand, comprehend (v. iii. m. pl. impfct. from 'aqala ['aq], to understand, to be reasonable, to have intelligence. See at 5:58, p. 359, n. 6).

2. اتعالوا *ta'âlâw* = you all come, come on, (v. ii. m. pl. imperative from *ta'âlâ*, form VI of 'alâ ['uluww], to be high. See at 4:61, p. 268, n. 1).

3. i. e., to the Qur'ân and its teachings. أنزل *'anzala* = he sent down (v. iii. m. s. past in form IV ['inzâl] of *nazala* [nuzûl], to come down, get down. See at 5: 44, p. 351, n. 9).

4. حسب *hasb* = reckoning, sufficiency, enough. *hasbunâ* = enough or sufficient for us. See at 3:173, p. 223, n. 10).

5. وجدنا *wajadnâ* = we found, got (v. i. pl. past from *wajada* [wujûd], to find. See *wajada* at 3:37, p. 170, n. 3; and *la-tujidanna* at 5:82, p. 370, n. 5).

6. i. e., the way of beliefs and practices we found our fathers following.

7. i. e., any knowledge of the *dîn* through a revealed scripture. يعلمون *ya'lamûna* = they know (v. iii. m. pl. ipfct. from 'alima, to know, be aware of. See at 2:113, p. 54, n. 4).

8. يهتدون *yahtadûna* = they receive guidance (v. iii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [hady/ hudan /hidâyah], to guide, to show the way. See at 4:98, p. 287, n. 6).

9. i. e., take care of the good of yourselves in this world and in the hereafter by embracing Islam and abiding by the Qur'ân and the *sunnah* disregarding whether others do so or not..

10. يضر *yadurru* = he harms, damages, hurts, adversely affects (v. iii. m. s. impfct. from *darra* [darr], to harm. See *yadurra* at 3:144, p. 211, n. 5).

11. ضل *ḍalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. See at 5:12, p. 334, n. 9).

12. اهتديتم *ihadaytum* = you (all) received guidance (v. ii. m. pl. past from *ihtadâ*. See n. 8 above).

13. i. e., after resurrection. مرجع *marjî'* (s.; pl. مراجع *marâjî'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 5:48, p. 354, n. 5).

فَيُنَبِّئُكُمْ then He will apprise¹ you
بِمَا كُنْتُمْ of what you have been
تَعْمَلُونَ doing.

يَا أَيُّهَا الَّذِينَ آمَنُوا 106. O you who believe,
شَهَدَةُ [you are] to take testimony²
بَيْنَكُمْ among you,
إِذَا حَضَرَ أَحَدَكُمْ if there attends³ one of you
الْمَوْتُ death

حِينَ الْوَصِيَّةِ while making a bequest,⁴
أَشْيَانِ ذَوَا عَدْلٍ of two persons of equity⁵
مِنْكُمْ from among you

أَوْ آخَرَانِ مِنْ غَيْرِكُمْ or two others not of you
إِنْ أَنْتُمْ ضَرَبْتُمْ if you are on travel⁶
فِي الْأَرْضِ in the land

فَأَصَابَتْكُمْ and there befalls⁷ you
مُصِيبَةُ الْمَوْتِ the calamity⁸ of death.

تَحْبِسُونَهُمَا You will detain⁹ the two
مِنْ بَعْدِ الصَّلَاةِ after the prayer and
فَيُقْسِمَانِ بِاللَّهِ they will swear¹⁰ by Allah

إِنْ أَرَبْتُمْ if you be in doubt¹¹ [saying]:
لَا نَشْتَرِي بِهِ "We do not buy¹² therewith
ثَمًّا any value,¹³

1. يَنْبِئُ *yunabbi'u* = he apprises, informs, notifies, advises, tells (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/'nubû*'], to be prominent. See at 5:48, p. 3354, n. 6).

2. شَهَادَةٌ *shahâdah* = testimony, evidence, witness. See at 2:140, p. 66, n. 5.

3. حَاضِرٌ *ḥaḍara* = he appeared, attended, was present (v. iii. m. s. past from *ḥuḍûr*. See at 4:18, p. 246, n. 6).

4. وَصِيَّةٌ *waṣiyyah* (pl. وَصَايَا *waṣāyā*) = will, bequest, testamentary disposition, directive. See at 2:240, p. 121, n. 5.

5. عَدْلٌ *'adl* = impartiality, equity, justice, fairness, equivalence, equivalent. See at 5:95, p. 377, n. 5).

6. ضَرَبْتُمْ *ḍarabtum* = you (all) struck, beat, hit, went out, set out (on travel or on a mission) (v. ii. m. pl. past from *ḍaraba* [*ḍarb*], to strike. *ḍarb fi al 'ard* is an idiom meaning to set out on travel. See at 4:101, p. 288, n. 6).

7. أَصَابَتْ *'aṣābat* = she struck, hit, afflicted, befell (v. iii. f. s. past from *'aṣāba*, form IV of *ṣāba* [*ṣawb ṣaybūbah*], to hit the mark, to be right. See at 4:62, p. 268, n. 6).

8. مُصِيبَةٌ *muṣibah* (pl. مَصَابٍ *muṣā'ib*) = calamity, disaster, misfortune, affliction. See at 4:72, p. 272, n. 5.

9. تَحْبِسُونُ *taḥbisūna* = you (all) detain, hold, arrest, confine, check, block (v. ii. m. pl. impfct. from *ḥabasa* [*ḥabs*], to confine, to hold).

10. يُقْسِمَانِ *yuqsimāni* = they (two) swear, take oath (v. iii. m. dual impfct. from *'aqsama* form IV of *qasama* [*qasam*], to divide, to apportion. See *aqsamū* at 5:53, p. 356, n. 10).

11. أَرَبْتُمْ *irīabtum* = you (all) doubted, were in doubt, suspected, had misgivings (v. ii. m. pl. past from *irīaba* (أَرَبَ *irīyāb*), form IV of *rāba* (*rayb*), to doubt, to suspect. See *tartībū* at 2:282, p. 149, n. 4).

12. نَشْتَرِي *nashṭarī* = we buy, purchase (v. i. pl. impfct. from *ishtarā*, form VIII of *sharā* [*shiran/shirā*'], to buy, to sell. See *yashṭarūna* at 4:44, p. 260, n. 11).

13. i. e., we do not make any gain out of giving this testimony. ثَمَنٌ *thaman* (pl. أَثْمَانٌ *athmān*/أَثْمَانٌ *athminah*) = price, value.

وَلَوْ كَانَ ذَا قُرْبَىٰ even if he were a kinsman,¹

وَلَا نَكْتُمُ nor do we conceal²

شَهَادَةَ اللَّهِ the testimony of Allah.

إِنَّا إِذَا Indeed we will then be

لِلْمُنَافِقِينَ surely of the sinners."³

فَإِنْ عُرِفَ 107. But if it is detected⁴

أَنَّهُمَا اسْتَحَقَّا إِثْمًا that the two merited⁵ a guilt⁶

فَتَأْخُذَانِ يَوْمَئِذٍ then two others shall stand

مَقَامَهُمَا مِنْ up in their places from

الَّذِينَ اسْتَحَقَّ عَلَيْهِمْ among those over whom

الْأَوْلَىٰ have right the nearest two;⁷

فَيَقْسِمَانِ then they shall swear⁸

بِاللَّهِ by Allah [saying]:

لَشَهَادَتُنَا أَحَقُّ "Surely our testimony is truer

مِنْ شَهَادَتِهِمَا than their testimony

وَمَا أَعْتَدْنَا and we do not act hostilely,⁹

إِنَّا إِذَا for we shall then be

لِلظَّالِمِينَ indeed of the wrong-doers."¹⁰

ذَلِكَ أَذْقَنَ 108. This is the more apt¹¹ that

يَأْتُوا بِالشَّهَادَةِ they will give the testimony

عَلَىٰ وَجْهِهَا as it should be;¹²

1. i. e., even if the beneficiary be a kinsman. قَرَبَى

2. *dhā qurbā* (acc. of *dhū qurbā*) = near relations, those close by. See *dhī al-qurbā* at 4:36, p. 257, n. 2.

3. نَكْتُم *naktumu* = we conceal, hide, secrete (v. i. pl. impfct from *katama* [*katm* / *kitmān*], to hide, conceal. See *taktumūna* at 5:99, p. 379, n. 6).

4. عُرِفَ *'āthimū* (pl. acc./gen. of *'āthimūn*, s. *'āthim*) = sinners, sinful, criminal, wicked, evil. Active participle from *'athima* [*'ithm/ma 'tham*], to sin. See *'āthim* at 2:283, p. 150, n. 10).

5. عُرِفَ *'uthira* (*'alā*) = it is detected, discovered, found (v. iii. m. s. past passive from *'athara* [*'uthûr*], to hit, to discover).

6. i. e., if they are found to be guilty of a crime. اسْتَحَقَّا *istahaqqā* = they (two) merited, deserved, were entitled (v. iii. m. dual past from *istahaqqa*, form X of *haqqa*, to be true, to be right).

7. اَوْلَىٰ *ithm* (pl. *'āthām*) = guilt, crime, offence, sin, sinning. See at 4:111, p. 293, n. 9.

8. i. e., the nearest two from among the relatives of the deceased.

9. يَقْسِمَانِ *yusimāni* = they (two) swear, take oath (v. iii. m. dual impfct. from *'uqsama* form IV of *qasama* [*qasam*], to divide, to apportion. See at 5:106, p. 382, n. 10).

10. اَعْتَدْنَا *i'tadaynā* = we overstepped, transgressed, crossed the limits, committed aggression, acted hostilely (v. i. pl. past in form VIII of *'adā* (*'adw*), to run, to speed. See at *i'tadā* at 5:95, p. 376, n. 9).

11. اَذْقَنَ *zālimin* (acc./gen. of *zālimūn*, sing. *zālim*) = transgressors, wrong-doers, unjust persons. Active participle of *zālama* [*zulm*], to transgress, do wrong. See at 5:72, p. 366, n. 5).

12. اَدْنَىٰ *'adnā* = more apt, more appropriate, better suited, nearer, closer, lower. Elative form of *dānin*. See at 2:282, p. 149, n. 3.

13. وَجْهَهَا *'alā wajhihā/wajhihi* = in its own way, in the right manner, properly, as it should be (*wajh* = face, countenance, front).

أَوْ يَخَافُونَ أَنْ or they will fear¹ that

تُرَدَّ أَيْمَانُ² oaths² in reply will be put³

بَعْدَ أَيْمَانِهِمْ after their oaths.

وَاتَّقُوا اللَّهَ And beware⁴ of Allah

وَأَسْمَعُوا and listen;⁵ for

وَاللَّهُ لَا يَهْدِي Allah does not show the way

الْقَوْمَ الْفَاسِقِينَ to the people that disobey.⁶

Section (Rukû') 15

يَوْمَ 109. The day when

يَجْمَعُ اللَّهُ Allah will bring together⁷

الرُّسُلَ فَيَقُولُ the Messengers and say:

مَاذَا "What was the

أُجِبْتُمْ response made⁸ to you?"

قَالُوا They will say:

لَا عِلْمَ لَنَا "No knowledge we have;⁹

إِنَّكَ أَنتَ You indeed are

عَلَّمُ the Supremely Aware⁹

الْقُيُوبِ of all secrets.¹⁰

إِذْ قَالَ اللَّهُ 110. When Allah will say:

يَا عِيسَى ابْنَ مَرْيَمَ "O 'Isâ, son of Maryam,

أَذْكُرْ نِعْمَتِي recall My grace

عَلَيْكَ upon you

1. يخافوا *yakhâfû(na)* = they fear, are afraid of, (v.

iii. m. pl., impfct form *khâfa* [khawf], to fear. The terminal *nûn* is dropped because the verb is conjunctive to a previous verb governed by the particle 'an. See *yakhâfûna* at 5:23, p. 340, n. 7).

2. أيمان *'aymân* (pl.; s. يمين *yamîn*) = right hands, oaths. See at 5:89, p. 373, n. 6.

3. تُرد *turadda(u)* = she is put in reply, returned, sent back, refuted, rebutted (v. iii. f. s. impct. passive from *radda* [radd], to send back. The final letter takes *fatḥah* because of the particle 'an coming before the verb. See *yartadda* at 5:54, p. 357, n. 3).

4. اتقوا *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 5:96, p. 378, n. 3).

5. i. e., pay heed to and obey. اسمعوا *isma'u* = you (all) listen, give ear, pay attention (v. ii. m. pl. imperative from *sami'a* [sam'/samâ'/masma'], to hear. See at 2:104, p. 49, n. 9).

6. فاسقين *fâsiqîn* (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [fisq], to stray from the right course, to renounce obedience. See at 2:26, p. 14, n. 7).

7. i. e., on the Day of Judgement. يجمع *yajma'u* = he brings together, gathers, collects, assembles, amasses (v. iii. m. s. impfct. from *jama'a* [jam'], to gather. See *jama'nû* at 3:25, p. 164, n. 7).

8. Allah will ask that question by way of reproach on the opponenets of the Messengers (*Al-Bahr*, IV, 403). أُجِبْتُمْ *'ujibtum* = you (all) were responded , given reply (v. ii. m. pl. past passive from *'ujâba*, form IV of *jâba* [jawb], to travel, to explore. See *istajâba* at 3:195, p. 232, n. 13).

9. They will say so by way of emphasizing that their knowledge of the facts was nothing in relation to the knowledge of Allah and also because they would not know what their followers did after their disappearance from the scene (*Al-Bahr*, IV, 403).

10. عَلِمَ *'allâm* = Supremely Aware, thoroughly knowing, completely familiar.

11. غُيُوبِ *ghuyûb* (pl.; s. غيب *ghayb*) = secrets, unseen, invisible, hidden.

وَعَلَىٰ وَلَدَيْكَ and on your mother¹
 إِذْ أَيْدَتُنَا when I strengthened² you
 بِرُوحِ الْقُدُسِ with *Ruh al-Qudus*,³
 تُكَلِّمُ النَّاسَ you speaking to men
 فِي الْمَهْدِ in the cradle⁴
 وَكَهَلًا and in maturity;⁵
 وَإِذْ عَلَّمْنَاكَ and when I taught you
 الْكِتَابَ وَالْحِكْمَةَ the Book and the wisdom
 وَالتَّوْرَةَ وَالْإِنْجِيلَ and the *Torah* and the *Injil*;
 وَإِذْ تَخْلُقُ and when you created⁶
 مِنَ الطِّينِ from the clay⁷
 كَهَيْئَةِ الطَّيْرِ like the shape⁸ of a bird
 بِإِذْنِي with My leave,
 فَتَفْخُ فِيهَا then you blew⁹ into it
 فَتَكُونُ طَيْرًا so it became a bird
 بِإِذْنِي by My leave;
 وَتُبْرِئُ and you cured¹⁰
 الْأَكْمَةَ the blind since birth¹¹
 وَالْأَبْرَصَ بِإِذْنِي and the leper¹² by My leave;
 وَإِذْ تُخْرِجُ and when you brought out¹³
 الْمَوْتَى بِإِذْنِي the dead by My leave;
 وَإِذْ كَفَفْتُ and when I restrained¹⁴ the
 بَنِي إِسْرَءِيلَ Children of Isrâ'îl from you

1. This 'āyah is in continuation of the description of what will take place on the Day of Judgement and it stresses that it was Allah Who caused the miracles to happen through 'Isā, peace be on him, and that he was no more than a Messenger of Allah whom Allah saved from his enemies.

2. أَيْدَتُ 'ayyadtu = I aided, assisted, helped, strengthened (v. i. s. past from 'ayyada, form II of 'āda ['ayd], to be strong. See *yu'ayyaidu* at 3:13, p. 159, n. 6).

3. It is a title of the angel Jibrīl (meaning literally 'the spirit of holiness').

4. مَهْدٌ mahd (pl. مَهْدٌ muhūd) = cradle. See at 3:46, p. 173, n. 9.

5. i. e., delivering the message of *tawhīd* on receipt of *wahy*. كَهْلٌ kahl (pl. kuhhal/ kihāl/ kuhūl/ kuhlān) = man of mature age, full manhood. See at 3: 46, p. 173, n. 10. The reference to his childhood and growth into full manhood is an indirect refutation of the claim of divinity for him (*Safwat al-Bayān*, 81).

6. تَخْلُقُ takhluqu = you create, make (v. ii. m. s. impfct. from khalaqa [khalq], to create. See *yakhluqu* at 5:17, p. 337, n. 8).

7. طِينٌ fīn = clay, soil. See at 3:49, p. 174, n. 7.

8. هَيْئَةٌ hay'ah (pl. هَيَآت hay'āt) = shape, form, body, committee, board, skeleton organization. See at 3:49, p. 174, n. 8.

9. تَفْخُ tanfukhu = you blow, breathe, inflate, fill with air (v. ii. m. s. impfct. from nafakha [nafkh], to blow. See 'anfukhu at 3:49, p. 174, n. 10).

10. تُبْرِئُ tubri'u = you heal, cure, cause to recover (v. ii. in. s. impfct. from 'abra'u, form IV of bari'u [barā'ah], to be free, to recover. See *natabarra* at 2:167, p. 79, n. 2).

11. أَكْمَةٌ 'akamah (pl. كُمٌ kumh) = blind since birth, born blind. See at 3: 49, p. 175, n. 3.

12. أَبْرَصٌ 'abraṣ = leper, leprous. See at 3:49, p. 175, n. 4.

13. i. e., from graves into life (see 3:49). تُخْرِجُ tukhriju = you bring out, produce (v. ii. m. s. impfct. from 'akhraja, form IV of khuraja [kharūj], to go out. See at 3:27, p. 165, n. 7).

14. كَفَفْتُ kafaftu = I restrained, desisted, refrained, prevented, checked, held back (v. i. s. past from kaff, to desist. See *kaffa* at 5: 11, p. 333, n. 8).

إِذْ جِئْتَهُمْ when you came to them
 بِالْبَيِّنَاتِ with the evidences,¹
 فَقَالَ الَّذِينَ and there said those who
 كَفَرُوا بِهِمْ disbelieved of them:
 "إِنَّ هَذَا إِلَّا سِحْرٌ" This is naught but sorcery²
 مُبِينٌ all too obvious."³

وَإِذْ أَوْحَيْتُ 111. "And when I conveyed⁴
 إِلَى الْخَوَارِجِ to the disciples⁵
 أَنْ آمِنُوا بِي that you believe in Me
 وَبِرَسُولِي and in My Messenger,
 قَالُوا آمَنَّا they said: 'We believe
 وَأَشْهَدُ and You bear witness⁶
 بِأَنَّا مُسْلِمُونَ that we are Muslims.'⁷

إِذْقَالَ 112. And when
 الْخَوَارِجُ the disciples said:
 "يَعِيسَى ابْنُ مَرْيَمَ O 'Îsâ, son of Maryam,
 هَلْ يَسْتَطِيعُ رَبُّكَ does your Lord have power⁸
 أَنْ يُنْزِلَ عَلَيْنَا to send down⁹ on us
 مَائِدَةً مِنَ السَّمَاءِ a table¹⁰ from the heaven?"
 قَالَ أَنْفُو اللَّهِ He said: "Bewrae¹¹ of Allah,
 إِنْ كُنْتُمْ if you are believers."
 مُؤْمِنِينَ

1. بَيِّنَات *bayyînât* (pl.; sing. *bayyînah*) = clear signs, indisputable evidences. See at 5:132, p. 344, n. 4).

2. سِحْر *sihr* (pl. *ashâr*) = sorcery, magic, witchcraft, , enchantment. See at 2:102, p. 48, n. 5.

3. مُبِين *mubîn* = all too clear, glaringly obvious, manifest, patent, explicit. See at 5:92, p. 375, n. 7.

4. أَوْحَيْتُ *'awhaytu* = I communicated, conveyed, (v. i. pl. past. from *'awhâ*, form IV of *wahâ* [wahy], to communicate. See *'awhaynâ* at 4:163, p. 317, n. 6) The word *wahy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

5. حَوَارِينَ *hawâriyyîn* (pl. acc./gen of *hawâriyyân*; sing. *hawâriyy*) = disciples, believing and sincere followers of 'Îsâ (p.b.h.). See *hawâriyyân* at 3:52, p. 176, n. 8.

6. أَشْهَد *ish-had* = bear witness, attest, confirm (v. ii. m. imperative from *shahida* [shuhûd], to witness. See at 2:53, p. 176, n. 9).

7. i. e., completely submitting to Allah and accepting 'Îsâ, peace be on him, as His Messenger.

8. يَسْتَطِيع *yastaffi'u* = he has power, he is capable (v. iii. m. s. impfct. from *istafâ'u*, form X of *îfâ'u* [îfaw'], to obey. See *lâ yastaffi'ûna* at 4:98, p. 287, n. 4).

9. يُنْزِل *yunazzila(u)* = he sends down, causes to descend (v. iii. m. s. impfct. from *nazzala*, form II of *nazala* [nuzûl], to come down. The final letter takes *fathah* because of the particle 'an coming before the verb. See at 2:90, p. 43, n. 2).

10. i. e. table with meals. مَائِدَة *mâ'idah* (s.; pl. *mawâ'id*) = table.

قَالُوا نُرِيدُ 113. They said: "We desire¹
 أَنْ نَأْكُلَ مِنْهَا that we eat of it
 وَتَطْمَئِنَّ قُلُوبُنَا and our hearts be at ease²
 وَنَعْلَمَ أَنْ and we know that you
 قَدْ صَدَقْتَنَا have spoken the truth³ to us
 وَنَكُونَ عَلَيْهَا and we become over these
 مِنَ الشَّاهِدِينَ 113 among the witnesses."⁴

قَالَ عِيسَى ابْنُ مَرْيَمَ 114. 'Îsâ, son of Maryam
 اللَّهُمَّ رَبَّنَا said: "O Allah, our Lord,
 أَنْزِلْ عَلَيْنَا مَائِدَةً send down⁵ on us a table
 مِنَ السَّمَاءِ from the heaven
 نَكُونَ لَنَا عِيدًا to be for us a fesitival,⁶
 لِأَوَّلِنَا وَآخِرِنَا for the first and last of us,⁷
 وَآيَةً مِنْكَ and a sign⁸ from You;
 وَارْزُقْنَا and give us provision,⁹
 وَأَنْتَ خَيْرُ for You are the Best of
 الرَّازِقِينَ 114 Providers."¹⁰

قَالَ اللَّهُ إِنِّي 115. Allah said: "I am going
 مُرْسِلًا عَلَيْكُمْ to send it down¹¹ onto you.
 فَمَنْ So whoever
 يَكْفُرْ بَعْدُ disbelieves afterwards

1. نريد *nurîdu* = we desire, intend (v. i. pl. impfct. form 'arâda, form IV from *râda* [rawd], to walk about. See *yuridu* at 5:91, p. 374, n. 12).

2. تطمئن *taṭma'innu* = she is reassured, gets rest, is at ease (v. iii. f. s. impfct. from *iṭma'anna*. See *taṭma'inna* at 3:126, p. 205, n. 12).

3. صدقت *ṣadaqta* = you spoke the truth (v. ii. m. s. past from *ṣadaqa* [ṣadq/ṣidq], to speak the truth. See *muṣaddiq* at 5:48, p. 353, n. 5).

4. شاهدين *shâhidîn* (pl.; acc./gen. of *shâhidûn*, s. *shâhid*) = witnesses, bearers of witness (active participle from *shahida* [shuhûd], to witness. See *yashhadu* at 5: 83, p. 371, n. 8).

5. أنزل *'anzil* = send down (v. ii. m. s. imperative from 'anzala, form IV of *nazala* [nuzûl], to come down. See 'anzala at 5:104, p. 381, n. 3).

6. عيد *'id* (s.; pl. أعياد *'a'yâd*) = festival, feast, feast day, holiday.

7. i. e., for the present and subsequent generations – for all time to come.

8. آية *'āyah* (pl. آيات *'āyât*) = sign, revelation, evidence, miracle. See at 3:13, p. 159, n. 1.

9. ارزق *urzuq* = give provision, provide, give the means of subsistence (v. ii. m. s. imperative from *razaqa* [rizq], to provide. See *urzuqû* at 4:8, p. 240, n. 4).

10. رازقين *râziqîn* (pl. acc./gen. of *râziqûn*; s. *râziq*) = providers, givers of means of subsistence. Active participle from *razaqa*. See n. 9 above).

11. منزل *munazzil* = one who sends down. Active participle from *nazzala*, form II of *nazala* [nuzûl], to come down. See n. 5 above).

مِنْكُمْ from among you,
 فَإِنِّي أُعَذِّبُهُ I will punish¹ him
 عَذَابًا with a punishment
 لَا أُعَذِّبُهُ أَحَدًا I shall not award anyone else
 مِنَ الْعَالَمِينَ of all the beings."²

Section (Rukû') 16

وَإِذْ قَالَ اللَّهُ 116. When Allah will say:³
 يٰعِيسَى ابْنَ مَرْيَمَ "O 'Îsâ, son of Maryam,
 أَنْتَ قُلْتَ لِلنَّاسِ did you say to men,
 اتَّخِذُونِي وَأُمِّي Take me⁴ and my mother
 إِلَهَيْنِ as two gods⁵
 مِنْ دُونِ اللَّهِ in lieu of Allah?" "
 قَالَ He said:
 سُبْحَانَكَ "Sacrosanct⁶ are You,
 مَا يَكُونُ لِي أَنْ أَقُولَ it was not for me to say
 مَا لَيْسَ لِي بِحَقٍّ what I had no right to.
 إِنْ كُنْتُ قُلْتُهُ If I had had said it,
 فَقَدْ عَلِمْتَهُ You would have known⁷ it;
 تَعْلَمُ You know
 مَا فِي نَفْسِي what is within myself⁸
 وَلَا أَعْلَمُ but I do not know
 مَا فِي نَفْسِكَ what is within Yourself.

1. أُعَذِّبُ 'u'adhhibu = I chastise, punish (v. i. s. impfct. from II of 'adhabu ['adhb], to obstruct.

2. عَالَمِينَ 'âlamîn (acc./gen. of عالَمون 'âlamûn; sing. عالَم 'âlam, i.e., any being or object that points to its Creator. sing. 'âlam) = all beings, creatures. See at 5:28, p. 342, n. 10).

3. i. e. on the Day of Judgement.

4. اتَّخِذُوا itakhidhû = you (all) take up, take for yourselves, adopt (v. ii. m. pl. imperative from ittakhadha, form VIII of 'akhadha ['akhdh], to take. See at 2:125, p. 388, n. 3).

5. This 'âyah is a further emphasis on the fact that 'Îsâ, peace be on him, was only a Messenger of Allah, who was commanded to deliver the message of monotheism (tawhîd) and ask all to worship Allah Alone to the exclusion of all other objects and beings, and that he never asked his followers to worship him and his mother as gods. إِلَهَيْنِ 'ilâhayn (acc./gen. of 'ilâhân; s. 'ilâh) = to gods, two beings worthy to be worshipped. See 'ilâh at 4:87, p. 279, n. 11.

6. The word سُبْحَانَ Subhân is derived from sabbaḥa, form II of sabaha [sabh/sibâḥah], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct" seems to convey the meaning better. See at 4:171, p. 321, n. 7.

7. تَعْلَمُ ta'lamu = you know, are aware of, have the knowledge (v. ii. m. s. impfct. from 'alima ['ilm], to know. See ta'lam at 2:106, p. 50, n. 8).

8. نَفْسٍ nafs (s.; pl. nufûs/'anfus) = living being, person, individual, nature, self. See 'anfus at 5:32, p. 344, n. 1.

إِنَّكَ أَنْتَ You indeed are
عَلَّمُ the Supremely Aware¹

﴿١١٦﴾ أَلْغُيُوبِ of all secrets."²

مَا قُلْتُ 117. "Naught did I say

لَهُمْ إِلَّا مَا to them except what

أَمَرْتَنِي بِهِ You commanded³ me to –

أَنْ أَعْبُدُوا اللَّهَ that you all worship⁴ Allah,

رَبِّي وَرَبَّكُمْ my Lord and your Lord;

وَكُنْتُ عَلَيْهِمْ and I had been over them

شَهِيدًا a witness⁵

مَا دُمْتُ as long as I continued to be⁶

فِيهِمْ among them.

فَلَمَّا تَوَفَّيْتَنِي Then when You took me⁷

كُنْتَ أَنْتَ You were the

الرَّقِيبَ عَلَيْهِمْ Ever-Watchful⁸ over them,

وَأَنْتَ عَلَى كُلِّ شَيْءٍ and You are over everything

﴿١١٧﴾ شَهِيدٌ All-Witnessing.

إِنْ تُعَذِّبُهُمْ 118. " If You punish⁹ them,

فَأِنَّهُمْ عِبَادُكَ they are Your serfs;¹⁰

وَأِنْ تَغْفِرْ لَهُمْ and if You forgive them,

فَإِنَّكَ أَنْتَ You indeed are

1. علام *'allām* = Supremely Aware, thoroughly knowing, completely familiar. See at 5:109, p. 384, n. 10.

2. غُيُوبِ *ghuyūb* (pl.; s. عَيْب *ghayb*) = secrets, unseen, invisible, hidden. See at 5:109, p. 384, n. 11.

3. أَمَرْتُ *'amarta* = you commanded, ordered, bid (v. ii. m. s. past from *'amara* [*'amr*], to command. See *'amara* at 4:114, p. 295, n. 2).

4. أَعْبُدُوا *u'budū* = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibādah* / *'ubūdah* / *'ubūdiyyah*], to worship, to serve. See at 5:72, p. 366, n. 1). Like all other Prophets of Allah, 'Isā (p.b.h.) called upon his followers to worship Allah Alone and never claimed divinity for himself.

5. i. e., to what they said and did. شَهِيد *shahid* (s.; pl. *shuhadā'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'il* from *shahida* [*shuhūd*], to see, to witness. See at 4:159, p. 316, n. 1).

6. مَا دُمْتُ *mā dumtu* = I did not cease, I continued to be, I remained (v. i. s. past from *mā dāma*, an idiomatic expression from *dāma* [*dawm*], to last, to continue. See *mā dumtu* at 3:75, p. 184, n. 9).

7. i. e. took up and saved him from his enemies. تَوَفَّيْتَنِي *tawaffayta* = you took in full, caused to die, let die (v. ii. m. s. past *tawaffā*, form V of *wafā* [*wafā* / *wafy*], to be perfect, to fulfil. See *tawaffā* at 4:97, p. 286, n. 3).

8. i. e., seeing and knowing whatever they believed and did openly or secretly. رَقِيب *raqīb* = Ever-Watchful, vigilant, overseer, supervisor. Active participle in the scale of *fa'il* from *raqaba* [*ruqūb* / *raqābah*], to watch, to control. See at 4:1, p. 237, n. 1).

9. تُعَذِّبُ *tu'adhdhib(u)* = you punish, chastise (v. ii. m. s. impfct. from *'adhdhaba*, form II of *'adhaba* [*'adhb*], to obstruct. The final letter is vowelless because the verb is in a conditional clause preceded by 'in. See *'u'adhdhibu* at 5:115, p. 388, n. 1).

10. عِبَاد *'ibād* (sing. عَبْد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 3:79, p. 186, n. 10).

الْعَزِيزُ the All-Mighty,
الْحَكِيمُ the All-Wise.

119. قَالَ اللَّهُ Allah will say:

هَذَا يَوْمٌ "This is a day

يَنْفَعُ الصَّادِقِينَ there will avail¹ the truthful²

صِدْقُهُمْ their truthfulness.³

لَهُمْ جَنَّاتُ Theirs are gardens

تَجْرِي مِنْ تَحْتِهَا flowing⁴ below them

الْأَنْهَارُ the rivers,⁵

خَالِدِينَ فِيهَا أَبَدًا abiding⁶ therein for ever.

رَضِيَ اللَّهُ عَنْهُمْ Allah is pleased⁷ with them

وَرَضُوا and they are pleased⁸

عَنْهُ with Him.

ذَلِكَ الْفَوْزُ This is the success⁹

الْعَظِيمُ most splendid.¹⁰

لِلَّهِ 120. To Allah belongs

مُلْكُ the dominion¹¹ of the

السَّمَوَاتِ وَالْأَرْضِ heavens and the earth

وَمَا فِيهِنَّ and all that is in them;

وَهُوَ عَلَى كُلِّ شَيْءٍ and He is over everything

قَدِيرٌ Omnipotent.¹²

1. *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 2:102, p. 48, n. 14).

2. *صادقين ṣādiqîn* (acc./gen. of *ṣādiqân*, pl. of *ṣādiq*) = truthful (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 3:183, p. 228, n. 4).

3. *صدق ṣidq* = truth, truthfulness, veracity.

4. *تجري tajrî* = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 5:85, p. 372, n. 3).

5. *أنهار 'anhâr* (sing. *nahr*) = rivers, streams. See at 3:136, p. 208, n. 12.

6. *خالدين khālīdîn* (acc./gen. of *khālīdûn*, pl. of *khālīd*) = living for ever, abiding for ever, everlasting, eternal (active participle from *khalada* [*khulūd*], to live for ever. See at 5:85, p. 372, n. 4).

7. *radiya* = he was pleased, became satisfied/ happy (v. iii. m. s. past [from *riḍan/ riḍwân/ marḍāh*, to be satisfied]. See *yardā* at 4:108, p. 292, n. 8).

8. *raḍû* = they were pleased, became satisfied/ happy (v. iii. m. pl. past from *radiya*. See n 7 above).

9. *فوز fawz* = success, triumph, victory, achievement. See at 4:13, p. 244, n. 9.

10. *عظيم 'aẓīm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 4:162, p. 317, n. 5).

11. *ملك mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 5:17, p. 337, n. 7.

12. *قدير qadîr* = Omnipotent, All-Powerful. See at 5:19, p. 339, n. 3.

6. SŪRAT AL-'AN'ĀM (The Cattle)

Makkan: 165 'āyahs

This is one of the long Makkan *sūrah*s. According to Ibn 'Abbās (r.a.) it was revealed in one instalment. It is called *Al-'An'ām* or The Cattle after the mention in its 'āyahs 136-138 of some of the polytheistic practices of the pre-Islamic Arabs that developed around the cattle.

In fact this title is only symbolical of the folly and falsehood of polytheism, a denunciation of which is the main theme of the *sūrah*. Like most other Makkan *sūrah*s, this *sūrah* also concentrates on the fundamentals of the faith, more specifically on monotheism, especially in respect of worship (*tawhīd al-'ulūhiyyah*), *wahy*, Messengership (*risālah*), resurrection after death, judgement and reward. These themes are brought home by drawing attention to the creation and aspects of nature and with reference to the peculiar views, objections and demands of the unbelievers. Attention is also drawn to the struggles of the previous Prophets and Messengers of Allah to preach and establish the same truth and the opposition and enmity they faced for this. Towards the end of the *sūrah* ('āyahs 151-152) emphasis is laid on the ten commandments that constitute the essence of Islamic morality and that which the previous Prophets and scriptures equally inculcated.

1. This and the succeeding two 'āyahs enunciate monotheism (*tawhīd*) emphasizing that Allah Alone is the Creator, Sustainer and Nourisher all created beings. Hence He Alone is worthy to be worshipped and invoked for help. حمد *ḥamd* = praise with reverence and love. In a way *ḥamd* for Allah, i. e., praising Him by a creature means expressing gratitude to Him and worshipping Him. In practice *ḥamd* is used generally in respect of Allah. See at 1:2, p. 1, n. 2.

2. خلق *khalaqa* = he created, made, originated (v. iii. m. s. past from *khalaq*, to create. See at 4:1, p. 236, n. 3).

3. سموات *samāwāt* (sing. *sumā'*) = skies, heavens. Note the expression in the plural which occurs many times in the Qur'ān and which is very significant. The extent and limits of the skies are not yet known to man. The word *samā'* is derived from *sumūw*, height, altitude, highness, eminence. See at 2:29, p. 16, n. 1.

4. ظلمات *ḡulumāt* (pl.; s. *ḡulumah*) = darkness. Darkness may be of many types, both natural and spiritual.

5. This part of the 'āyah stresses that both darkness and light are created by Allah and they do not at all deserve to be worshipped or revered.

6. يعدلون *ya'dilūna* = they make equals, set equals, equalize, place on the same level, act justly (v. iii. m. pl. impfct. from 'adala [*'adl/'adālah*], to be just/equal. See 'adl at 5:106, p. 382, n. 5).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. All the praise¹ is for Allah

الَّذِي خَلَقَ Who created²

السَّمَوَاتِ وَالْأَرْضِ the heavens³ and the earth

وَجَعَلَ الظُّلُمَاتِ and made darkness⁴

وَالنُّورَ and light.⁵

ثُمَّ الَّذِينَ ثُمَّ الَّذِينَ Even then, those who

كَفَرُوا disbelieve

يُرِيدُونَ يَرِيدُونَ set equals⁶ with their Lord.



2. He it is Who

خَلَقَكُمْ created you

مِنْ طِينٍ from clay,

ثُمَّ قَضَىٰ أَجَلًا² then He decreed¹ a term;

وَأَجَلَ and there is a term

مُسَمًّى عِنْدَهُ³ designated³ unto Him.⁴

ثُمَّ أَنْتُمْ Yet you

تَمْرَوْنَ⁵ harbour doubts.⁵

وَهُوَ اللَّهُ 3. And He is Allah⁶

فِي السَّمَوَاتِ in the heavens

وَفِي الْأَرْضِ and in the earth.

يَعْلَمُ سِرَّكُمْ⁷ He knows your secret⁷

وَجَهْرَكُمْ⁸ and your open things;⁸

وَيَعْلَمُ and knows what

مَا تَكْسِبُونَ⁹ you acquire.⁹

وَمَا آتَايَهُمْ 4. Never does there come

مِنْ آيَةٍ to them any sign¹⁰

مِنْ آيَاتِ رَبِّهِمْ of the signs of their Lord

إِلَّا كَانُوا but that they use to

عَنْهَا مُعْرِضِينَ¹¹ turn away from it.¹¹

فَقَدْ كَذَّبُوا 5. So they cried lies¹²

بِالْحَقِّ to the truth

لَمَّا جَاءَهُمْ when it came to them.

1. *qadâ* قضى = he decreed, adjudicated, decided, judged, settled, concluded, executed (v. iii. m. s. past from *qadâ'*, to conclude. See at 3:47, p. 174, n. 3).

2. i. e., the life in this world till death. *'ajal* اجل (pl. *'ajâl*) = appointed time, term, date, deadline. See at 4:76, p. 275, n. 3.

3. *musamman* مسمى (pl. *musammayât*) = specified, stipulated, named, designated, defined (Passive participle {m. s. } from *summâ* {to name}, form II of *samâ* [sumuww/samâ'], to be high. See at 2:282, p. 147, n. 5).

4. i. e., resurrection and life in the hereafter.

5. *tamtarûna* تَمْرَوْنَ = you (all) harbour / entertain doubts, be sceptical (v. ii. m. pl. impfct from *imtirâ'*, form VIII from *miryah/ muryah*, doubt, dispute. See *mumtarîn* at 2:147, p. 70, n. 5).

6. i. e., He is the Only Lord and the One worthy to be worshipped.

7. *sirr* سر (s.; pl. اسرار *'asrâr*) = secret, hidden thing.

8. *jahr* جهر = that which is open, publicity, notoriety. See at 4:148, p. 310, n. 9.

9. i. e., of merits and demerits by doing good or bad deeds, openly or secretly. *taksibûna* تَكْسِبُونَ = you (all) acquire, earn, gain (v. ii. m. pl. impfct. from *kasaba* [kasb], to earn, acquire. See *kasabâ* at 5:38, p. 347, n. 4).

10. The immediate reference is to the attitude of the Makkan unbelievers to the Prophet, peace and blessings of Allah be on him, when he gave out to them what he had received of the Qur'ân; but the description applies to the unbelievers of all times and places. *'âyah* آية (pl. آيات *'âyât*) = sign, revelation, evidence, miracle. See at 5:114, p. 387, n. 8.

11. *mu'riḍîn* مُعْرِضِينَ (acc./gen. of *mu'riḍûn*; sing. *mu'riḍ*) = those turning away, averting, falling back (active participle from *'a'raḍa*, form IV of *'aruda* [عرض *'arḍ*], to be broad, wide, to appear. See *mu'riḍûn* at 2:83, p. 39, n. 6).

12. *kadhhabû* كَذَّبُوا = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [kidhb /kadhīb /kadhbih /kidhbah], to lie. See at 5:86, p. 372, n. 6).

فَسَوْفَ يَأْتِيهِمْ
أَنْبَاءُ مَا كَانُوا
يَسْتَهْزِءُونَ بِهِمْ
So shortly there will come to
them the news¹ of what
they have been scoffing² at.

أَلَمْ يَرَوْا
كَمْ أَهْلَكْنَا
مِنْ قَبْلِهِمْ
مَنْ قَرْنٍ
مَكَّنَّاهُمْ
6. Do they not see
how many We destroyed³
before them
of a generation⁴ whom
We had put in a position⁵
in the earth

مِثْلَهُمْ
تُحَكِّمُكَ
وَأَرْسَلْنَا
أَنْسَاءَ عَلَيْهِمْ
such as We have not
positioned⁶ you;
and We had discharged⁷

مِدْرَارٍ
وَجَعَلْنَا الْأَنْهَارَ
تَجْرِي مِنْ تَحْتِهِمْ
flow¹⁰ from below them.

فَأَهْلَكْنَاهُمْ
بِذُنُوبِهِمْ
وَأَنْشَأْنَا مِنْ بَعْدِهِمْ
قَرْنًا آخَرِينَ
Then We destroyed them
for their sins
and produced¹¹ after them
a generation of others.

وَلَوْ زَلَّلْنَا
7. And even if We had sent¹²

1 i. e., they will see the consequences of their deriding at the truth (*Tafsir al-Jalâlayn*).
أَنْبَاءُ 'anbâ' (pl., s. نَبَأٌ 'naba') = news, tidings, intelligence. See *naba'* at 5:27, p. 342, n. 1.

2 يَسْتَهْزِءُونَ *yastahzi'ûna* = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [haz'/ huz'/ huzu'/ huzâ'/mahza'ah], to mock., to make fun. See *yastahzi'u* at 2:15, p. 9, n. 1).

3 The 'ayah reminds the unbelievers that peoples greater in power and prosperity before them were destroyed by Allah because of their sins and disobedience of the Prophets sent to them (See also 29:40). أَهْلَكْنَا 'ahlaknâ = we destroyed, annihilated, exterminated (v. i. pl. past from 'ahlaka, form IV of *halaka* [halk/ hulk/ halâk /tahlukah], to perish. See *yuhlika* at 5:17, p. 337, n. 5).

4 قَرْنٍ *qarn* (s.; pl. قُرُونٍ *qurûn*) = generation, century, horn.

5 مَكَّنَّا *makkannâ* = we put in a position, established firmly, strengthened (v. i. pl. past in form II of *makana* [makinah], to be strong).

6 نَحْكُمُكُمْ *numakkin(u)* = we put in a position, establish firmly, strengthen (v. i. pl. impfct. The final letter is vowelless because of the particle *lam* coming before the verb. See n. 5 above).

7 أَرْسَلْنَا 'arsalnâ = we sent out, despatched, discharged (v. i. pl. past from 'arsala, form IV of *rasila* [rasal], to be long and flowing. See at 5:70, p. 365, n. 1).

8 i. e., rains/clouds. Note the idiomatic use of "sky" in the sense of rain or cloud.

9 مِدْرَارٍ *midrâr* = showering in profusion/ abundantly, welling out. Verbal noun from *darra* [darr], to flow profusely.

10 تَجْرِي *tajrî* = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [jary], to flow. See at 5:119, p. 380, n. 4).

11 أَنْشَأْنَا 'ansha'nâ = we produced, brought into being, caused to rise, instituted, created (v. i. pl. past from 'ansha'a. form IV of *nasha'a* { *nash'* / *nushâ'* / *nash'ah* }, to rise, to emerge).

12 نَزَّلْنَا *nazzalnâ* = We sent down (v. i. pl. from *nazzala*, form II of *nazala*).

عَلَيْكَ كِتَابًا down on you a book

فِي قُرْطَاسٍ in parchment¹

فَلَمَسُوهُ and they touched² it

بِأَيْدِيهِمْ with their hands

لَقَالَ there would have said

الَّذِينَ كَفَرُوا those who disbelieve:³

إِنْ هَذَا إِلَّا

سِحْرٌ مُبِينٌ a sorcery⁴ all too clear."⁵

وَقَالُوا 8. And they say:

لَوْلَا أَنْزَلَ 'Why is there not sent down⁶

عَلَيْهِ مَلَكٌ to him an angel?"

وَلَوْلَا أَنْزَلْنَا مَكَّا Had We sent down an angel,

نَقَضَى decreed⁷ would have been

الْأَمْرَ ثُمَّ the matter;⁸ and then no

لَا يُنْظَرُونَ time would be given them.⁹

وَلَوْ جَعَلْنَاهُ 9. And had We made him

مَلَكًا an angel

نَجَعَلْنَاهُ We would have set him

رَجُلًا as a man

وَلَلْبَسْنَا and would have obscured¹⁰

عَلَيْهِمْ مَا يَلْبِسُونَ to them what they confound.



1 The 'āyah refers to the demand of the unbelievers for a scripture written on parchment to be sent down to them, and gives reply to that demand. قُرْطَاسٍ *qirṭās* (s., pl. قُرْطَاسَاتٍ *qarāṭīs*) = paper, parchment.

2. لَمَسُوا *lamasū* = they touched, handled, perceived (v. iii. m. pl. past from *lamasa* [*lams*], to touch. See *Imastum* at 4:43, p. 260, n. 2).

3. كَفَرُوا *kafarū* = they disbelieved, denied, became ungrateful (v. iii. m. pl. past from *kafara* [*kafir*], to cover. See at 4:55, p.265, n. 3).

4. سِحْرٍ *sihr* (pl. *aṣḥār*) = sorcery, magic, witchcraft, enchantment. See at 5:110, p. 386, n. 2.

5. مُبِينٍ *mubīn* = all too clear, glaringly obvious, manifest, patent. See at 5:110, p. 386, n. 3.

6. This 'āyah gives reply to another demand of the unbelievers who asked why an angel was not sent down to the Prophet, peace and blessings of Allah be on him, to vouchsafe for his messengership and the scripture he was given. أَنْزَلَ *'unzila* = he or it was sent down, descended, brought down (v. iii. m. s. past passive from *'anzala*, form IV [*'inzāl*] of *nazala* [*nuzāl*], to come down, get down. See at 5:81, p. 370, n. 1).

7. قَضَى *quḍiya* = it is settled, adjudicated, decreed (v. iii. m. s. past passive from *qaḍā* [*qaḍā*], to settle, to decide. See at 2:210, p. 101, n. 3).

8. i. e., the matter of their destruction, for they would even then have disbelieved (see *Al-Baḥr*, IV, 442).

9. يُنْظَرُونَ *yunẓarūna* = they are reprieved, given time/respite, deferred, looked at, glanced at (v. iii. m. pl. impfct. from *nazara* [*naẓr/manẓar*], to see, view, look at. See at 2:162, p. 76, n. 4).

10. The matter would have been obscured to them because if an angel was sent in the form of a man they would have dismissed him as a stranger and human being; and if sent in his original form they would neither have been able to bear his presence nor to recognize him because of their peculiar notion about an angel (See *Al-Baḥr*, IV, 443-444; *Ṣaḥīḥ al-Bayān*, 170). لَبَسْنَا *labasnā* = we mixed up, confused, obscured (v. i. pl. past from *labasa* [*labs*], to mix up. See *talbisūna* at 3:71, p. 182, n. 12).

وَلَقَدْ أَهْلَكْنَا 10. And mocked¹ indeed
 رُسُلًا were Messengers
 مِن قَبْلِكَ before you,
 فَحَاكَ بِالذِّبَانِ but there encircled² those
 سَخِرُوا مِنْهُمْ who jeered³ of them
 مَا كَانُوا that which they had been
 بِهِ يَسْتَهْزِئُونَ mocking⁴ at.

Section (Rukû') 2

قُلْ سِيرُوا 11. Say: "Go about"⁵
 فِي الْأَرْضِ in the world
 ثُمَّ انظُرُوا then see⁶
 كَيْفَ كَانَتْ how was
 عَاقِبَةُ الْمُكَذِّبِينَ the end⁷ of the unbelievers."⁸

قُلْ لِمَن 12. Say: "To Whom belongs
 مَا فِي السَّمَوَاتِ all that is in the heavens
 وَالْأَرْضِ and the earth?"
 قُلْ لِلَّهِ Say: "To Allah."
 كَتَبَ عَلَى نَفْسِهِ He has ordained⁹ on Himself
 الرَّحْمَةَ mercy.
 لِيَجْزِيَكُمْ He will surely muster¹⁰ you
 إِلَى يَوْمِ الْيَقِينِ to the Day of Judgement.

1. The 'ayah is in continuation of the description of the unbelievers' attitude to the Prophet, peace and blessings of Allah be on him. Their disbelief of his mission and the scripture sent down on him was nothing new. Previous Prophets had been similarly disbelieved and mocked at. استهزئ *'ustuhzi'a* = he was mocked, scoffed at, ridiculed, derided at (v. iii. m. s. past passive from *istahza'a*, forin X of *haza'a* [*haz' / huz' / huzu' / huzû / nahza'ah*], to mock., to make fun. See *yastahzi'ûna* at 6:5, p. 393, n.2).

2. حَاكَ *hâqa* = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *hawq*, to surround).

3. سَخِرُوا *sakhirû* = they derided, ridiculed, laughed at, mocked, scoffed at, jeered (v. iii. m. pl. impfct. from *sakhira* [*sukhr / maskhar*], to ridicule, deride. See *yaskharûna* at 2:212, p. 101, n. 14).

4. i. e., the punishment which the unbelievers laughed at did befall them. يَسْتَهْزِئُونَ *yastahzi'ûna* = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a*. See n. 1 above).

5. سِيرُوا *sîrû* = you (all) travel, go about, journey (v. ii. m. pl. imperative from *sâra* [*sayr / sayrûrah / masîr / masîrah / tasyâr*] to move, to travel. See at 3:137, p. 209, n. 2).

6. انظُرُوا *unzurû* = you (all) see, look at, observe (v. ii. m. pl. imperative from *nazara* [*naẓar / manẓar*], to see. See at 3:137, p. 209, n. 3).

7. عَاقِبَةُ *âqibah* (s.; pl. عَوَاقِب *'awâqib*) = end, outcome, upshot, consequence, effect, result. See at 3:137, p. 209, n. 4.

8. مُكَذِّبِينَ *mukadhdhibîn* (acc./gen. of *mukadhdhibân*, sing. *mukadhdhib*) = those who cry lies (to), unbelievers (active participle from *kadhdhaba*, form II of *kadhîba* [*kidhb / kadhib / kadhibah / kidhbah*], to lie. See *kadhdhabû* at 3:137, p. 209, n. 5).

9. كَتَبَ *kataba* = he wrote, ordained, made obligatory, imposed (v. iii. m. s. past from *katb* / *kitâbah*, to write. See at 5:21, p. 340, n. 1).

10. لِيَجْمَعَ *la-yajma'anna* = he will surely collect, gather, muster (v. iii. m. s. emphatic impfct. from *jama'a* [*jam'*], to gather, to collect. See *yajma'u* at 5:109, p. 384, n. 7).

لَا رَيْبَ فِيهِ No doubt¹ is there in it.

الَّذِينَ خَسِرُوا Those who have lost²

أَنْفُسَهُمْ فَهُمْ themselves, they are the ones

لَا يُؤْمِنُونَ that do not believe.

وَلَهُ 13. To Him belongs

مَا سَكَنَ فِي اللَّيْلِ all that rests³ in the night

وَالنَّهَارِ and the day;⁴

وَهُوَ السَّمِيعُ and He is the All-Hearing,⁵

الْعَلِيمُ All-Knowing.⁶

قُلْ 14. Say:

أَعْبُدُوا "Is one other than Allah

أَتَّخِذُوا I shall take⁷ as Lord-Protector

فَاصِرًا تَسْمَوَاتِ – Creator⁸ of the heavens

وَالْأَرْضِ and the earth,

وَهُوَ يُطْعِمُ and He it is Who feeds⁹

وَلَا يُضْعَمُ but is not fed?"¹⁰

قُلْ إِنِّي أُمِرْتُ Say: "I indeed am bidden"¹¹

أَنْ أَكُونَ أَوَّلَ that I be the first

مَنْ أَسْلَمَ who surrenders,¹²

وَلَا تَكُونَنَّ and that you must not be

مِنَ الْمُشْرِكِينَ of the polytheists."



1. ريب *rayb* = doubt, suspicion, misgivings. See at 2:22 p. 12, n.6.

2. i.e., those who set partners with Allah ruin themselves. خسروا *khāsirū* = they lost, suffered damage (v. iii. m. pl. past from *khāstra* [*khusr* /*khāsâr* /*khūsârâh* /*khusrân*], to lose. See *khāsira* at 4:119, p. 297, n. 6).

3. سكن *sakana* = he or it became still, reposed, rested, lived (v. iii. m. s. past from *sakûn*, to be still. See *istakâmû* at 3:146, p. 212, n. 6).

4. i. e., all that exists at all times and places are Allah's creation and subject to His will and dispensation.

5. i. e., of all that you say openly or secretly.

6. i. e., of all your deeds and intentions, open or secret.

7. اتخذ *'attakhidhu* = I take, take for myself, adopt, assume (v. i. s. impfet. from *itakhadha*, form VIII of *'akhadha* [*akhdh*], to take. See *itakhadhû* at 5:81, p. 370, n. 2).

8. فاطر *Fâtir* = Creator, Maker, Originator, Initiator, one who splits, one who brings into being. Active participle from *fatara* [*fāṭr*], to split, to create.

9. يطعم *yut'imu* = he feeds, gives food, provides sustenance (v. iii. m. s. impfet. from *'at'ama*, form IV of *'ta'ima* [*ta'm*], to eat, to taste. See *ta'imû* at 5:93, p. 375, n. 19).

10. يطعم *yut'amû* = he is fed, given food, provided sustenance (v. iii. m. s. impfet. passive from *'at'ama*, form IV of *'ta'ima*. See n.9 above).

11. أمرت *'umirtu* = I was bidden, commanded, ordered, instructed (v. i. s. past passive from *'amara* [*'amr*], to command. See *'amarta* at 5:117, p. 389, n. 3).

12. i. e., surrenders completely to Allah, thus becoming a Muslim. أسلم *'aslama* = he surrendered, submitted, committed himself, resigned himself (v. iii. m. s. past in from IV of *salama* [*salâmah* /*salâm*], to be safe, secure. See at 4:125, p. 299, n. 7).

قُلْ إِنِّي أَخَافُ 15. Say: " I indeed dread,¹
 إِن عَصَيْتُ رَبِّي if I disobey² my Lord,
 عَذَابَ يَوْمٍ the punishment of a day
 عَظِيمٍ very grave."³

مَنْ يُصْرِفْ 16. From whoever it is kept
 عَنْهُ يَوْمَئِذٍ away⁴ that day,
 فَقَدْ رَحِمَهُ him He will have graced;⁵
 وَذَلِكَ الْفَوْزُ and that will be the success⁶
 أَلَمِيقُ most obvious.⁷

وَإِنْ يَمَسَّكَ اللَّهُ 17. And if Allah touches⁸ you
 بِضَرْفٍ with a harm,⁹
 فَلَا كَاشِفَ لَهُ no remover¹⁰ is there for it
 إِلَّا هُوَ except He;
 وَإِنْ يَمَسَّكَ and if He touches you
 بِخَيْرٍ with a blessing,
 فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ He is over everything
 All-Capable.¹¹

وَهُوَ الْقَاهِرُ 18. He is the Irresistible¹²
 فَوْقَ عِبَادِهِ over His servants;
 وَهُوَ الْحَكِيمُ and He is the All-Wise,¹³
 الْخَبِيرُ All-Aware.¹⁴

1. أخاف *'akhâfu* = I fear, am afraid, dread (v. i. s. impfct. from *khâfa* [khawf], to fear. See *yakhâfû* at 5:108, p. 384, n. 1).

2. عصيت *'aṣaytu* = I disobeyed, rebelled, defied (v. i. s. past from *'aṣâ* ['iṣyân/ ma'siyah], to rebel, to disobey, to defy. See *'asaw* at 5:78, p. 369, n. 1).

3. عظيم *'aẓim* = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, monstrous, grave. See at 5:119, p. 390, n. 10).

4. i. e., from whoever the punishment of that day is diverted. يصرف *yusraf(u)* = he or it is kept away, diverted, turned away, averted, disbursed (v. iii. m. s. impfct. passive from *ṣarafa* [ṣarf], to turn away. The final letter is vowelless because the verb is in a conditional clause preceded by *nān*. See *ṣarafa* at 3:152, p. 214, n. 5).

5. رحم *rahîma* = he graced, had mercy on, spared, let off (v. iii. m. s. from *raḥmah/marḥamah*. See *turḥamûna* at 3:132, p. 207, n. 7).

6. فوز *fawz* = success, triumph, victory, achievement. See at 5:119, p. 390, n. 9.

7. مبين *mubîn* = all too clear, most obvious, manifest, patent. See at 6:7, p. 394, n. 5.

8. يمس *yamsas* (*yamassu* from *yamsasu*) = he touches, feels (v. iii. m. s. impfct. from *massa* [mass/masîs], to feel, to touch. The final letter is vowelless because the verb is in a conditional clause preceded by *'in*. See at 3:174, p. 224, n. 2).

9. ضر *ḍurr* = harm, damage, detriment. See *ḍarr* at 5:76, p. 367, n. 9.

10. كاشف *kâshif* (s.; pl. *kâshifân/ kashafuh*) = remover, discoverer, investigator. Active participle from *kashafa* [kashf], to remove, to throw open).

11. i. e., none can interfere with or prevent His will being effective.

12. قاهر *qâhir* = overpowering, vanquisher, irresistible. Active participle from *qahara* [qahr], to subjugate, overpower.

13. i. e., All-Wise in His decrees and dispensation.

14. i. e., All-Aware of what is good and bad for His creatures and of their deeds and intentions, open or secret.

19. Say : "What thing is
 أَكْبَرُ شَهَادَةٍ the greatest as a testimony?"¹
 قُلِ اللَّهُ شَهِيدٌ Say: "Allah is the Witness²
 بَيْنِي وَبَيْنَكُمْ between you and me;
 وَأَوْحَى إِلَيَّ and communicated³ to me
 هَٰذَا الْقُرْآنُ has been this Qur'ân
 لِأُنْذِرَكُمْ بِهِ that I may warn⁴ you by it
 وَمَنْ يَبْلُغْ and anyone it reaches.⁵
 أَبْئِنكُمْ لِتَشْهَدُونَ Do you really bear witness⁶
 أَنَّهُ مَعَ اللَّهِ that there are with Allah
 إِلَهَةٌ أُخْرَى other gods?"
 قُلْ لَا أَشْهَدُ Say: "I do not bear witness."⁷
 قُلْ إِنَّمَا هُوَ اللَّهُ وَحْدٌ Say: "He is but One God.
 وَإِنِّي بَرِيءٌ And I indeed am innocent⁸
 مِمَّا تَشْرِكُونَ of what you associate."⁹

20. Those whom
 آتَيْنَاهُمُ الْكِتَابَ We have given the Book
 يَعْرِفُونَهُ know¹⁰ him
 كَمَا يَعْرِفُونَ as they know
 أَبْنَاءَهُمْ their sons;
 الَّذِينَ those who
 خَسِرُوا أَنْفُسَهُمْ have lost¹¹ themselves,

1. شهادة *shahâdah* = testimony, evidence, witness.
 See at 5:106, p. 66, n. 2.

2. شهيد *shahîd* (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 5:117, p. 389, n. 5).

3. أَوْحَى *'ûhiya* = he or it was communicated, (v. iii. m. s. past passive from *'awhâ*, form IV of *wahâ* [*wahy*], to communicate. See *'awhaytu* at 5:111, p. 382, n. 4). The word *wahy* technically means Allah's communication to His Prophets and Messengers by various means. (See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos 2-4).

4. أَنْذَرُ *'undhira(u)* = I warn, I caution (v. i. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhr*, *nudhâr*], to dedicate, to make a vow. The final letter takes *fathah* because of a hidden 'an in *li* {*lâm* of motivation} coming before the verb. See *'andharita* at 2:6, p. 6, n. 2).

5. بَلَغَ *balagha* = he or it reached, came to, attained (v. iii. m. s. past from *bulûgh*, to reach. See at 3:40, p. 171, n.10).

6. تَشْهَدُونَ *tash-hadûna* = you (all) bear witness, see with your own eyes (v. ii. m. pl. impfct. from *shahida* [*shuhûd/shahâdah*], to witness, to testify. See at 3:70, p. 182, n. 11).

7. i. e., I do not bear witness to that effect. أَشْهَدُ *'ash-hadu* = I bear witness, testify (v. i. s. impfct. from *shahida*. See n. 6 above).

8. بَرِيءٌ *barî* (s.; pl. *abriyâ* [*burâ*]/*birâ*) = innocent, guiltless, free, exempt. See at 4:112, p. 294, n. 2.

9. i. e., associate with Allah. تَشْرِكُونَ *tushrikûna* = you (all) associate, set partners (v. ii. m. pl. impfct. in form IV of *sharika* [*shirk/sharikah*], to share. See *'ashrukû* at 5:82, p. 370, n. 8).

10. i. e., they know that Muhammad, peace and blessings of Allah be on him, was Allah's Messenger. يَعْرِفُونَ *ya'rifûna* = they know, recognize, are aware of (v. iii. m. pl. impfct. from *'arafa* [*ma'rifah*]/*'irfân*], to know, to recognize. See *'arafû* at 5:83, p. 371, n. 5).

11. خَسِرُوا *khasirû* = they lost, suffered damage (v. iii. m. pl. past from *khasira* [*khusr/khasâr/khasârah/khusrân*], to lose. See at 6:12, p. 396, n. 2).

فَهُمْ they are the ones

لَا يُؤْمِنُونَ that do not believe.

Section (Rukû') 3

وَمَنْ أَظْلَمُ 21. And who is viler¹

مِمَّنْ أَفْتَرَى than the one who fabricates²

عَلَى اللَّهِ كَذِبًا أَوْ against Allah a lie³ or

كَذَّبَ بِآيَاتِهِ cries lies⁴ to His revelations?

إِنَّهُمْ لَا يَفْلَحُ Successful⁵ sure will not be

الظَّالِمُونَ the transgressors.⁶

وَيَوْمَ 22. And the day

نَحْشُرُهُمْ جَمِيعًا We shall muster⁷ them all,

ثُمَّ نَقُولُ لِلَّذِينَ then shall say to those

أَشْرَكُوا who set partners:⁸

أَيْنَ شُرَكَاءُكُمْ "Where are your partners

الَّذِينَ كُنْتُمْ whom you used to

تَزْعُمُونَ presume?"⁹

ثُمَّ لَوْ تَكُنْ فِتْنَتُهُمْ 23. Then their plea¹⁰ shall not

إِلَّا أَنْ قَالُوا be save that they will

وَاللَّهُ رَبَّنَا say: "By Allah, our Lord,

مَا كُنَّا مُشْرِكِينَ We were not polytheists."

أَنْظُرْ كَيْفَ كَذَبُوا 24. Look, how they lie¹¹

1. أَظْلَمُ 'azlamu = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (relative of *ẓâlim*). See at 2:140, p. 66, n. 3).

2. افترى *iftarâ* = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [fary], to cut lengthwise, to fabricate. See at 4:48, p. 192, n. 12).

3. i. e., such as saying that He has partners or that He has taken a son unto Himself.

4. كذب *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhhaba* [kidhb / kadhib / kadhbah / kidhbah], to lie. See *kadhhabû* at 6:5, p. 392, n. 12).

5. يفلح *yuflihu* = he succeeds, prospers (v. iii. m. s. impet. from *'aflaha*, form IV of *falaha* [falh], to split. See *tufliḥûna* at 5:100, p. 379, n. 13).

6. Note that those who set partners with Allah are called the worst wrong-doers or transgressors.

ظالمون *ẓâlimûn* (sing. ظالم *ẓâlim*) = transgressors, wrong-doers, unjust persons. Active participle from *ẓalama* [ẓahm/ẓulm], to do wrong. See at 5:45, p. 352, n. 5).

7. This and the following two 'āyahs describe the condition of the polytheists on the Day of Judgement. نحشر *nahshuru* = we muster, gather, collect, assemble, herd (v. i. pl. impfct. from *hashara* [hashr], to gather. See *tushsharûna* at 5:96, p. 378, n. 4).

8. i. e., set partners with Allah. اشركوا *'ashrakû* = they set partners, associated (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [shirk/sharikah], to share. See at 5:82, p. 370, n. 8).

9. تزعمون *taz'umûna* = you (all) claim, maintain, presume (v. ii. m. pl. impfct. from *za'ama* [za'm], to claim, to pretend. See *yaz'umûna* at 4:60, p. 267, n. 7).

10. فتنة *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, plea or excuse (on trial). See at 5:71, p. 365, n. 6.

11. كذبوا *kadhbabû* = they lied, made false statement (v. iii. m. pl. past from *kadhhaba*. See n. 4 above).

عَلَىٰ أَنْفُسِهِمْ وَصَلَ against themselves; and gone

عَنْهُمْ astray¹ from them will be

مَا كَانُوا يَفْتَرُونَ what they use to fabricate.²

وَمِنْهُمْ 25. There are of them some

مَنْ يَسْتَمِعُ إِلَيْكَ وَ مَنْ who lend ear³ to you; but

جَعَلْنَا عَلَىٰ قُلُوبِهِمْ We have put⁴ on their hearts

أَكِنَّةٌ coverings⁵

أَنْ يَفْقَهُوهُ lest they should grasp⁶ it;

وَفِي آذَانِهِمْ and in their ears

وَقَرًّا deafness⁷ –

وَأِنْ يَرَوْا and even if they see

كُلَّ آيَةٍ every sign⁸

لَا يُؤْمِنُوا بِهَا they will not believe in it –

حَتَّىٰ إِذَا so much so that when

جَاءُوكَ they come to you

يُحَادِّثُونَكَ they dispute⁹ with you,

يَقُولُ الَّذِينَ there saying those who

كَفَرُوا disbelieve:

إِنْ هَذَا "This is naught but

أَسْطِيرُ الْأَوَّلِينَ the legends¹⁰ of the ancients."

وَهُمْ 26. And they

1 *dalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *dalâl/dalâlah*, to loose one's way. {*dalla 'anhum* = he or it went astray from them, i. e., it was lost to them.} See at 5:105, p. 381, n. 11).

2 i. e., their supposed gods and deities will be of no avail to them on that day. *yaftarûna* = they fabricate, make up, invent falsely, trump up, slander, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [fary], to cut lengthwise, to fabricate. See at 5:102, p. 380, n. 10).

3 *yastami'u* = he listens, hears, lends ear (v. iii. m. s. impfct. from *istama'a*, form VIII of *sami'a* [[*sam'* /*samâ'* /*samâ'ah* /*masma'*], to hear. See *sami'û* at 5:83, p. 371, n. 2).

4 *ja'alnâ* = we set, made, put, placed, appointed (v. i. pl. past from *ja'ala* [ja'il], to make, to put. See at 4: 33, p. 254, n. 11).

5 i. e. Allah has made them incapable of understanding His revelations. *'akinnah* (pl., s. *kann/kinn*) = covers, coverings, shelters, nests. See *'aknântum* at 2:235, p. 118, n. 7.

6 *yafqahû(na)* = they grasp, they understand, comprehend (v. iii. m. pl. impfct. from *faqihu* [fiqh], to understand. The terminal *nân* is dropped because of the particle *'an* coming before the verb. See *yafqahûna* at 4:78, p. 276, n. 2).

7 *waqr* = deafness, heaviness, hollowness.

8 *'âyah* (pl. *'âyât*) = sign, revelation, evidence, miracle. See at 6:4, p. 392, n. 8.

9 *yujâdilûna* = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jâdala*, form III of *jadala* [jadd], to tighten. See *tujâdilu* at 4:107, p. 292, n. 1).

10 *'asâtîr* (pl., s. *'ustûrah*) = legends, myths, fables, tales.

يَنْهَوْنَ عَنْهُ prevent¹ from it
وَيَتَوَّعُونَ عَنْهُ and remain aloof² from it;
وَأِنْ يُهْلِكُوا but they ruin³ not
إِلَّا أَنْفُسَهُمْ except themselves,
وَمَا يَشْعُرُونَ وَمَا يَشْعُرُونَ while they do not realize.⁴

وَلَوْ تَرَى 27. Were you to see
إِذْ ذُقُوا when they will be positioned⁵
عَلَى النَّارِ over the fire
فَقَالُوا يَلَيِّنَا and they will say: "Would that
نُرَدُّ be we were sent back,⁶
وَلَا نَكْذِبُ then we would not cry lies⁷ to
يَا بَنِي رَبِّنَا the revelations⁸ of our Lord
وَنَكُونُ and we would be
مِنَ الْمُؤْمِنِينَ of the believing ones."

بَلْ يَدَّأَهُمْ 28. Nay, bare⁹ to them will be
مَا كَانُوا يُخْفُونَ what they used to conceal¹⁰
مِنْ قَبْلُ afore;
وَلَوْ رُدُّوا and were they returned¹¹
لَعَادُوا they would relapse¹² into what
نُهِوا عَنْهُ they were prohibited¹³ from;
وَأَنَّهُمْ لَكَذِبُونَ and indeed they are liars.

1. i. e., they prevent others. يَنْهَوْنَ *yanhawna* = they forbid, prohibit, proscribe, prevent (v. iii. m. pl. impfct. from *nahâ*, [nahw/nahy], to forbid. See at 3:114, p. 200, n. 13).

2. يَتَوَّعُونَ *yan'awna* = they remain aloof, keep away (v. iii. m. pl. impfct. from *na'a* {na'y}, to keep away).

3. يُهْلِكُونَ *yuhlikûna* = they ruin, destroy (v. iii. m. pl. impfct. from *'ahlaka*, form IV of *halaka* [halk/hulk/halâk /ahlukah], to perish. See *'ahlaknâ* at 6:6, p. 393, n. 3).

4. يَشْعُرُونَ *yash'urûna* = they realize, notice, perceive, feel, sense, come to know, see through (v. iii. m. pl. impfct. from *sha'ara* [shu'ûr], to realize, to know. See at 3:69, p. 182, n. 8).

5. وَقَفُوا *wuqifû* = they were positioned, stopped, placed (v. iii. m. pl. past passive, from *waqafa* [wuqûf], to stand still).

6. نُرَدُّ *nuraddu* = we are returned, sent back (v. i. pl. impfct. passive from *radda* [radd], to send back. See *uradda* at 5:108, p. 384, n. 3).

7. نَكْذِبُ *nukadhdhiba(u)* = we cry lies, disbelieve (v. i. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [kidhb /kadhib /kadhbah / kidhbah], to lie. See *kadhdhaba* at 6:21, p. 399, n. 4).

8. آيَاتٍ *'âyât* (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 5:75, p. 367, n. 7.

9. بَدَأَ *badâ* = he or it came to view, appeared clear, came to light, became bare (v. iii. m. s. past from *budâww/ budâ'*, to appear, to come to light. See *tubda* at 5:101, p. 380, n. 1).

10. يَخْفُونَ *yukhfûna* = they hide, conceal, secrete (v. iii. m. pl. impfct. from *'akhfâ*, form IV of *khafiya* [khafâ /khîfah/khufyah], to be hidden. See at 3:154, p. 215, n. 13).

11. رُدُّوا *ruddû* = they were returned, sent back, reverted (v. iii. m. pl. past passive from *radda*. See n. 6 above).

12. عَادُوا *'ādû* = they returned, came back, relapsed (v. iii. m. pl. past from *'āda* ['awd/ 'awdah/ma'ād], to return. See *'āda* at 5:95, p. 377, n. 9).

13. نُهِيَوا *nuhû* = they were forbidden, prohibited, banned, proscribed (v. iii. m. pl. past passive from *nahâ* [nahw/nahy], to forbid. See at 4:161, p. 316, n. 9).

وَقَالُوا 29. And they say:

إِنْ هِيَ إِلَّا "There is naught but
حَيَاتُنَا الدُّنْيَا this worldly life of ours;
وَمَا نَحْنُ and we shall not
بِمَبْعُوثِينَ ﴿٢٩﴾ be resurrected."¹

وَلَوْ تَرَى 30. But if you could see²

إِذْ وَقَفُوا when they will be placed³
عَلَى رَبِّهِمْ before their Lord!
قَالَ الْيَسَّ هَذَا He will say: "Is not this
يَا حَقُّ the truth?"

قَالُوا بَلَى They will say: "O yes,
وَرَبَّنَا by our Lord."

قَالَ فَذُوقُوا He will say: "Then taste⁴
الْعَذَابِ مَا the punishment for that
كُنتُمْ تَكْفُرُونَ ﴿٣٠﴾ you used to disbelieve."

Section (Rukû') 4

فَدَخَسِرَ 31. Loss there indeed incur⁵

الَّذِينَ كَذَّبُوا those who disbelieve
يَلْقَاءُ اللَّهَ in the meeting⁶ with Allah,
حَتَّىٰ إِذَا so that when
جَاءَهُمُ السَّاعَةُ the Hour⁷ will come to them
بَغْتَةً all of a sudden⁸

1. i. e., resurrected after death. مَبْعُوثِينَ *mab'ûthîn* (pl.; acc./gen. of *mab'ûthûn*; s. *mab'ûth*) = those resurrected, raised, raised up. Passive participle from *ba'atha* [*ba'th*], to send, to raise. See *ba'atha* at 5:30, p. 343, n. 5).

2. تَرَى *tarâ* = you see, notice, observe (v. ii. m. s. impfct. from *ra'â* [*ra'y/ru'yah*], to see, notice. See *yurâ'ûna* at 4:142, p. 308, n. 8).

3. وَقَفُوا *wuqifû* = they were positioned, stopped, placed (v. iii. m. pl. past passive, from *waqafa* [*wuqûf*], to stand still. See at 6:27, p. 401, n. 5).

4. ذُوقُوا *dhûqû* = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/madhâq*], to taste. See at 3:181, p. 227, n. 5).

5. خَسِرَ *khasira* = he incurred loss, suffered damage (v. iii. m. s. past from *khusr* /*khasâr* /*khasârah* /*khusrân*. See at 4:119, p. 297, n. 6).

6. لِقَاءَ *liqâ'* = meeting, encounter. See *'alqaynâ* at 5:64, p. 361, n. 11.

7. سَاعَةً *sâ'ah* (s.; pl. *sâ'ât*) = hour, Hour of Resurrection.

8. بَغْتَةً *baghtatan* = all of a sudden, suddenly, surprisingly.

فَالْأَوَّارِنَا they will say: "Alas for us

عَلَى مَا فَرَّطْنَا فِيهَا for that we neglected¹ it;

وَهُمْ يَحْمِلُونَ and they will be carrying²

أَوْزَارَهُمْ their heavy loads³

عَلَى ظُهُورِهِمْ on their backs.

أَلَسَاءَ O how evil is

مَا يَزِيدُونَ the heavy load they carry!⁴

وَمَا الْحَيَاةُ الدُّنْيَا 32. This worldly life is not

إِلَّا لَعِبٌ وَلَهْوٌ but a game⁵ and a fun;⁶

وَلِلْآخِرَةِ and the abode in the hereaf-

تَرِ is the best for those who

يَتَّقُونَ fear Allah.⁷

أَفَلَا تَعْقِلُونَ So will you not understand?⁸

قَدْ نَعْلَمُ 33. We indeed know⁹

إِنَّمَا يَكْزِبُكَ أَنْتَ that it saddens¹⁰ you

الَّذِي يَقُولُونَ what they say.

فَإِنَّهُمْ They in reality

لَا يُكْذِبُونَكَ do not cry lies¹¹ to you –

وَلَكِنَّ الظَّالِمِينَ but the transgressors¹² do

بَيَّاتِ اللَّهِ at the revelations of Allah

يَجْحَدُونَ hurl rejection.¹³

1. *farraṭnā* = we neglected, became remiss, forsook, abandoned (v. i. pl. past from *farraṭu*, form II of *farata* [*farī/furū*], to rush, to escape).

2. *yahmilūna* = they carry, bear, take the load of (v. iii. m. pl. impfct. from *hamala* [*hamil*], to carry. See *ihtamala* at 4:112, p. 294, n. 3).

3. i. e., of sins. *awzār* (pl.; s., *wizr*) = heavy loads, burdens, sins, crimes, encumbrances.

4. *yazirūna* = they carry heavy loads, bear the burden (v. iii. m. pl. impfct. from *wazara* [*wizr*], to carry a burden. See n. 3 above).

5. *la'ib* (s.; pl. *'al'āb*) = play, game, sport, fun, joke, jest. See at 5:58, p. 359, n. 5.

6. *lahw* = fun, play, diversion, distraction, pleasure, amusement.

7. *yattaqūna* = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqāyah*], to guard, to protect. See at 2:187, p. 90, n. 7).

8. *ta'qilūna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 3:65, p. 181, n. 3).

9. *na'lamu* = we know, are aware of, have the knowledge (v. i. pl. impfct. from *'alima* [*'ilm*], to know. See *ta'lamu* at 5:116, p. 50, n. 7).

10. *yahzunu* = he or it saddens, grieves (v. iii. m. s. impfct. from *hazana* [*huzn*], to make sad. See *yahzun* at 3:176, p. 224, n. 9). Note that with *kasrah* under the middle letter (*hazina/yahzanu*) the verb gives an intransitive sense, meaning he became sad, he grieves.

11. *yukadhdhibūna* = they cry lies, disbelieve, think as false (v. iii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah /kidhbah*], to lie. See *nukadhdhiba* at 6:27, p. 401, n. 7).

12. i. e., the polytheists. *ẓālimīn* (acc./gen. of *ẓālimūn*, sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle of *zalama* [*zulm*], to transgress, do wrong. See at 5:107, p. 383, n. 10).

13. *yajhdūna* = they reject, negate, deny, disavow, repudiate, refuse (v. iii. m. pl. impfct. from *jahada* [*jahd/juhūd*], to reject, to deny).

وَلَقَدْ كَذَّبْتَ 34. Disbelieved¹ indeed were
 رُسُلٌ مِنْ قَبْلِكَ Messengers before you,
 فَصَبَرُوا but they bore with patience²
 عَلَى مَا كُذِّبُوا that they were disbelieved;
 وَأُذُوا and they were persecuted³
 حَتَّى أَنزَلْنَاهُمْ نَصْرًا till Our help⁴ came to them;
 وَلَا مُبَدِّلَ and there is none to alter⁵
 لِكَلِمَاتِ اللَّهِ Allah's Words;⁶
 وَلَقَدْ جَاءَكَ and there already has come
 مِنْ نَبَأٍ to you some news⁷ of
 الْمُرْسَلِينَ the Messengers.⁸

وَإِنْ كَانَ كَبِيرَ 35. And if heavy has become⁹
 عَلَيْكَ إِعْرَاضُهُمْ on you their turning away,¹⁰
 فَإِنْ أَسْتَطَعْتَ then if you have power¹¹ to
 أَنْ تَبْنِيَ نَقْصًا seek¹² a tunnel in the earth
 فِي الْأَرْضِ or a ladder into the sky
 أَوْ سُلَّمًا فِي السَّمَاءِ and thus bring to them
 فَنَاتِيَهُمْ a sign (miracle) –
 بِنَاتِيَةٍ but were Allah to will
 وَلَوْ شَاءَ اللَّهُ He would have brought
 لَجَمَعَهُمْ them together on guidance.
 فَلَا تَكُونَنَّ So you must not be
 مِنَ الْغَافِلِينَ of the ignorant.

1. *kudhhibat* = she or it was disbelieved, cried lies to (v. iii. f. s. past passive from *kadhhaba*, form II of *kadhba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See *yukadhhibûna* at 6:33, p. 403, n. 11).

2. *صابروا* *ṣabarû* = they bore with patience, persevered (v. iii. m. pl. past from *ṣabara* [*ṣabr*], to be patient, to bind. See *taṣbirû* at 4:25, p. 252, n. 1).

3. *أُذُوا* *'udhû* = they were persecuted, made to suffer, hurt, molested, (v. iii. m. pl. past passive from *'adhâ*, form IV of *'adhiya* [*'adhun*], to be harmed. See at 3:195, p. 233, n. 5).

4. *نصر* *naṣr* = help, support, victory, triumph.

5. *مبدل* *mubaddil* = one who alters, makes changes, modifier (active participle from *baddala*, form II of *badala* [*badl*], to replace. See *baddalnâ* at 4:56, p. 265, n.).

6. i. e., Allah's promises of help to His Messengers. This is an assurance to the Prophet Muhammad, peace and blessings of Allah be on him, that Allah's help would ultimately give him success. *كلمات* *kalimât* (pl.; s. *kalimah*) = words, utterances, sayings, speeches (fig. promises). See *kalimah* at 3:64, p. 180, n. 3.

7. i. e., some accounts of how Allah helped the previous Messengers. *نبا* *naba'* (s.; pl. *'anbâ'*) = news, tidings. See at 5:27, p. 342, n. 1.

8. *مرسلين* *mursalîn* (accusative /genitive of *mursalûn*, sing. *mursal*) = messengers, those sent out. See at 2:252, p. 128, n. 12.

9. *كبر* *kabura* = he or it became big, too big, heavy (v. iii. m. s. past from *kubr/kibâr/kabârah*, to be big. See *yastakbirûna* at 5:82, p. 371, n. 1).

10. *إعراض* *'i'râḍ* = avoidance, turning away, shunning. Verbal noun in form IV from *'arada* [*'arad*], to be wide, to be visible. See at 4:128, p. 301, n. 2.

11. *استطعت* *istaṭa'ta* = you were able, had the power (v. ii. m. s. past from *istaṭa'a*, form X of *ṭa'a* [*ṭaw'*], to obey. See *yastaṭi'u* at 5:112, p. 386, n. 8).

12. *تبتغي* *tabtaghiya* = you seek, desire, strive for (v. ii. m. s. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ*], to seek. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *tabtaghûna* at 4:94, p. 284, n. 10).

36. There but respond¹

الَّذِينَ يَسْمَعُونَ those who listen;²

وَالْمَوْتَى and as to the dead,³

يَعْلَمُهُمُ اللَّهُ Allah will raise them up;⁴

ثُمَّ إِلَيْهِ then to Him

يَرْجِعُونَ they will be returned.⁵

37. And they say:

لَوْلَا يُنَزَّلُ عَلَيْنَا "Why is not sent down⁶ on

آيَةً مِنْ رَبِّهِ him a sign⁷ from his Lord?"

قُلْ إِنَّ اللَّهَ قَادِرٌ Say: "Verily Allah is Capable

عَلَى أَنْ يُنَزِّلَ آيَةً of sending down a sign;

وَلَكِنْ أَكْثَرُهُمْ but most of them

لَا يَعْلَمُونَ do not know."⁸

38. And none of an animal⁹

فِي الْأَرْضِ is there in the earth

وَلَا طَائِرٌ flying¹⁰ nor any bird¹¹

بِمَنْحَاحِهِ by its two wings¹²

إِلَّا أُمَّةٌ but are communities¹³

أَمْثَلُكُمْ like yours.¹⁴

مَا فَرَقْنَا We have not neglected¹⁵

فِي الْكِتَابِ مِنْ شَيْءٍ in the Book anything.

1. يستجيب *yastajibu* = he responds, answers
complies with, accedes to, listens to (v. iii. m. s.
impfct. from *istajāba*, from X of *jāba* [jawb], to
travel, to explore. See *istajābū* at 3:172, p. 223, n.
2).

2. i. e., listen with the intention of understanding.
yastami'ūna = they listen, hear, give ear,
pay attention (v. iii. m. pl. impfct. from *istama'a*,
form VIII of *sami'a* [sam' /samā' /samā'ah
/masma'], to hear. See *yastami'u* at 6:25, p. 400,
n. 3).

3. i. e., whose hearts are dead, the unbelievers;
also the physically dead.

4. يبعث *yab'athu* = he raises, raises up, resurrects,
revives, sends out (v. iii. m. s. impfct. from *ba'tha*
[ba'th], to send out, to raise. See *mab'ūthin* at
6:29, p. 402, n. 1).

5. يرجعون *yurja'ūna* = they (all) are returned,
taken back, sent back (v. iii. m. pl. impfct. passive
from *raja'a* [rujā'], to return. See at 3:83, p. 188,
n. 5).

6. نزل *nuzzila* = he or it is sent down, descended
(v. iii. m. s. past passive from *nazzala*, form II of
nazala [nuzāl], to come down. See *nazzalnā* at
6:7, p. 393, n. 3).

7. i. e., a miracle. آية *'āyah* (pl. آيات *'āyāt*) = sign,
revelation, miracle. See at 6:25, p. 400, n. 8.

8. i. e., the consequences of disobedience even
after the sending down of the suggested miracle
(Ibn Kathīr, III, 248).

9. دابة *dābbah* (pl. *dawābb*) = animal, riding beast,
crawling creature. See at 2: 164, p. 77, n. 7.

10. طائر *tā'ir* = flier, bird. See *ṭayr* at 3:49, p.
174, n. 10.

11. يطير *yatīru* = he or it flies, hastens (v. iii. m. s.
impfct. from *ṭara* [ṭayr/ṭayrān], to fly).

12. جناحي *janāḥay(n)*, (acc./gen. of *janāḥān*; s.
janāḥ; pl. *'ajniḥah/'ajnuḥ*) = two wings.

13. أمة *'unam* (pl.; s. أمة *'ummah*) = communities,
nations, peoples, generation. See *'ummah* at 5:48,
p. 354, n. 1.

14. i. e., in the matter of creation, life, death,
physical needs, dependence on Allah, etc. (*Tafsīr
al-Jalālayn*).

15. فرطنا *farratnā* = we neglected, forsook (v. i. pl.
past from *farrata*, form II of *faraṭa* [fart/furūt],
to rush, to escape. See at 6:31, p. 403, n. 1).

ثُمَّ إِلَىٰ رَبِّهِمْ
يُحْشَرُونَ ﴿٦٨﴾ Then to their Lord
they will be assembled.¹

وَالَّذِينَ كَذَبُوا 39. Those who cry lies²

إِلَىٰ آيَاتِنَا to Our revelations

صُمٌّ وَبُكْمٌ are deaf³ and dumb⁴

فِي الظُّلُمَاتِ in the darkness.⁵

مَنْ يَشَاءُ اللَّهُ Whomsoever Allah wills

يُضِلِّهِ He lets him go astray;⁶

وَمَنْ يَشَاءُ and whomsoever He wills

يَجْعَلْهُ عَلَىٰ صِرَاطٍ He sets⁷ him on a path.⁸

مُسْتَقِيمٍ ﴿٦٩﴾ straight and proper.⁹

قُلْ أَرَأَيْتُمْ 40. Say: "Do you see to you

إِنْ أَتَاكُمْ that if there comes to you

عَذَابُ اللَّهِ Allah's retribution

أَوْ أَتَاكُمْ or there comes to you

السَّاعَةُ the Hour of Resurrection,¹⁰

أَغْيَرَهُ اللَّهُ is it other than Allah

تَدْعُونَ you will invoke,¹¹

إِنْ كُنْتُمْ صَادِقِينَ if you are truthful?"¹²



بَلْ إِيَّاهُ تَدْعُونَ 41. Nay, Him you will invoke

1. i. e., on the Day of Judgement. يحشرون *yuḥsharûna* = they are gathered, collected, assembled, mustered, herded (v. iii. m. pl. impfct. passive from *hashara* [*ḥashr*], to gather. See *naḥshuru* at 6:22, p. 399, n. 7).

2. كذبوا *kadhhabû* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb* / *kadhib* / *kadhbah* / *kidhbah*], to lie. See at 6:5, p. 392, n. 12).

3. i. e., they are incapable of so hearing the words of guidance as to understand them. صمم *summ* (sing. *aṣumm*) deaf. See at 2:18, p. 10, n. 1, 2:171, p. 80, n. 13).

4. i. e., they are incapable of speaking out the truth. بكم *bukm* (sing. *abkam*) = dumb. See at 2:18, p. 10, n. 2; 2:171, p. 80, n. 14).

5. i. e., the darkness of error and ignorance. ظلمات *ẓulumât* (pl.; s. *zulmah*) = darkness, gloom.

6. يضل *yudlil* (*yudillu*) = he lets stray, leads astray, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl* / *ḍalâlah*], to go astray. The last letter is vowelless for the verb is the conclusion of a conditional clause {preceded by *man*}. See at 4:143, p. 309, n. 1).

7. يجعل *yaj'al(u)* = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from *ja'ala* [*ja'l*] to make, to put. The last letter is vowelless because the verb is the conclusion of a conditional clause {preceded by *man*} See *yaj'ala* at 4:141, p. 308, n. 3).

8. صراط *ṣirāṭ* = way, path, road. See at 5:16, p. 337, n. 1, 4:175, p. 323, n. 12).

9. مستقيم *mustaqim* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqama*, form X of *qama* [*qawmah* / *qiyâm*], to stand up, to get up. See at 5:16, p. 337, n. 2).

10. ساعة *sâ'ah* (s.; pl. *sâ'ât*) = hour, Hour of Resurrection.

12. i. e., if you are true to your claim that the gods and goddesses you worship have power to do you good or harm. The Arabs believed in Allah but used to set partners with Him and in times of real danger used to invoke Allah. صادقين *ṣādiqîn* (pl.; acc./gen. of *ṣādiqûn*; s. *ṣādiq*) = truthful (active participle from *ṣadaqa* [*ṣadq* / *ṣidq*], to speak the truth. See at 5:119, p. 390, n. 2).

فَيَكْشِفُهُ مَا and He will remove¹ what

تَدْعُونَ إِلَيْهِ you make the call² to

إِنْ شَاءَ if He wills,

وَتَنْسَوْنَ and you will forget³

مَا تَشْرِكُونَ what you set as partners.⁴

Section (Rukû') 5

وَلَقَدْ أَرْسَلْنَا 42. We had indeed sent out⁵

إِلَىٰ أُمَمٍ مِّن قَبْلِكَ to peoples before you;

فَاَخَذْنَاهُمْ and had then seized⁶ them

بِالْبَاسِ وَالضَّرَاءِ with adversity⁷ and affliction⁸

لَعَلَّهُمْ that they might

يَضُرَّعُونَ be humble.⁹

فَنُؤَلِّا 43. Then why not, when

جَاءَهُمْ there came upon them

بِأَسَانَا Our retribution,¹⁰

تَضَرَّعُوا they humbled themselves!¹¹

وَلَكِنْ قَسَتْ 12 But stiff became

قُلُوبُهُمْ their hearts

وَزَيَّنَّ لَهُمْ and charming made to them¹³

الشَّيْطَانُ مَا كَانُوا Satan what they used

يَعْمَلُونَ to do.

1. يَكْشِفُ *yakshifu* = he removes, lifts, discloses, uncovers, exposes (v. iii. m. s. impfct. from *kashafa* [kashf], to remove. See *kâshif* at 6:17, p. 397, n. 10).

2. تَدْعُونَ *tad'ûna* = you (all) make call, call upon. invoke, invite (v. ii. m. pl. impfct. from *da'â* [du'â'], to call, to summon. See *yad'ûna* at 4:117, p. 296, n. 5).

3. تَنْسَوْنَ *tansawna* = you (all) forget (v. ii. m. pl. impfct. from *nasiya* [nasy/nisyân], to forget. See at 2:44, p. 22, n. 7).

4. i. e., with Allah. تَشْرِكُونَ *tushrikûna* = you (all) associate, set partners (v. ii. m. pl. impfct. from *'ashraka*. form IV of *sharika* [shirk/sharikah], to share. See *'ashrakû* at 6:19, p. 398, n. 9).

5. i. e., Messengers and messages. أَرْسَلْنَا *'arsalnâ* = we sent out, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [rasal], to be long and flowing. See at 6:6, p. 393, n. 7).

6. أَخَذْنَا *'akhadhnâ* = we took, received, obtained, seized, grabbed (v. i. pl. past from *'akhadha* ['akhadh], to take. See *'attakhidhu* at 6:14, p. 396, n. 7).

7. بَاسًا *ba'sâ* = adversity, distress, difficulty, poverty. See at 2:214, p. 103, n. 5.

8. ضَرَاءَ *ḍarrâ'* = affliction, suffering, illness, distress. See at 3:134, p. 207, n. 12.

9. يَتَضَرَّعُونَ *yataḍarra'ûna* = they humble themselves, implore, beseech (v. iii. m. pl. impfct. from *tadarra'u*, from V of *ḍara'u/ḍuri'u* [ḍarâ'ah/ḍara'], to be humble).

10. بَاسًا *ba's* = the thick of fighting, extreme torment, retribution. See at 2:177, p. 84, n. 4.]

11. تَضَرَّعُوا *taḍarra'û* = they humbled themselves, became submissive (v. iii. m. pl. past from *taḍarra'u*. See n. 9 above).

12. قَسَتْ *qasat* = she or it became harsh, hard, stern, stiff (v. iii. f. s. past from *qasâ* [*qaswah* / *qasâwah*], to be hard. See at 2:74, p. 35, n. 1).

13. زَيَّنَ *zayyana* = he embellished, decorated, ornamented, beautified, made charming (v. iii. m. s. past in form II of *zâna* [zayn], to decorate, adorn. See *zuyyina* at 2:212, p. 101, n. 12).

فَلَمَّا نَسُوا 43. So when they forgot¹
 مَا ذُكِّرُوا بِهِ what they were reminded² of,
 فَتَحْنَا عَلَيْهِمُ We opened³ on them
 أَبْوَابَ كُلِّ شَيْءٍ the gates of everything⁴
 حَتَّى إِذَا فُزِّجُوا till when they were elated⁵
 بِمَا أُوتُوا with what they were given
 أَخَذْنَاهُمْ We took⁶ them
 بَغْتَةً by surprise.⁷
 فَإِذَا هُمْ And lo, they were
 مُبْلِسُونَ dumbfounded.⁸

فَقُطِعَ 45. So cut off⁹ were
 دَابِرُ الْقَوْمِ the roots¹⁰ of the people
 الَّذِينَ ظَلَمُوا who did wrong;¹¹
 وَالْحَمْدُ لِلَّهِ and all praise is for Allah,
 رَبِّ الْعَالَمِينَ the Lord of all beings.¹²

قُلْ أَرَأَيْتُمْ 46. Say: "Do you see,"¹³
 إِنْ أَخَذَ اللَّهُ if Allah had taken away
 سَمْعَكُمْ وَأَبْصَارَكُمْ your hearing¹⁴ and your sight
 وَخَمَّ عَلَى قُلُوبِكُمْ and sealed off your hearts,
 مَنْ إِلَهٌ غَيْرُ who is the deity other than
 اللَّهِ يَأْتِيكُمْ بِهِ Allah to bring it to you?

1. نَسُوا *nasû* = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [*nasy/nisyân*], to forget. See 5:13, p. 335, n. 4).

2. i. e., of the consequences of unbelief and punishments for disobedience and sins. ذُكِّرُوا *dhukkirû* = they were reminded (v. iii. m. pl. past passive from *dhakara* [*dhikr/tadhkâr*], to remember. See at *udhkurû* at 5:4, p. 329, n. 2).

3. افتحنا *fatahnâ* = we opened, disclosed, granted victory (v. i. pl. past from *fataha* [*fath*], to open. See *fataha* at 2:76, p. 36, n. 4).

4. i. e., of graces and worldly amenities.

5. فرحوا *farihû* = they became happy, rejoiced, were glad, were delighted, were elated with joy (v. iii. m. pl. past from *fariha* [*farh*], to be glad. See *yafrahûna* 3:188, p. 230, n. 4).

6. i. e., inflicted on them the due punishment. أخذنا *akhadhnâ* = we took, received, obtained, seized, grabbed (v. i. pl. past from *'akhadha* [*'akhdh*], to take. See at 6:42, p. 407, n. 6).

7. بغتة *baghtatan* (*baghtah* surprise) = all of a sudden, surprisingly, by surprise.

8. مبلسون *mublisûn* = those made speechless in confusion or grief or despair, dumbfounded. Active participle from *'ablasa*, to be speechless in confusion or grief.

9. قطع *qutî'a* = he or it was cut, cut off, severed (v. iii. m. s. past passive from *qata'a* [*qat'*], to cut. See *iqta'û* at 5:38, p. 347, n. 2).

10. i. e., they were eradicated and annihilated. دابر *dâbir* = root, extremity, past. *qata'a dâbir al-shay* = to destroy the thing. See *'adbâr* at 5:21, p. 350, n. 3).

11. ظلموا *zalamû* = they did wrong, injustice, oppressed, transgressed (v. iii. m. pl. past from *zalamu* [*zalm/zulm*], to do wrong. See at 4:168, p. 319, n. 9).

12. عالمين *'âlamîn* (acc./gen. of *عالمون* *'âlamûn*; sing. *'âlam*. i. e., any being or object that points to its Creator. sing. *'âlam*) = all beings, creatures. See at 5:115, p. 388, n. 2).

13. i. e., do you realize, that all your faculties are given by Allah and by none else. Why should you then worship anyone other than Allah?

14. سمع *sam'* = hearing, sense of hearing, ears. See at 2:7, p. 6, n. 6.

اَنْظُرْ كَيْفَ Look, how

نُصْرِفُ الْاٰیٰتِ We spell out¹ the revelations!

سُورَهُمْ Even then they

يَصْدِفُوْنَ turn away.²

قُلْ اَرَأَيْتُمْ 47. Say: "Do you see,³

اِنْ اٰتٰنَاكُمْ if there comes to you

عَذَابُ اللّٰهِ Allah's retribution

بَفْتَةٍ اَوْ جَهْرَةٍ suddenly⁴ or openly,⁵

هَلْ يُهْلَكُ will there be destroyed⁶ any

اِلَّا الْقَوْمَ except the people

الظّٰلِمِيْنَ transgressing?⁷

وَمَا نُرْسِلُ 48. And We do not despatch⁸

الرّٰسِلِيْنَ the Messengers⁹

اِلَّا اٰمُبَشِّرِيْنَ but as givers of good news¹⁰

وَمُنْذِرِيْنَ and warners.¹¹

فَمَنْ ءَامَنَ So whoever believes

وَأَصْلَحَ and reforms,

فَلَا خَوْفٌ عَلَيْهِمْ no fear will be on them

وَلَا هُمْ يَحْزَنُونَ nor will they grieve.¹²

وَالَّذِينَ كَذَبُوا 49. And those who cry lies

1. **نُصْرِفُ** *nuṣarrifu* = we spell out, elucidate, explain, cause to flow off, inflect, (v. i. pl. impfct. from *ṣarrafa*, form II of *ṣaraḥa* [*ṣarf*], to turn, to turn away. See *yusraf* at 6:16, p. 397, n. 4).

2. i. e., turn away from Allah and worship others. **يَصْدِفُونَ** *yaṣdifūna* = they turn away, avoid, shun (v. iii. m. pl. impfct. from *ṣadafa* [*ṣad/ṣudiṣ*], to turn away, to happen by chance).

3. **رَأَيْتُمْ** *ra'aytum* = you saw, realized (v. ii. m. pl. past from *ra'ā* [*ra'y/ru'yah*], to see, notice. See *turā* at 6:30, p. 402, n. 2).

4. **بَفْتَةٍ** *baghtatan* (*baghtah* surprise) = all of a sudden, by surprise. See at 6:43, p. 408, n. 7.

5. i. e., your seeing and knowing it. **جَهْرَةٍ** *jahratan* = openly, overtly, publicly.

6. **يُهْلَكُ** *yuh laku* = he is destroyed, annihilated, ruined (v. iii. s. impfct. passive from *'ahlaka*, form IV of *halaka* [*halk/hulk/halāk/tahtukah*], to perish. See *yuhlikūna* at 6:26, p. 401, n. 3).

7. i. e., transgressing by setting partners with Allah.

8. **نُرْسِلُ** *nursilu* = we send, despatch, discharge (v. i. pl. impfct. from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *'arsalūna* at 6:42, p. 407, n. 5).

9. **مُرْسَلِينَ** *mursalīn* (accusative /genitive of *mursalūn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 2:252, p. 128, n. 12).

10. i. e., of rewards and blissful life in the hereafter for the believers and the righteous.

مُبَشِّرِينَ *mubashshirīn* (pl.; accusative/genitive of *mubashshirūn*, s. *mubashshir*) = deliverers of good tidings, harbingers of good news (active participle from *bashshara*, form II of *bashara*/*bashira* [*bishr/bushr*], to rejoice, be happy. See at 2:213, p. 102, n. 7; and *bashshir* at 4:164, p. 318, n. 7).

11. i. e. of Allah's displeasure and of punishment for unbelievers and sinners. **مُنْذِرِينَ** *mundhirīn* (pl.; accusative/ gen. of *mundhirūn*, sing. *mundhir*) = warners, (act. participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr/nudhūr*], to dedicate, to make a vow. See at 4:164, p. 318, n. 8).

12. i. e., in the hereafter.

بَيِّنَاتٍ to Our revelations,
يَمْسُهُمُ الْعَذَابُ them will touch¹ the torment²
بِمَا كَانُوا for they go on
يَنْسِفُونَ sinning defiantly.³

قُلْ لَا أَقُولُ لَكُمْ 50. Say: "I do not say to you
عِنْدِي I have with me
خَزَائِنُ اللَّهِ the treasures⁴ of Allah
وَلَا أَعْلَمُ الْغَيْبِ nor do I know the unseen
وَلَا أَقُولُ لَكُمْ nor do I say to you
إِنِّي مَلَكٌ I am an angel.
إِنْ أَتَّبِعُ إِلَّا مَا I follow⁵ nought but what
يُوحَى إِلَيَّ is communicated⁶ to me."

قُلْ هَلْ يَسْتَوِي 51. Say: "Do there be equal⁷ the
الْأَعْمَى وَالْبَصِيرُ blind⁸ and the seeing one?⁹
أَفَلَا تَتَفَكَّرُونَ Will you not then reflect?"¹⁰

Section (Rukû') 6

وَأَنْذِرِهِ 51. And warn¹¹ therewith¹²
الَّذِينَ يَخَافُونَ those who fear
أَنْ يُخْشَرُوا that they will be rallied
إِلَىٰ رَبِّهِمْ to their Lord.
لَيْسَ لَهُمْ They do not have
مِنْ دُونِهِ وَلِيُّ besides Him any Guardian

1. *yamassu* = he or it touches, feels (v. iii. m. s. impfct. from *massa* [mass/masis], to feel, to touch. See *yamsas* at 6:17, p. 397, n. 8)

2. i. e., in the hereafter.

3. *yafsuqûna* = they sin defiantly, renounce obedience, stray from the right course (v. iii. m. pl. impfct. from *fasaqa* [fisq/fusiqa], to stray from the right course, to renounce obedience).

4. i. e., the wealth, provisions and all other benefits and graces that He bestows. خَزَائِنُ

kharâ'in (pl.; s. *khizânah*) = treasures, vaults, coffers This *'āyah* is an explicit statement that the Prophet was no more than a man, who received Allah's *wahy*.

5. *'attabi'u* = I follow, pursue, obey, succeed (v. i. s. impfct. from *ittaba'a*, form VIII of *tabi'a* [taba'/tabā'ah], to follow. See *itaba'a* at 5:15, p. 336, n. 7).

6. *yūhā* = it is communicated (v. iii. m. s. impfct. passive from *'awhā*, form IV of *wahā* [wahy], to communicate. See *ūhiya* at 6:19, p. 398, n. 3). The word *wahy* technically means Allah's communication to His Prophets by various means. (See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhārī*, nos. 2-4).

7. *yastawī* = he becomes equal, becomes even, straight, regular, upright (v. iii. m. s. impfct. from *istawā*, form VIII of *sawiya* [siwan], to be equal. See at 5:100, p. 379, n. 7).

8. i. e., blind to Allah's revelations and His guidance communicated through His Messenger.

9. *'amā* = blind. See *'amū* at 5:71, p. 365, n. 7.

10. i. e., who sees the light of guidance, believes and acts according to the guidance. *baṣīr* = one who sees, observes. Act. participle in the scale of *fa'il* from *baṣura/baṣira* (baṣar), to see. See at 3:156, p. 217, n. 8).

11. *tatafakkarûna* = you (all) reflect, contemplate, think over, consider, meditate (v. ii. m. pl. impfct. from *tafakkara*, form V of *fakara* [fakr], to reflect. See at 2:266, p. 140, n. 3).

12. *'andhir* = warn, caution (v. ii. m. s. imperative from *'andhara*, form IV of *nadhara* [nadhira/nidhîr], to dedicate, to make a vow. See *mundhirîn* at 6:48, p. 409, n. 11).

13. i. e., with the Qur'ân.

وَلَا سَفِيعٌ nor anyone to intercede.¹

لَعَلَّهِمْ Maybe that they

يَنْقُوتُونَ will be on their guard.²

وَلَا تَطْرُدْ 52. And do not drive away³

الَّذِينَ يَدْعُونَ رَبَّهُمْ those who pray to their Lord

بِالْعَدُوِّ وَالْعِشِيِّ by morning⁴ and evening⁵

يُرِيدُونَ desiring⁶ His Countenance.

مَا عَلَيْكَ It is not on you

مِنْ حِسَابِهِمْ anything of their account⁷

مِنْ شَيْءٍ whatsoever

وَمَا مِنْ nor is anything

حِسَابِكَ of your account on them

مِنْ شَيْءٍ whatsoever.

فَتَطْرُدْهُمْ So if you drive them away

فَتَكُونُ you will then be of

مِنَ الظَّالِمِينَ the transgressors.



وَكَذَلِكَ فَتَنَّا 53. And thus did We test⁸

بَعْضَهُمْ بِبَعْضٍ some of them by others⁹

يَقُولُوا that they may say:

أَهَؤُلَاءِ "Are these the ones

مَنْ أَلَّهَ عَلَيْهِمْ Allah has graced¹⁰ on

1 i. e., on the Day of Judgement, against Allah's judgement and retribution. شَفِيعٌ *shafi'* (s.; pl. *shufa'â'*) = intercessor, advocate. Active participle on the scale of *fa'il* from *shafu'u* (*shaf'*), to double, to attach. See *yashfu'u* at 4:85, p. 179, n. 2).

2 i. e., by carrying out by Allah's injunctions and abiding by His prohibitions. يَنْقُوتُونَ *yattaqûna* = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to guard, to protect. See at 6:32, p. 403, n. 7).

3 لَا تَطْرُدْ *lâ tatrud* = do not drive away, banish, dismiss, chase away (v. ii. m. s. imperative {prohibition} from *ṭarada* [*ṭard*], to drive away). The directive was revealed in view of the Quraysh leaders' suggestion that if the Prophet banished from his company the Muslims of humble material position like Bilâl, 'Ammâr, Suhayb and Khabbâb (r. a.) they might follow him. (Al-Ṭabarî. VII, 200-201; Ibn Kathîr, III, 204).

4 غَدَاوات *ghadawât* (pl.; s. *ghadwah*) = morning, morning time.

5 عِشِي *'ashiy* = evening.

6 يُرِيدُونَ *yurîdûna* = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 5:37, p. 346, n. 8).

7 حِسَابٍ *hisâb* (pl. *ḥisâbat*) = calculation, reckoning, accounting, account. See at 3:37, p. 170, n. 7.

8 فَتَنَّا *fatannâ* = we tried, put on trial, tested (v. i. pl. past from *fatana* [*fatn /futûn*], to put to trial, to tempt. See *yafītinû* at 5:49, p. 354, n. 10).

9 i. e., the rich and affluent are tested by means of the poor and indigent, and vice versa.

10 مَنْ *manna* = he bestowed grace, graced, favoured, (v. iii. m. s. past from *mann*, to be kind, gracious. See at :164, p. 220, n. 1). The allusion is to the Quraysh stalwarts' ridiculing and deriding at the poor and humble Muslims by saying : "Are these the ones Allah has graced with guidance to the right path?" The leaders of unbelievers at all times and places exhibit similar attitude to believers who are more often of humble situations in life. See also 11:27, 19:73 and 46:11.

مِنْ بَيْنِنَا from among us?"

أَلَيْسَ اللَّهُ Is not Allah

بِأَعْلَمَ Best Aware

بِالشَّاكِرِينَ of the grateful?¹

وَلِذَا جَاءَكَ 54. And if there come to you

الَّذِينَ يُؤْمِنُونَ those who believe

بِآيَاتِنَا in Our revelations,²

فَقُلْ سَلَامٌ عَلَيْكُمْ say : "Peace be on you."³

كَتَبَ رَبُّكُمْ عَلَى Your Lord has written on

نَفْسِهِ الرَّحْمَةَ Himself mercy³ –

أَنَّهُ مَن عَمِلَ مِنْكُمْ that whoever of you does

سُوءًا يَجْهَلَنَّ an evil⁵ out of ignorance⁶

ثُمَّ تَابَ and then turns in repentance⁷

مِنْ بَعْدِهِ وَأَصْلَحَ after that and reforms⁸ –

فَإِنَّهُ غَفُورٌ then He is Most Forgiving,

رَحِيمٌ Most Merciful.

وَكَذَلِكَ نُفَصِّلُ 55. Thus do We make clear⁹

الْآيَاتِ the revelations

وَلِتَسِينِ so that obvious becomes¹⁰

سَبِيلَ الْمُجْرِمِينَ the way¹¹ of the sinners.



1. i. e. Allah knows best who is grateful and thankful to him, be he rich or poor, and thus guides him to the true path in spite of the sarcasm of the unbeliever and the ungrateful. شاكِرِينَ

shâkirîn (acc./gen. of shâkirîn, sing. shakir) = appreciative, thankful, grateful. Active participle from shakara [shukr /shukrân], to thank. See at 3:144, p. 211, n. 7).

2. آيَاتُ 'âyât (sing. 'āyah) = signs, miracles, revelations, evidences. See at 6:27, p. 401, n. 8.

3. i. e., return their salutation by saying "Peace be on you".

4. i. e., He has prescribed mercy for Himself. This 'āyah assures the believers that Allah's most important attribute is Mercy and that if any person commits a sin in ignorance – and every commission of sin is an act of ignorance – and then turns to Allah in repentance, asks His forgiveness and reforms himself, then Allah will forgive him because He is Most Forgiving, Most Merciful.

5. سوء sū' (pl. 'aswā') = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 4:148, p. 310, n. 10).

6. جهالة jahâlah = ignorance, foolishness, stupidity.

7. تاب tâba = he returned, turned to, repented (v. iii. m. s. past [from tawba, tawbah / matâb]). Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 5:39, p. 347, n. 7.

8. i. e., reforms his conduct and deeds. أصلح 'aṣlah = he reformed, made amends, set right, settled, adjusted (v. iii. m. s. past in form IV of salaha [ṣalâh/ṣulûh/ maṣlahah]), to be good, proper. See at 5:39, p. 86, n. 9).

9. نفصل nufaṣṣilu = we elaborate, set forth in detail, make clear (v. i. pl. impfct. from faṣṣala, form II of faṣala [faṣl]), to separate, set apart).

10. تسيين tastabîna = she or it becomes evident, obvious, apparent, clear (v. iii. f. s. impfct. from istabâna, form X of bâna [bayân]), to be clear. The last letter takes fathah because of an hidden 'an in li {of motivation} coming before the verb. See nubayyinu at 5:76, p. 367, n. 6).

11. سبيل sabîl (m. & f.; pl. subul/asbilah) = way, path, road, means. See at 5:35, p. 346, n. 2.

Section (Rukū') 7

قُلْ إِنِّي نُهَيْتُ 56. Say: "Forbidden¹ am I

أَنْ أُعْبَدَ الَّذِينَ to worship those that

تَدْعُونَ مِنْ دُونِ you invoke² in lieu of

اللَّهِ." Allah."

قُلْ لَا أَتَّبِعُ Say: "I do not follow³

أَهْوَاءَكُمْ your whims;⁴

فَذَلَلْتُ I shall indeed go astray⁵

إِذَا in that case,

وَمَا أَنَا بِمِ and I would not be of those

الْمُهْتَدِينَ guided aright."⁶

قَدْ إِنِّي 57. Say: "I am indeed

عَلَىٰ بَيِّنَةٍ on a clear evidence⁷

مِنْ رَبِّي from my Lord

وَكَذَّبْتُمُونِي and you have cried lies⁸ to it.

مَا عِنْدِي مَا It does not lie with me what

تَسْعَىٰ لَهَا you seek to hasten.⁹

إِنَّ الْحُكْمَ The decree is none's

إِلَّا لِلَّهِ but Allah's.

يَقْصُ الْحَقُّ He relates¹⁰ the truth;

وَهُوَ and He is

خَيْرُ الْفَاصِلِينَ the Best of deciders.¹¹



1. نهيت *nuhīytu* = I am forbidden, prohibited, banned, interdicted (v. i. s. past passive from *nahā* [*nahw/nahy*], to forbid. See *nuhū* at 6:28, p. 401, n. 13). This is a clear statement of montheism.

2. تدعون *tad'ūna* = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'ā* [*du'ā*], to call, to summon. See at 6:41, p. 407, n. 2).

3. أتبع *'attabi'u* = I follow, obey, succeed (v. i. s. impfct. from *ittaba'u*, form VIII of *tabi'u* [*taba'/tabā'ah*], to follow. See at 6:50, p. 410, n. 5).

4. The polytheists' worshipping of a multiplicity of gods is due to their whims and caprice, not to any reason. أهواء *'ahwā'* (sing. موى *hawān*) = desires, fancies, wishes, caprices, whims. See at 5:48, p. 353, n. 9).

5. i. e., go astray from the right path. ضللت *ḍalaltu* = I strayed, went astray, lost the way (v. i. past from *ḍalla* [*ḍalāl/ḍalālah*], to loose one's way. See *ḍalla* at 6:24, p. 400, n. 1).

6. مهتدين *muhtadīn* (accu. /gen. of *muhtadūn*, sing. *muhtadin*) = those guided aright, are led on the right way (active participle from *ihtadā*, form VIII of *hadā* [*hidāyah/hudan/hady*], to lead, to guide. See at 2:16, p. 9, n. 8).

7. i. e., the truth of montheism communicated by Allah through the Qur'ān. بينة *bayyinah* (pl. *bayyināt*) = clear, clear proof, clear evidence, obvious, manifest. See at 2:211, p. 101, n. 7.

8. كذبتهم *kahdhabtum* = you (all) called lies to, disbelieved (v. ii. m. pl. past from *kahdhaba*, form II of *kadhba* [*kidhb/kadhib*], to lie. See at 2:87, p. 41, n. 11).

9. This is a reply to the Makkan unbelievers who asked the Prophet to bring on them Allah's punishment if he was truly His Messenger.

تسعون *tasta'jilūna* = you hasten, make haste, hurry, wish to expedite (v. ii. m. pl. impfct. from *ista'jala*, form X of *'ajala* [*'ajal/'ajalah*], to hasten. See *ta'ajjala* at 2:203, p. 98, n. 6).

10. يقص *yaqussu* = he relates, narrates, tells (v. iii. m. s. impfct. from *qaṣṣa* [*qasas*], to relate).

11. i. e., between believers and unbelievers. فاصلين *fāsilīn* (acc./gen. of *fāsilūn*, s. *fāsil*) = deciders, dividers. Active participle from *faṣala* [*faṣl*], to separate. See *nufaṣṣilu* at 6:55, p. 412, n. 9.

قُلْ لَّوْأَنَّ عِنْدِي 58. Say: " Were that with me

مَا نَسْتَعْجِلُونَ بِهِ which you seek to hasten,¹

نَفْصِي decreed² surely would have

أَلَا مَرُ been the matter³

بَيْنِي وَبَيْنَكُمْ between you and me;

وَاللَّهُ أَعْلَمُ but Allah is Best Aware

بِالظَّالِمِينَ of the transgressors."⁴

وَعِنْدَهُ 59. And with Him are

مَفَاتِحُ الْغَيْبِ the keys⁵ of the unseen.

لَا يَعْلَمُهَا إِلَّا هُوَ None knows them save He;

وَيَعْلَمُ and He knows

مَا فِي الْأَرْضِ what is in the land⁶

وَالْبَحْرِ and the sea;

وَمَا تَسْقُطُ مِنْ وَرَقَةٍ and there falls⁷ not any leaf⁸

إِلَّا يَعْلَمُهَا except He knows it;

وَلَا حَبَّةٌ neither a grain⁹

فِي ظُلُمَاتِ الْأَرْضِ in the gloom¹⁰ of the earth,

وَلَا رَطْبٌ وَلَا يَابِسٌ nor anything fresh¹¹ or dry,¹²

إِلَّا فِي كِتَابٍ except it is in a book

مُبِينٍ all too clear.¹³

وَهُوَ الَّذِي 60. He it is Who

1. This is in continuation of the reply to the unbelievers' demand for immediate punishment for them. It is again pointed out that the power to inflict punishment lies only with Allah, not with any Prophet. *tasta 'jilūna*, see n. 9 on the previous page.

2. قضى *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded (v. iii. m. s. past passive from *quḍā* [quḍā], to settle, to decide. See at 6:8, p. 394, n. 7).

3. أمر *'amr* (s.; pl. أوامر *'awāmīr* أمور *'umūr*) = order, command, decree/ matter, issue, affair. See at 5:52, p. 356, n. 7.

4. i. e., Allah knows best those who transgress by disobeying His commandments, and setting partners with Him, and He may punish them immediately or may defer the punishment 'as He likes.

5. This 'āyah gives a vivid description of Allah's attribute of Knowledge. He Alone knows all that is unseen in the heavens and the earth and all that is to happen and to be, as well as all that is within our sight and senses. Note that the 'āyah starts with a reference to all that lies beyond human knowledge and senses and ends by referring to such minute things as we can see or sense. مَفَاتِحُ *mafātīḥ* (pl.; s. *miḥtāḥ*) = keys.

6. بر *barr* = land, open country. See at 5:96,, p. 378, n. 1.

7. تسقط *tasquṭu* = she or it falls, drops, tumbles, sinks down (v. iii. f. s. impfct. from *saqata* [suqūt/ masqa], to fall).

8. ورقة *warāqah* = leaf, petal, piece of paper.

9. حبة *ḥabbah* (s.; pl. حبات *ḥaddāt*) = grain, seed, pill, granule. See at 2:261, p. 136, n. 9.

10. i. e., inside the earth. ظلمات *ẓulumāt* (pl.; s. *ẓulmah*) = darkness, gloom. See at 6:39, p. 416, n. 5.

11. رطب *raṭb* = fresh, tender, moist, succulent.

12. يابس *yābis* = dry, dried out, hard, arid.

13. Whatever happens or occurs, of matters and deeds, however minute or big, within human sight and senses or beyond them, are all recorded in the great record, *al-Lawḥ al-Maḥfūz*. مبين *mubīn* = all too clear, most obvious, manifest, patent. See at 6:16, p. 397, n. 7.

يَتَوَفَّنَكُمْ takes you off¹

بِالْأَيْلِ by night² and

وَيَعْلَمُ مَا جَرَحْتُمْ knows what you earned³

بِالنَّهَارِ by day; then

يَبْعَثُكُمْ فِيهِ He raises⁴ you up therein

لِيُقَضَى that there be spent⁵

أَجَلٌ مُّسَمًّى a term⁶ specified.⁷

ثُمَّ إِلَيْهِ Then to Him will be

مَرْجِعُكُمْ your return;⁸

ثُمَّ يُنَبِّئُكُمْ then He will apprise⁹ you

بِمَا كُنتُمْ تَعْمَلُونَ of what you used to do.

Section (Rukû') 8

وَهُوَ الْقَاهِرُ 61. And He is Overwhelming

فَوْقَ عِبَادِهِ upon His servants;

وَيُرْسِلُ عَلَيْكُمْ and He sends on you

حَفَظَةً custodians¹⁰

حَتَّىٰ إِذَا جَاءَهُ till when there comes

أَحَدُكُمْ الْمَوْتُ death to one of you

تَوَفَّهُ رُسُلُنَا Our Messengers take him¹²

وَهُمْ لَا يَفْرُطُونَ and they do not neglect.¹²

ثُمَّ رُدُّوا 62. Then they are returned

1. i. e., of merits and demerits. *yatawaffû* = he takes fully, receives in full (v. iii. m. s. impfct. from *tawaffû*, from V of *wafû* [*wafû*/'wafy]), to be perfect, to fulfil. See at 4:15, p. 245, n. 6). See 39:42.

2. i. e., during sleep at night, which is usually the time for sleep.

3. i. e., of merits and demerits. *jarahtum* = you acquired, earned; also, wounded (v. ii. m. pl. past from *jaraḥa* [*jarḥ*]), to wound, to earn.

4. i. e., makes you wake up. *yab'athu* = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'atha* [*ba'th*]), to send out, to raise. See at 6:36, p. 405, n. 4).

5. *yūqḍā* = he or it is spent, passed, ended, concluded, decreed (v. iii. m. s. impfct. passive from *qadā* [*qadā*'], to settle, to decide. See *quḍiya* at 6:58, p. 414, n. 2).

6. *'ajal* (pl. *'ajāl*) = appointed time, term, date, deadline. See at 6:2, p. 392, n. 2.

7. i. e., the life time of each individual. *مسمى musamman* (pl. *musammayât*) = specified, stipulated, named, designated, defined. (Passive participle [m. s.] from *sammā* {to name}, form II of *sumā* [*sumuwu*/'*samā*'], to be high. See at 6:2, p. 392, n. 3).

8. i. e. after resurrection. *مرجع marjī'* (s.; pl. *marāji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 5:105, p. 381, n. 13).

9. i.e., He will inform you your record of deeds and reward or punish you accordingly. *يُنَبِّئُ*

yunabbi'u = he apprises, informs, notifies, advises, tells (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab*/'*nubū*'], to be prominent. See at 5:105, p. 382, n. 1).

10. i. e., angels, to guard as well as to keep records of one's deeds. See 13:11, 50:17-18 and 82:10. *حَفَظَةً ḥafāẓah* (pl.; s. *ḥāfiẓ*, act. participle from *ḥafaza* [*ḥifẓ*], to preserve) = keepers, guards, custodians. See *ḥafīẓ* at 4:80, p. 276, n. 3.

11. i. e., the angels take his soul so he dies.

12. i.e., they do not fail to do their duties. *يَفْرُطُونَ*

yufarriṭūna = they neglect, be remiss, go too far, forsake (v. iii. m. pl. impfct from *farrata*, form II of *farata* [*fart*/'*furāt*], to rush, to escape. See *farratnā* at 6:38, p. 405, n. 15).

إِلَى اللَّهِ to Allah
 مَوْلَاهُمُ الْحَقَّ their Lord-Protector in truth.
 أَلَا لَهُ الْحُكْمُ Surely His is the judgement
 وَهُوَ أَسْرَعُ and He is the quickest¹
 الْحَسِيبِينَ in taking account.²

قُلْ مَنْ يُنَجِّمُ 63. Say: "Who saves³ you
 مِنْ ظُلُمَاتٍ from the perils⁴
 الْبَرِّ وَالْبَحْرِ of land and sea
 نَدْعُوهُ when you call on Him
 فَضْرًا وَخَفِيَةً in humility⁵ and secrecy:⁶
 لَئِنْ أَنْجَانَا [saying] If He saves⁷ us
 مِنْ هَٰذَا from this
 لَنَكُونَنَّ we will surely be of
 الشَّاكِرِينَ the grateful ones?"⁸

قُلْ اللَّهُ يُنَجِّمُ 64. Say: "Allah saves you
 مِنْهَا from it
 وَمِنْ كُلِّ كَرْبٍ and from every distress.⁹
 ثُمَّ أَنْتُمْ تُشْرِكُونَ Even then you set partners.¹⁰

قُلْ هُوَ الْقَادِرُ 65. Say; "He is All-Capable
 عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ of sending on you

1. *'asra'* = most prompt, most expeditious, quickest, swiftest, speediest, most rapid. Elative of *sarī'* (quick), act. participle from *saru'a* [*sira'/sara'/sur'ah*], to be quick. See *sarī'* at 5:4, p. 329, n. 5.

2. i. e., on the Day of Judgement. *hāsibīn* (pl.; acc./gen. of *hāsibān*, sing. *hāsib*) = those who take account, reckoners, calculators. Active participle from *hasaba* [*hisāb/ hisbān/hushbān*], to count, to reckon. See *hāsib* at 4:86, p. 279, n. 10.

3. This *'āyah* reminds the polytheists that it is not any of their imaginary gods and goddesses but Allah Alone Who saves them from the dangers on land and sea when they call on Him in all humility to save them from the danger, promising to be grateful to Him by worshipping Him Alone. *ينجي*

yunajjī = he saves, rescues, brings to safety, delivers (v. iii. m. s. impfet. from *najjā*, form II of *najā* [*najw/ najā' /najāh*], to be saved, to get away. See *najjaynā* at 2:49, p. 23, n. 13).

4. The literal meaning of *zulmāt* is darkness, but it is used here figuratively to mean the perils on land and sea, such as tempests, hurricanes, quakes, etc. (See *Al-Bahr*, IV, 542). *ظلمات* *zulmāt* (pl., s. *zulmah*) = darkness. See at 6:39, p. 416, n. 5.

5. *تضرع* *tadarru'* = humility, imploring, begging. Verbal noun in form VII of *dara'a* (*dara'/dara'ah*), to be humble. See *tadarra'ū* at 6:43, p. 407, n. 11.

6. i. e., in their mind and heart. *خفية* *khufyatan* = in secrecy, secretly, covertly.

7. *أنجا* *'anjā* = he saved, rescued, brought to safety, delivered (v. iii. m. s. past in form IV of *najā* [see n. 3 above]. See *'anjaynā* at 2:50, p. 24, n. 5).

8. i. e., we shall not set partners with Him and shall worship Him Alone. *شاكِرِينَ* *shākirīn* (acc./gen. of *shākirūn*, sing. *shakir*) = appreciative, thankful, grateful (active participle from *shakara* [*shukr /shukrān*], to thank. See at 6:53, p. 412, n. 1).

9. *كرب* *karb* (s.; pl. *kurūb*) = distress, worry, concern, apprehension, anxiety, agony.

10. i. e., with Allah. *تُشْرِكُونَ* *tushrikūna* = you (all) associate, set partners (v. ii. m. pl. impfet. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See 'at 6:41, p. 3407, n. 4).

عَذَابًا a punishment

مِنْ فَوْقِكُمْ from above you¹ or

أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ from under your feet²

أَوْ لِيَسْخُبَنَّ إِلَيْكَ or to muddle³ you into sects⁴

وَيَذِيقَ بَعْضُكُمُ and make some of you taste⁵

بَأْسَ بَعْضِ the vehemence⁶ of the others.

أَنْظُرْ كَيْفَ نَصَرِفُ See, how We spell out⁷

الْآيَاتِ the revelations,

لَعَلَّهُمْ يَفْقَهُونَ that they may understand.⁸



وَكَذَّبَ بِهِ 66. And there cry lies⁹ to it

فَوْمَكُ your people

وَهُوَ الْحَقُّ while it is the truth.

قُلْ لَسْتُ عَلَيْكُمْ Say: "I am not over you

بُوكِيلٍ an authorized agent."¹⁰

نَكَلٍ نَبَأٍ 67. Every message

مُسْتَقَرٍّ has an appointed time;¹¹

وَسَوْفَ تَعْلَمُونَ and soon you will know.

وَإِذَا رَأَيْتَ الَّذِينَ 68. And if you see those who

يَحْضُونَ engage¹³ in vain talks

فِي آيَاتِنَا about Our revelations

1. Such as thunder-strikes, hurricanes, tornadoes hail-storms, etc.

2. Such as volcanic eruptions, earthquakes, land-slides etc.

3. يَلْبِسُ *yalbisa(u)* = he muddles, confounds, perplexes, puts on (v. iii. m. s. impfct. from *labasa* [laba], to mix up, to put on. The last letter takes *fathah* because of the particle 'an coming before the previous verb *yab'atha* to which this verb is conjunctive. See *labasna* at 6:9, p. 394, n. 10).

4. شَيْعَ *shiya'* (pl.; s. شَيْعَة *shī'ah*) = sects, factions, parties, adherents.

5. يَذِيقُ *yudhiqa(u)* = he makes (s.o.) taste, gives to taste (v. iii. m. s. impfct. from 'adhāqa, form IV of *dhāqa* [dhawq/dhawāq/madhāq], to taste. The final letter takes *fathah* for the reason stated at n. 3 above. See *yudhūqa* at 5:95, p. 377, n. 7).

6. بَأْسَ *ba's* = vehemence, strength, the thick of fighting, retribution. See at 6:43, p. 407, n. 10.

7. نَصَرِفُ *nuṣarrifu* = we spell out, elucidate, explain, cause to flow off, inflect, (v. i. pl. impfct. from *ṣarrafa*, form II of *ṣarafa* [ṣarf], to turn, to turn away. See at 6:46, p. 409, n. 1).

8. يَفْقَهُونَ *yafqahūna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqih* [fiqh], to understand. See at 4:78, p. 276, n. 2).

9. كَذَبَ *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhhaba* [kidhb /kadhīb /kadhbah / kidhbah], to lie. See at 6:21, p. 399, n. 4).


10. i. e. , I am not authorized to coerce you to accept the truth. وَكِيلٍ *wakīl* (s.; pl. *wukalā'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [waki /wukūl], to entrust. See at 4:171, p. 321, n. 9).

11. i. e., to settle and take effect. مُسْتَقَرٍّ *mustaqarr* = time or place to settle, appointed time, abode, habitation, residence (adverb of place/time from *istaqarra*, form X of *qarra* [qarār], to settle down, to abide. See at 2:36, p. 19, n. 10).

12. يَحْضُونَ *yakhudūna* = they engage in, wade into, deal with, embark on, rush into, be absorbed in, take up (v. iii. m. pl. impfct. from *khāḍa* [khawḍ / khiyāḍ], to rush, dive into. See *yakhudū* at 4:140, p. 307, n. 1).

- فَأَعْرِضْ عَنْهُمْ¹ turn away¹ from them
 حَتَّى يَحْضُؤُوا² until they engage in
 حَدِيثٍ غَيْرِهِ³ a talk other than that.
 وَإِنَّمَا يُنِيسُكَ⁴ And if at all Satan
 الشَّيْطَانُ⁵ makes you forget,²
 فَلَا تَقْعُدْ⁶ then do not sit³
 بَعْدَ الذِّكْرِ⁷ after recollection⁴ with
 مَعَ الْقَوْمِ الظَّالِمِينَ⁸ the transgressing people.
 ﴿٦٨﴾
 وَمَا عَلَى الَّذِينَ⁹ 69. And it is not on those
 يَنْفُونَ¹⁰ who fear Allah⁵
 مِنْ حِسَابِهِمْ¹¹ anything of their account
 مِنْ شَيْءٍ¹² whatsoever;⁶
 وَلَئِنْ ذُكِّرُوا¹³ but to remind,
 لَعَلَّهُمْ¹⁴ that they may
 يَنْفُتُوا¹⁵ ﴿٦٩﴾ be on their guard.
 وَذَرِ الَّذِينَ¹⁶ 70. And shun⁷ those who
 أَخَذُوا دِينَهُمْ¹⁷ take⁸ their religion
 لِبَاطِلٍ¹⁸ for sport⁹ and diversion,¹⁰
 وَعَرَّهَتْهُمْ¹⁹ while there deludes¹¹ them
 الْحَيَاةُ الدُّنْيَا²⁰ the worldly life;
 وَذَكِّرْهُمْ²¹ and remind them by it¹²

1. *أعرض* 'a'rid = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from 'a'radu, form IV of 'arada /'aruda ['ard], to be wide, to become visible. See at 5: 42, p. 349, n. 12). The 'ayah was revealed in the context of the unbelievers' practice of gathering to ridicule and disbelieve the Qur'ân and it asks the Muslims to dissociate themselves from such assemblages and discussions. See 4:140 at p. 307.
2. The address is to the Muslims through the Prophet (see Ibn Kathîr, IV, 272). *yunsiyanna* = he makes forget (v. iii. m. s. impfct. emphatic from *nasiya* [*nasy/nisyân*], to forget. See *nasû* at 6:43, p. 408, n. 1).
3. *لا تقعد* *lâ taq'ud* = do not sit, stay (v. ii. m. s. imperative [prohibition] from *qa'ada* [*qu'ûd*], to sit down. See *lâ taq'udû* at 4:140, p. 306, n. 11).
4. *ذكرى* *dhikrâ* = recollection, remembrance, memory.
5. *يتقون* *yattaqûna* = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to guard, to protect. See at 6:32, p. 403, n. 7).
6. i. e., the believers will not be held responsible for the unbelievers' act of ridiculing and disbelieving the Qur'ân if, in accordance with the instruction of this 'ayah, their association is given up, but it is a duty to remind them of the impropriety of their act, as mentioned in the next clause of the 'ayah.
7. *ذر* *dhar* = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave).
8. *اتخذوا* *ittakhadhû* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *itakhadha*, form VIII of 'akhadha ['akhdh], to take. See *ittakhadha* at 4:125, p. 299, n. 12).
9. *لعب* *la'ib* (s.; pl. 'al'âb) = play, game, sport, fun, joke, jest. See at 6:32, p. 403, n. 5.
10. *لهو* *lahw* = fun, play, diversion, distraction, pleasure, amusement. See at 6:32, p. 403, n. 6.
11. *غرّت* *gharrat* = she or it deceived, deluded, misled, beguiled (v. iii. f. s. past from *gharra* [*ghurâr*], to deceive, delude. See *gharra* at 3:24, p. 164, n. 5).
12. i. e., by the Qur'ân.

أَنْ تُبْسَلَ lest consigned to perdition¹
 نَفْسٌ be any being²
 بِمَا كَسَبَتْ for what it acquired.³
 لَيْسَ لَهَا It does not have,
 مِنْ دُونِ اللَّهِ وَلَوْ besides Allah, any protector
 وَلَا سَفِيعٌ nor any intercessor;
 وَإِنْ تَدَلَّ and if it offers in equation⁴
 كُلَّ عَدَلٍ all the equivalence⁵
 لَا يُؤْخَذُ مِنْهَا it will not be taken⁶ from it.
 أُولَٰئِكَ الَّذِينَ They are those who have
 أُتْبِلُوا been consigned to perdition⁷
 بِمَا كَسَبُوا for what they earned.
 لَهُمْ شَرَابٌ They will have for drink
 مِنْ حَمِيمٍ of boiling water⁸ and
 عَذَابٌ أَلِيمٌ a painful punishment,
 بِمَا كَانُوا because they go on
 يَكْفُرُونَ  disbelieving.

Section (Rukû') 9

قُلْ أَدْعُوا 71. Say: "Shall we call on,
 مِنْ دُونِ اللَّهِ مَا in lieu of Allah, that which
 لَا يَنْفَعُنَا can neither benefit⁹ us
 وَلَا يَضُرُّنَا nor harm¹⁰ us,

1. *tubsala* = she or it is consigned to perdition, ruin (v. iii. s. impfct. passive from 'absala, form IV of *basula* [basâlah], to be brave. The last letter takes *fathah* because of the particle 'an coming before the verb.

2. *nafs* (s.; pl. *nufûs*/'*anfus*)= living being, person, individual, nature, self. See '*anfus* at 5:116, p. 388, n. 8.

3. i. e., of sin and guilt. *kasabat* = she or it earned, acquired, gained (v. iii. f. s. past from *kasaba* [kasb], to gain. See at 3:161, p. 219, n. 5).

4. i. e., as reparation or compensation. *ta'dil(u)* = she or it offers in equation, equates, balances, (v. iii. f. s. impfct. from '*adalu* ['*adl*/'*adâlah*], to be just/equal. The final letter is vowelless because the verb forms part of a conditional clause preceded by 'in. See *ya'dilûna* at 6:1, p. 391, n. 6).

5. *'adl* = impartiality, equity, justice, fairness, equivalence, equivalent. See at 5:106, p. 382, n. 5).

6. Anyone who commits sins and dies without making amends and seeking Allah's forgiveness shall not avert due punishment when faced by it even if he were then able and willing to make reparation for the sins. This is reiterated at many places in the Qur'ân. See for instance, 2:48; 2:123; 3:91; 10:54; 13:18; 39:47; 57:15 and 70:11-14. See also for an authentic *hadîth* to the same effect reported by 'Anas ibn Mâlik (r.a.) in *Bukhârî*, no. 6538; *Musnad Ahmad*, III, pp. 127; Ibn Kathîr, II, p. 60. *yu'khdh(u)* = he or it is taken, received, accepted (v. iii. m. s. impfct. passive from '*akhadhu* ['*akhdh*], to take. The final letter is vowelless because the verb forms conclusion of a conditional clause preceded by 'in. See '*akhadhnâ* at 6:43, p. 408, n. 6).

7. *'ubsilû* = they were consigned to perdition, ruin (v. iii. m. pl. past passive from '*absala*, form IV of *basula*. See n. 1 above.

8. *hamîm* = boiling water, close friend.

9. *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'u* [naf'], to be useful, be of use. See at 5:119, p. 390, n. 1).

10. *yadurru* = he harms, damages, hurts, (v. iii. m. s. impfct. from *darra* [darr], to harm. See *yadurra* at 5:105, p. 381, n. 10).

وَنُزِدُّ عَلَىٰ أَعْقَابِنَا and be turned¹ on our heels²
 بَعْدَ إِذْ هَدَيْنَا اللَّهَ after that Allah has guided
 كَأَنَّا us, like the one whom
 اسْتَهْوَتْهُ الشَّيَاطِينُ the devils have seduced³
 فِي الْأَرْضِ in the earth
 حَيْرَانَ making bewildered,⁴
 لَهُ وَأَصْحَابُ he having friends⁵
 يَدْعُونَهُ إِلَى الْهُدَى calling⁶ him to guidance,
 أَتَيْنَا [saying]:Come to us?"
 قُلْ إِنَّ هُدَى اللَّهِ Say:"Verily Allah's guidance
 هُوَ الْهُدَى is the guidance;⁷ and
 أُمِرْنَا we have been commanded⁸
 لِنُسَلِّمَ that we surrender⁹
 لِرَبِّ الْعَالَمِينَ to the Lord of all benigns."
 ﴿٧١﴾
 وَأَن أَقِيمُوا 72 " And that you perform¹⁰
 الصَّلَاةَ وَآتَوُوهُ the prayer and fear Him;¹¹
 وَهُوَ الَّذِي إِلَيْهِ and He it is to Whom
 تُحْشَرُونَ ﴿٧٢﴾ you shall be mustered.¹²
 73. And He it is Who
 خَلَقَ السَّمَوَاتِ created the heavens
 وَالْأَرْضَ بِالْحَقِّ and the earth in truth;

1. نَزِدَ *nuraddu* = we are returned, sent back, turned (v. i. pl. impfct. passive from *radda* [*radd*], to send back. See at 6:27, p. 401, n. 6).
2. i. e., be reverted to the state of ignorance and unbelief. See 3:149 at p. 213. أعقاب *'a'qāb* (pl.; sing. *'aqib*) = heels, ends. See at 3:149, p. 213, n. 4).
3. استهوت *istahwat* = she seduced, enticed, enchanted, lured, tempted, made fond of (v. iii. f. s. past from *istahwā*, form X of *hawiya* [*hawwan*], to become fond. See *tahwā* at 5:70, p. 365, n. 2).
4. حيران *hayrān* = bewildered, perplexed, baffled, confused, at a loss, at one's wit's end.
5. أصحاب *'ashāb* (pl.; sing. صاحب *ṣāhib*) = inmates, dwellers, companions, friends, associates, comrades, followers, owners, possessors. See at 5:86, p. 372, n. 7).
6. يدعون *yad'ūna* = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from *da'ā* [*dā'ā*], to call, to summon. See at 4:117, p. 296, n. 5).
7. i. e., the guidance given by Allah through His Messenger is the right guidance.
8. أمرنا *'umirnā* = we were commanded, bidden, ordered (v. i. pl. past passive from *'amara* [*amr*], to order. See *'umirtu* at 6:14, p. 396, n. 11).
9. i. e., to worship and adore Him Alone to the exclusion of all other imaginary deities. نسلم *nuslima(u)* = we surrender, submit ourselves, resign ourselves (v. i. pl. impfct. from *'aslama*, from IV of *salima* [*salāmah* /*salām*], to be safe, secure. See *'aslama* at 6:14, p. 396, n. 12).
10. أقيموا *'aqimū* = you (all) properly perform, set up (v. ii. m. pl. imperative from *'aqamu*, form IV of *qāma*, [*qawmah*/*qiyām*], to stand up. See at 4:77, p. 274, n. 9).
11. i. e., by obeying His commands and prohibitions. اتقوا *ittaqu* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy*/*wiqāyah*), to guard, safeguard. See at 5:108, p. 384, n. 4).
12. i. e., on the Day of Judgement. تحشرون *tuhsharūna* = you are gathered, collected, assembled, mustered, herded, rallied (v. ii. m. pl. impfct. passive from *hashara* [*hashr*], to gather. See at 5:96, p. 378, n. 4).

وَيَوْمَ يَقُولُ and on the day He will say
 كُنْ فَيَكُونُ "Be", and it will be.¹
 قَوْلُهُ الْحَقُّ His Word is the truth; and
 وَلَهُ الْمُلْكُ His will be the dominion² the
 يَوْمَ يُنْفَخُ فِي الصُّورِ day trumpet³ will be blown.⁴
 عَلِيمٌ He is All-Knowing
 الْغَيْبِ وَالشَّهَادَةِ of the unseen and the seen;
 وَهُوَ الْغَفُورُ and He is the All-Wise,⁵
 الْحَكِيمُ the All-Aware.⁶

وَإِذْ 74. And [recall] when
 قَالَ إِبْرَاهِيمُ لِأَبِيهِ قَالَ إِبْرَاهِيمُ لَأَبِيهِ Ibrâhîm said to his father
 أَأَرَأَيْتَ أَتَتَّخِذُ 'Âzar⁷ : "Do you take⁸
 أَصْنَامًا مِثْلَ اللَّهِ idols⁹ as gods?
 إِنِّي أَرَأَيْتُ Indeed I see you
 وَقَوْمَكَ and your people
 فِي ضَلَالٍ مُبِينٍ in manifest error."¹⁰

وَكَذَلِكَ نُرِيْ 75. And thus We showed¹⁰
 إِبْرَاهِيمَ Ibrâhîm
 مَلَكُوتَ السَّمٰوٰتِ the empire¹¹ of the heavens
 وَالْأَرْضِ and the earth,¹²
 وَلِيَكُوْنَنَّ that he be of those

1. After having pointed out in the previous 'âyahs the futility of worshipping the false and imaginary deities and the command to submit wholeheartedly to Allah and to worship Him Alone, this 'âyah draws attention to the fact that it is Allah Who created the heavens and the earth and all that exists, and it is also He who will, after their destruction, recreate them on the Day of Judgement, and both the process take place simply by His command, "Be".

2. Allah's is the absolute dominion always and ever. Here the emphasis is on the state on the Day of Judgement when, unlike the state of affairs in the world in which the fact of Allah's absolute dominion is lost sight of by His creation, it will be unmistakably seen and felt.

2. صور *ṣūr* = horn, bugle, trumpet.

3. This will be the second blowing of the trumpet by the angel Isrâfîl on Allah's command for resurrection (see Ibn Kathîr, III, 276-278). ينفخ *yunfakhu* = he or it is blown, breathed, inflated, filled with air (v. iii. m. s. impfct. passive from *nafakha* [*nafkh*], to blow. See *tanfukhu* at 5:110, p. 385, n. 9).

5. i. e., in His creation and dispensation of all affairs.

6. i. e., of all that exists and happens and all that His creatures think, do or fail to do.

7. This and the succeeding 'âyahs up to 'âyah 83 relate Prophet Ibrâhîm's (p.b.h.) preaching of monotheism and his argumentation with his father and his people about it, pointing out particularly the irrationality of worshipping man-made idols, the stars and other heavenly bodies and objects of nature.

8. تتخذ *tattakhidhu* = you take, take up, take to yourself, adopt (v. ii. m. s. impfct. from *ittakhadha*, form VIII of '*akhadha* [*'akhdh*], to take. See at 2:67, p.32, n. 3).

9. أصنام *'aṣnām* (pl.; s. صنم *ṣanam*) = idols, images.

10. نرى *nurî* = we show (v. i. pl. impfct. in form IV of *ra'â* [*ra'y/ru'yah*], to see *yurî* at 2:167, p. 79, n. 3).

11. ملكوت *malakût* = empire, realm.

12. i. e., as belonging totally and exclusively to Allah.

﴿٧٥﴾ الْمُؤْمِنِينَ believing with certitude.¹

فَلَمَّا جَنَّ 76. So when there darkened²

عَلَيْهِ اللَّيْلُ upon him night

رَأَى كَوْكَبًا he saw a star.³

قَالَ هَذَا رَبِّي He said : "This is my Lord".

فَلَمَّا أَفَلَ قَالَ But when it set,⁴ he said:

لَا أُحِبُّ "I do not like⁵

﴿٧٦﴾ الْآفِلِينَ the ones that set."⁶

فَلَمَّا رَأَى 77. Then when he saw

الْقَمَرَ بَارِعًا the moon rising,⁷

قَالَ هَذَا رَبِّي he said: "This is my Lord".

فَلَمَّا أَفَلَ قَالَ Then when it set he said:

لَئِنْ لَمْ يَهْدِنِي رَبِّي "If my Lord guided me not,

لَأَكُونَنَّ مِنَ I am sure to be of

﴿٧٧﴾ الْقَوْمِ الضَّالِّينَ the people gone astray."⁸

فَلَمَّا رَأَى 78. Then when he saw

الشَّمْسَ بَارِعَةً the sun rising,

قَالَ هَذَا رَبِّي he said: "This is my Lord,

هَذَا أَكْبَرُ this is the greatest."

فَلَمَّا أَفَلَتْ But when it set,

1. *مُؤْمِنِينَ* *mūqinîn* (pl.; acc./gen. of *mūqinûn*, s. *mūqin*) = those believing with certitude, firmly convinced, having unflinching faith, are sure (active participle from *'ayqana*, form IV of *yaqina* [*yaqn/yaqîn*], to be sure, be certain. See *yūqinūna* at 5:51, p. 355, n.7).

2. *جَنَّ* *jaanna* = he or it became dark, it covered, descended (v. iii. m. s. past from *jann/junûn*, to cover, to veil).

3. The statements put here in the mouth of Prophet Ibrâhîm (p.b.h.) were arguments to expose the folly of astral worship (worship of stars and other heavenly bodies) which prevailed not only in Chaldea (Iraq), his original land, but widely over other parts of the world, by drawing attention to the fact that the heavenly bodies are created and their movements regulated by One Creator and Lord, Allah (See *Al-Zamakhsharî. Al-Kashshâf*, II, 24; *Al-Bahr*, IV, 564). The existence of the famous "Temple of Heaven" at Beijing, China, and a host of other temples and pyramids through the Far East, South East Asia, the Middle East (Egypt) to South America, dedicated in one form or other to the worship of heavenly bodies, points to the extent of the superstition that had engulfed the entire world at that time. Prophet Ibrâhîm's message of monotheism was directed against this world-wide superstition and polytheism. كَوْكَب

kawkab (s.; pl. *kawâkib*) = star.

4. *أَفَلَ* *'afala* = he or it set, went down, disappeared (v. iii. m. s. past from *ufûl*, to go down, to set).

5. *أُحِبُّ* *'uhibbu* = I like, love (v. i. s. impfct. from *'ahabba*, form IV of *habba* [*hubb*], to love. See at 4:148, p. 310, n. 8).

6. *آفِلِينَ* *'afilîn* (pl.; acc./gen. of *'afilân*) = those that set, go down (act. participle from *'afala*. See n. 4 above).

7. *بَارِعَ* *bâzigh* (m.; f. *bâzighah*) = rising, coming out, emerging, dawning (active participle from *bazagha* [*buzûgh/bazgh*], to come out).

8. *ضَالِّينَ* *dallîn* (pl.; acc./gen. of *dallûn*; sing. *dall*) = those gone astray, misguided ones, those who go astray by abandoning monotheism and the "straight path" enunciated by Allah (active participle from *dalla* [*dalâl/dalâlah*], to go astray, to stray, to err. See at 2:198, p. 96, n. 12 and at 1:7, p. 3, n.7).

قَالَ يَنْفَوِرُ he said: "O my people,

إِنِّي بَرِيءٌ مِّمَّا I am innocent¹ of what

تُشْرِكُونَ ﴿٧٨﴾ you set as partners."²

إِنِّي وَجَّهْتُ 78. "I have turned³

وَجْهِيَ لِلَّهِ my face to Him Who

فَطَرَأَ السَّمَوَاتِ created⁴ the heavens

وَالْأَرْضِ and the earth

حَنِيفًا as a sincere monotheist;⁵

وَمَا أَنَا مِنَ and I am not of

الشُّرَكِيَّةِ ﴿٧٩﴾ the polytheists."

وَحَاجَّاهُ 79. And there disputed⁶ with

قَوْمَهُ him his people.

قَالَ أَتَحْجُونِي⁷ He said: "Do you dispute⁷

فِي اللَّهِ with me about Allah while

وَقَدْ هَدَانِي⁸ He has just guided me?

وَلَا أَخَافُ مَا And I do not fear⁸ what

تُشْرِكُونَ بِهِ⁹ you set as partners with Him,

إِلَّا أَنْ يَشَاءَ رَبِّي except that my Lord wills

شَيْئًا anything.⁹

وَسِعَ رَبِّي My Lord encompasses¹⁰

كُلَّ شَيْءٍ عِلْمًا everything in knowledge.

1. i. e., *barî'* (s., pl. *abriyâ'/burâ'/birâ'*) = innocent, guiltless, free, exempt. See at 6:19, p. 398, n. 8.

2. i. e., with Allah. *tushrikûna* = you (all) associate, set partners (v. ii. m. pl. impfct. from '*ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See 'at 6:41, p. 407, n. 4).

3. *wajjahtu* = I turned, directed, set my face, aimed (v. i. s. past from *wajjaha*, form II of *wajahu/wajaha* [*wajāhah/wajh*], to be of distinction).

4. *fatara* = he created, originated, brought into being, initiated (v. iii. m. s. past from *fatr*, to split, to create. See *fāṭir* at 6:14, p. 396, n. 8).

5. *ḥanīf* (s.; pl. *ḥunafā'*) = one who shuns the false religions and follows the true religion, a true monotheist. See at 4:125, p. 299, n. 11).

6. *ḥājjā* = he controverted, debated, disputed, argued (v. iii. m. s. past in form III of *hajja*, to overcome, to convince, to perform *hajj*, to aim at. See at 3:61, p. 179, n. 2).

7. *tuhājjûna* = you (all) dispute, controvert, argue in opposition, debate, confute (v. ii. m. pl. impfct. from *hājjā*, form III of *hajja* [*hijj/hajj*], to aim at, to overcome. See n. 6 above and at 3:65, p. 181, n. 1).

8. i. e., I do neither fear nor care the gods and goddesses you set as partners with Allah; for they do not have any power to do anything, good or bad. (See for further details of Prophet Ibrāhīm's dispute with his people, 21:51-70). *akhāfu* = I fear, am afraid, dread (v. i. s. impfct. from *khāfu* [*khawf*], to fear. See at 6:15, p. 397, n. 1).

9. i. e., none can do any benefit or harm except Allah (See Ibn Kathīr, III, 287).

10. *wasī'a* = he or it encloses, encompasses, holds, accommodates, contains, comprises (v. iii. m. s. past from *sa'h*), to be wide. See at 2:255, p. 131, n. 10).

أَفَلَا Will you not then
تَتَذَكَّرُونَ bear in mind?"¹

وَكَيْفَ أَخَافُ 81. And how could I fear
مَا أَشْرَكْتُمْ what you set as partners
وَلَا تَخَافُونَ while you do not fear?²
أَنْتُمْ أَشْرَكْتُمْ that you have set partners
بِاللَّهِ with Allah whereof
لَمْ يُزَلِّهِمْ He has not sent down³
عَلَيْكُمْ سُلْطَانًا on you any authority?⁴
فَأَيُّ الْفَرِيقَيْنِ So which of the two groups?⁵
أَحَقُّ بِالْأَمْنِ has a better right to security,⁶
إِنْ كُنْتُمْ تَعْلَمُونَ if you are aware of?"⁷

الَّذِينَ آمَنُوا 82. "Those who believe
وَلَمْ يَلْبِسُوا and do not muddle⁸ their
إِيمَانَهُمْ بِظُلْمٍ faith with transgression,⁹
أُولَئِكَ such people,
لَهُمُ الْآمَنُ وَهُمْ they have security and they
مُهْتَدُونَ are in receipt of guidance."¹⁰

Section (Rukû') 10

وَتِلْكَ حُجَّتُنَا 83. And that is Our evidence

1. تَتَذَكَّرُونَ *tatadhakkarûna* = you bear in mind, remember, (v. ii. m. pl. impfct. from *tadhakkaru*, form V of *dhakaru* [*dhikr/tadhkâr*], to remember. See *yutadhakkarûna* at 2:221, p. 109, n. 3).

2. تَخَافُونَ *takhâfûna* = you (all) fear, are afraid of (v. ii. m. pl. impfct. from *khâfa* [*khawf/makhâfah/khîfah*], to fear. See at 4:34, p. 255, n. 12).

3. يُزَلِّلُ *yunazzil(u)* = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [*nuzûl*], to come down. The final letter is vowelless because of the particle *lam* coming before the verb. See *yunazzila* at 5:112, p. 386, n. 9).

4. سُلْطَان *sultân* = authority, mandate, authorization, rule, evidence. See at 4:153, p. 313, n. 6.

5. i. e., the believers and monotheists on the one hand, and the unbelievers and polytheists, on the other. *farîqayn* (dual; acc./gen. of *farîqân*, s. *farîq*) = two groups, sections, parties, bands, factions. See *farîq* at 5:70, p. 365, n. 3.

6. i. e., security against Allah's wrath and punishment. *amn* = security, safety, peace, immunity, protection. See at 4:83, p. 277, n. 13.

7. تَعْلَمُونَ *ta'lamûna* = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 3:71, p. 183, n. 2).

8. يَلْبِسُوا *yalbîsû(na)* = they confound, muddle, perplex, put on (v. iii. m. s. impfct. from *labasa* [*labs*], to mix up, to put on. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *yalbîsa* at 6:65, p. 417, n. 3).

9. Note that *zulm* here means more particularly the sin of setting partners with Allah (*shirk*) which is elsewhere stated in the Qur'ân as an enormous transgression, *zulm 'azîm* (see 31:13). *zulm* = wrong, injustice, iniquity, oppression. See at 5:39, p. 347, n. 8.

10. مُهْتَدُونَ *muhtadûn* (sing. *muhtadin*) = those in receipt of guidance, those on the right track, those guided aright, led on the right way (active participle from *ihdadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 2:157, p. 74, n. 4; and *muhtadin* at 6:56, p. 413, n. 6).

ءَاتَيْنَاهَا إِبْرَاهِيمَ We gave to Ibrâhîm

عَلَى قَوْمِهِ over his people.

نَرْفَعُ دَرَجَاتٍ We raise¹ in ranks²

مَنْ نَشَاءُ whomsoever We will.

إِنَّ رَبَّكَ Verily your Lord is

حَكِيمٌ عَلِيمٌ All-Wise,³ All-Knowing.⁴

وَوَهَبْنَا لَهُ 84. And We gifted⁵ him

إِسْحَاقَ وَيَعْقُوبَ Ishâq and Ya'qûb (Jacob).⁶

كُلًّا هَدَيْنَا Each we gave guidance;⁷

وَنُوحًا هَدَيْنَا and Nûh We gave guidance

مِنْ قَبْلُ afore;

وَمِنْ ذُرِّيَّتِهِ and of his progeny⁸ –

دَاوُدَ وَسُلَيْمَانَ Dâûd and Sulaymân,

وَأَيُّوبَ وَيُوسُفَ and 'Ayyûb and Yûsuf

وَمُوسَى وَهَارُونَ and Mûsâ and Hârûn.

وَكَذَلِكَ نَجْزِي And thus We reward⁹

الْمُحْسِنِينَ the doers of good deeds.¹⁰

وَزَكَرِيَّا وَيَحْيَى 85. And Zakariyyâ and Yahyâ,

وَعِيسَى وَإِلْيَاسَ and 'Îsâ and Ilyâs –

كُلٌّ مِنَ الصَّالِحِينَ each was of the righteous.¹¹



1. *narfa'u* = we raise, elevate, lift up (v. i. pl.

impfct. from *rafa'a* [raf'], to raise, to lift up. See *rafa'a* at 4:158, p. 315, n. 8). 'Āyahs 83 to 90 emphasize the fact that all the Prophets and Messengers of Allah came with the same message and guidance, that of monotheism and worship of Allah Alone to the exclusion of all other beings and objects and that Islam is that guidance.

2. i. e., especially in respect of knowledge, understanding and Prophethood. *darajāt* (sing. *darajah*) = ranks, positions, grades, degrees, stairs, flight of steps. See at 3:162, p. 219, n. 12).

3. i. e., in His creation and dispensation.

4. i. e., of everything, particularly of the thoughts and deeds of His creatures, open or secret.

5. The emphasis is on the fact that Ibrâhîm (p. b. h.) was given his second son Ishâq at a very advanced age when he was totally despaired of having any (See 11:72-73; also Ibn Kathîr, III, 290). *wahabnâ* = we gifted, donated, presented, granted, accorded (v. i. pl. past from *wahaba* [wahb], to donate. See *hab* at 3:38, p. 170, n. 8).

6. Grandson of Ibrâhîm (p.b.h. See 11:71)

7. i. e., Prophethood (see 37:112). *hadaynâ* = we showed, guided, gave guidance (v. i. pl. past from *hadâ* [hady/hidâyah], to guide. See at 4:68, p. 271, n. 1).

8. See 37:113. *dhurriyah* (pl. *dhurriyât/dharâriyy*) = offspring, progeny, children, descendant. See at 4:9, p. 240, n. 6). Progeny here includes descendants of brothers and sisters as well.

9. *najzî* = we reward, recompense, requite, repay (v. i. pl. impfct. from *jazâ* [jazâ'], to recompense. See *yujza* at 4:123, p. 298, n. 7).

10. *muhsinîn* = (acc./gen. of *muhsinûn*, sing. *muhsin*) = those who do right things, righteous, charitable (active participle from 'ahsana, form IV of *hasuna* [husn], to be good. See at 5:93, p. 376, n. 3).

11. *ṣālihîn* (acc./gen. of *ṣālihûn*, sing. *ṣālih*) = righteous, virtuous, good (active participle from *ṣalaha* [salâh/sulûh/mastalahah], to be good, right, proper. See at 5:84, p. 371, n. 11).

وَأِسْمَاعِيلَ وَالْيَسَعَ 86. And Ismâ'îl and Elisa,

وَيُونُسَ وَلُوطًا and Yûnus and Lût,

وَكُلًّا فَضَّلْنَا¹ each We preferred¹

عَلَىٰ أَعْلَمِينَ² over all the beings.²

وَمِنْ آبَائِهِمْ 87. And of their fathers³

وَذُرِّيَّتِهِمْ and their progeny

وَأِخْوَانِهِمْ and their brethren.

وَأَخْيَرْنَاهُمْ We selected⁴ them

وَهَدَيْنَاهُمْ إِلَىٰ and guided them to

صِرَاطٍ مُسْتَقِيمٍ a path⁵ straight and proper.⁶



ذَٰلِكَ هُدَى اللَّهِ 88. That is Allah's guidance.⁷

يَهْدِي بِهِ He guides therewith

مَنْ يَشَاءُ whom He will

مِنْ عِبَادِهِ of His servants.

وَلَوْ أَشْرَكُوا And if they had set partners,⁸

لَحِطَ عَنْهُمْ void⁹ would have become for

مَا كَانُوا يَعْمَلُونَ¹⁰ them what they used to do.

أُولَٰئِكَ الَّذِينَ 89. They are the ones whom

آتَيْنَاهُمُ الْكِتَابَ We gave the Book and

وَالْحُكْمَ وَالنُّبُوَّةَ decree¹⁰ and prophethood.

1. i. e., we preferred for the bestowal of Prophethood. فَضَّلْنَا *faddalâna* = we gave precedence, preferred (v. i. pl. past from *faddala*, form II of *faḍala* [*faḍl* /*ḥudûl*], to excel, surpass, to be in excess. See at 2:253, p. 129, n. 1).

2. i. e., over all the beings of the time. عَالَمِينَ *'âlamîn* (acc./gen. of *عالمون* *'âlamûn*; sing. *عالم* *'âlam*, i. e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 6:45, p. 408, n. 12).

3. i. e., their ancestors.

4. اجْتَبَيْنَاهُمْ *ijtabaynâ* = we selected, chose, picked (v. i. pl. impfet. from *ijtabâ*, form VIII of *jabâ* [*jibâyah*], to collect. See *yajtabî* at 3:179, p. 226, n. 2).

5. i. e., we selected them for Prophethood and guided them with the message of monotheism and the worship of Allah Alone, Islam. That the whole emphasis here is on the identity and continuity of the message through all the Prophets is made all the more clear in *'âyah* 89 below wherein it is stated that these are the people whom Allah gave the scripture, Prophethood and rule. صِرَاطٍ *ṣirât* = way, path, road. See at 6:39, p. 406, n. 8.

6. مُسْتَقِيمٍ *mustaqîm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up. See at 4:175, p. 323, n. 13).

7. This *'âyah* is a further elucidation of the previous *'âyah*. That the "guidance" mentioned here is the guidance to monotheism and Islam is made clear by the next clause of the *'âyah* which speaks of *shirk* or setting partners with Allah as the breach and violation of the guidance.

8. i. e., set partners with Allah. أَشْرَكُوا *'ashrakû* = they set partners, associated (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [*shirkah*], to share. See at 6:22, p. 399, n. 8).

9. حِطَ *ḥabita* = he or it fell through, miscarried, went in vain, was futile, was of no avail, was void (v. iii. m. s. past. See at 5:5, p. 330, n. 5).

10. See 19:58. حُكْمٍ *ḥukm* (pl. *ahkâm*) = judgement, order, decree, wisdom, judiciousness, rule. See at 3:79, p. 186, n. 9.

فَإِنْ يَكْفُرْ بِهَا So if there disbelieve¹ in it
هَؤُلَاءِ these people,²
فَقَدْ وَكَّلْنَا then We have just entrusted³
بِهَا قَوْمًا لَيْسُوا it to a people⁴ who are not
بِهَا يَكْفُرِينَ disbelievers therein.

أُولَئِكَ الَّذِينَ 90. These are those whom
هَدَى اللَّهُ Allah gave guidance.
فَبِهِدْيِهِمْ So by their guidance
أَقْدَدُوا be guided.⁵
قُلْ لَا أَسْأَلُكُمْ Say: "I do not ask⁶ of you
عَلَيْهِمْ أَجْرًا for it any remuneration.⁷
إِنْ هُوَ إِلَّا ذِكْرٌ It is naught but a reminder⁸
لِّلْعَالَمِينَ to all the beings.

Section (Rukû') 11

وَمَا قَدَرُوا 91. They do not appraise⁹
اللَّهَ حَقَّ قَدْرِهِ Allah His true appraisalment
إِذْ قَالُوا when they say:
مَا أُنْزِلَ اللَّهُ "Allah has not sent down¹⁰
عَلَى بَشَرٍ مِّنْ شَيْءٍ on a human being anything."
قُلْ مَنْ أُنْزِلَ Say: " Who sent down
الْكِتَابَ the Book

1 The consolation is addressed in the first instance to the Prophet, but it is applicable to all people at all times and places. يَكْفُر *yakfur(u)* = he disbelieves, becomes ungrateful (v. iii. m. s. impfct. from *kafara* [*kufir* / *kufrân* / *kufrûr*], to disbelieve, to cover. See at 2:256, p. 132, n. 6).

2. The immediate allusion is to the Quraysh unbelievers; but it applies to all unbelievers at all places and times.

3. وَكَّلْنَا *wakkalnâ* = we entrusted, put in charge, authorized, empowered, assigned, commissioned, appointed as agent or representative (v. i. pl. past from *wakkala*, form II of *wakala* [*wakl* / *wukûl*], to entrust. See *wakil* at 6:66, p. 417, n. 10).

4. The immediate allusion is to the *muhâjirs* and *ansâr* of Madina; but it applies to all those who believe and abide by the guidance given by Allah.

5. أَقْدَدُوا *iqṭadi(h)* = be guided, follow, emulate, (v. ii. m. s. imperative from *iqṭadâ*, form VIII of *qadâ* [*qadw* / *qadan* / *qadâwah*], to be tasty. The final *hâ* is quiescent.

6. أَسْأَلُ *'as'alu* = I ask, beg, enquire (v. i. m. s. impfct. from *sa'ala* [*sa'âl* / *mas'alah* / *tas'âl*], to ask. See *yas'alûna* at 5:4, p. 328, n. 9).

7. أَجْرٌ *'ajr* (pl. أَجْرٌ *'ujûr*) = reward, recompense, remuneration, emolument, fee. See at 4:23, p. 258, n. 11).

8. ذَكَرَى *dhikrâ* = recollection, remembrance, memory, reminder. See at 6:68, p. 418, n. 4.

9. قَدَرُوا *qadarû* = they appraised, estimated, evaluated (v. iii. m. pl. past from *qadara* [*qadr*], to estimate, to evaluate).

10. This 'ayah gives reply to those who disbelieve that Allah had not sent down any Book on the Prophet Muhammad (p. b. h.) and points out that just as He had sent scriptures on the previous Prophets, similarly He sent the Qur'ân down to Prophet Muhammad (p.b.h.). It also draws attention to the fact that the Prophets and Messengers were no more than men and that Allah selected whom He willed for Prophethood and Messengership. أُنْزِلَ *'anzala* = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzâl*], to come down, get down. See at 5: 44, p. 351, n. 9).

أَلَّذِي جَاءَ بِهِ مُوسَىٰ which Mûsâ brought
 نُورًا وَهُدًى as a light and guidance
 لِلنَّاسِ for man,
 تَجْعَلُونَهُ قَرَاطِيسَ you make¹ it into sheets²
 يُبْدُونَهَا showing³ them,
 وَتُخْفُونَ while you conceal⁴
 كَثِيرًا a good deal,
 وَعَلَّمْتُمْ and you were taught⁵
 مَا لَمْ تَعْلَمُوا what you did not know,
 أَسْتَرُولَاءَ آبَائِكُمْ neither you nor your fathers?
 قُلِ اللَّهُ Say: "Allah".
 ثُمَّ ذَرْهُمْ Then leave⁶ them
 فِي خَوْضِهِمْ in their venture⁷
 يَلْعَبُونَ making fun.⁸ ﴿١١﴾

وَهَذَا كِتَابٌ 92. And this is a Book,⁹
 أَنْزَلْنَاهُ I have sent it down;
 مُبَارَكٌ full of blessings¹⁰ and
 مُصَدِّقُ الَّذِي confirming¹¹ of what is
 بَيْنَ يَدَيْهِ before it,
 وَلِتُنْذِرَ that you may warn¹²
 أُمَّ الْقُرَىٰ the Mother of Habitations¹³
 وَمَنْ حَوْلَهَا and those around¹⁴ it.

1. نَجْعَلُونَ *taj'alûna* = you set, make, place, put, appoint (v. ii. m. pl. impfct. from *ja'ala* [ja'I] to make, to put. See *yaj'al* at 6:39, p. 416, n. 7).
2. i. e., separate sheets, displaying only those that you like to. قَرَاطِيسَ *qarâtîs* (pl.; s. *qirtâs*) = papers, parchments, sheets. See *qirtâs* at 6:7, p. 394, n. 1.
3. يُبْدُونَ *tubdûna* = you express, make known, disclose, show (v. ii. m. pl. impct. from *'abdâ*, form IV of *badâ* (*budûww/badâ'*), to appear, to become clear. See *yubdûna* at 3:154:215, n. 14).
4. تُخْفُونَ *tukhfûna* = you (all) hide, conceal, keep secret, secrete (v. ii. m. pl. impfct. from *'akhfâ*, form IV of *khafiya* [*khafâ* / *khifâh* / *khufyah*], to be hidden. See at 5:15, p. 336, n. 3).
5. عَلَّمْتُمْ *'allimtum* = you were taught, instructed, informed (v. ii. m. pl. past passive from *'allama*, form II of *'alima* ['ilm], to know. See *tu'allimûna* 5:4, p. 328, n. 12).
6. ذَرْ *dhar* = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave. See at 6:70, p. 418, n. 7).
7. خَوْضٍ *khawd* = venture, plunge, rushing in. See *yakhûdûna* at 6:68, p. 417, n. 12).
8. يَلْعَبُونَ *yal'abûna* = they play, make fun (v. iii. m. pl. impfct. from *la'iba* [*lu'b/li'b/la'ib/tal'âb*], to play, to have fun. See *la'ib* at 6:70, p. 418, n. 9).
9. i. e., the Qur'ân
10. مُبَارَكٌ *mubârak* = blessed, full of blessings. See at 3:96, p. 193, n. 8.
11. مُصَدِّقٌ *muşaddiq* = one who or that which confirms, verifies, attests (active participle from *şaddaqa*, form II of *şadaqa* [*şadq/şidq*], to speak the truth. See at 5:48, p. 353, n. 5).
12. تُنْذِرُ *tundhira(u)* = you warn, caution (v. ii. m. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhr* / *hudhâr*], to dedicate, to vow. The final letter takes *fathah* for a hidden 'an in *li* coming before the verb. See *tundhir* at 2:6, p. 6, n. 3).
13. i. e. Makka. قُرَى *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See *qaryah* at 4:75, p. 273, n. 6.
14. i. e., all the inhabitants of the world, for Makka (Ka'bah) is the centre of the earth. حَوْلَ *hawl* = around; also year, might.

وَالَّذِينَ يُؤْمِنُونَ¹ And those who believe¹

بِالْآخِرَةِ in the hereafter

يُؤْمِنُونَ بِهِ do believe in it;

وَهُمْ عَلَى صَلَاتِهِمْ and they are on their prayers

مُحَافِظُونَ constantly observant.²

وَمَنْ أَظْلَمُ 93. And who can be viler³

مِمَّنْ افْتَرَى than the one who fabricates⁴

عَلَى اللَّهِ كَذِبًا against Allah a lie⁵

أَوْ قَالَ or says: "It has been

أَوْحَى إِلَيَّ communicated⁶ to me" while

وَلَمْ يُوْحَ there was not communicated

إِلَيْهِ شَيْءٌ to him anything; and who

قَالَ سَأُنْزِلُ says: "I shall send down⁷

مِثْلَ مَا the like of what

أَنْزَلَ اللَّهُ Allah sent down?"

وَلَوْ تَرَى And were you to see

إِذَا الظَّالِمُونَ when the transgressors⁸ will

فِي عَمْرَاتِ الْمَوْتِ be in the throes⁹ of death,

وَالْمَلَائِكَةُ and the angels

بَاسِطُو أَيْدِيهِمْ stretching out¹⁰ their hands –

أَخْرَجُوا أَنْفُسَهُمْ "give up your souls".

أَلْيَوْمَ تُجْزَوْنَ Today you will be awarded

1. يؤمنون *yu'minūna* = they believe, have faith (v. iii. m. pl. impfct. from *'āmana* [*'imān*], from IV of *amina*, to be safe. See at 4:65, p. 269, n. 8).

2. يحافظون *yuhāfiẓūna* = they keep up, maintain, sustain, preserve, observe, uphold, are watchful (v. iii. m. pl. impfct. from *hāfiẓa*, to keep up, maintain, form III of *hafiẓa* [*hifẓ*], to preserve. See *hāfiẓū* at 2:238, p. 120, n. 11).

3. أظلم *'aẓlamu* = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (relative of *ẓālim*. See at 6:21, p. 399, n. 1).

4. افترى *iftarā* = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farā* [*fury*], to cut lengthwise, to fabricate. See at 6:21, p. 399, n. 2).

5. كذب *kadhīb* = lie, falsehood, untruth, deceit. See at 3:78, p. 186, n. 5.

6. أوحى *'ūhiya* = he or it was communicated, (v. iii. m. s. past passive from *'awhā*, form IV of *wahā* [*wahy*], to communicate. See at 6:19, p. 398, n. 3). Technically *wahy* means Allah's communication to His Prophets and Messengers by various means. (See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhārī*, nos. 2-4).

7. أنزل *'anzilu* = I shall send down (v. i. m. s. impfct. from *'anzala*, form IV of *nazala* [*nuzūl*], to come down, get down. See *'anzala* at 6:91, p. 427, n. 10).

8. i. e., those who utter a lie against Allah or set partners with Him are transgressors, the last mentioned sin being the worst of transgression (See for instance 2:229; 2:254; 3:94; 31:13). الظالمون *ẓālimūn* (sing. ظالم *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 6:21, p. 399, n. 6).

9. غمرات *ghamarāt* (pl.; s. *ghamarah*) = deluge, flood, adversities, ups and downs. *ghamarāt al-mawt* is a phrase meaning: throes of death, agonies of death.

10. i. e. stretching out their hands and saying: باسطون *bāsītū* (pl.; s. *bāsīt*) = those stretching out, spreading, expanding (act. participle from *basata* [*basit*], to spread. The terminal *nūn* is dropped for the genitive construction. See *yabsutū* at 5:11, p. 333, n. 7, and *mabsūtātūn* at 5:68, p. 361, n. 7).

عَذَابَ الْهَوْنِ the punishment of disgrace¹
 بِمَا كُنْتُمْ تَقُولُونَ for that you used to say
 عَلَى اللَّهِ غَيْرَ الْحَقِّ against Allah the untruth
 وَكُنْتُمْ عَنْ آيَاتِهِ and used about His revela-
 تIONS to turn arrogant.²

وَلَقَدْ جِئْتُمُونَا 94. An now you have come
 فُرَادَى to Us singly³
 كَمَا خَلَقْنَاكُمْ as We created⁴ you
 أَوَّلَ مَرَّةٍ for the first time,
 وَزَكَّيْتُمْ and you have left⁵
 مَا خَوَّلْنَكُمْ what We bestowed⁶ on you
 وَرَاءَ ظُهُورِكُمْ behind⁷ your back;⁸
 وَمَا نَرَى مَعَكُمْ and We do not see with you
 شُفَعَاءَكُمْ the intercessors⁹ of yours
 الَّذِينَ زَعَمْتُمْ whom you claimed¹⁰
 أَنَّهُمْ فِيكُمْ that they were in your affairs
 شُرَكَاءُ co-partners.¹¹
 لَقَدْ تَقَطَّعَ Now cut off is the bond¹²
 بَيْنَكُمْ between you and there
 وَصَلَّ عَنْكُمْ has gone astray¹³ from you
 مَا كُنْتُمْ زَعُمُونَ what you used to presume.



1. هُون *hûn* = disgrace, degradation, abasement, ignominy.
2. تَسْتَكْبِرُونَ *tastakbirûna* = you turn arrogant, wax proud, become haughty, are puffed up (v. ii. m. pl. impfct. from *istakbara*, form X of *kabura* [*kubr/kibâr/kabārah*] to become big, large, great. See *yastakbirûna* at 5:82, p. 371, n. 1).
3. i. e., there will be neither friends nor relatives, nor the supposed leaders and gods and goddesses to render any help (see 19:80,95). فُرَادَى *furādā* = singly, one by one, separately.
4. خَلَقْنَا *khalaqnā* = we created, made, originated (v. i. pl. past from *khalaqa* [*khalaq*], to create. See *khalaqa* at 6:1, p. 392, n. 3).
5. تَرَكْتُمْ *taraktum* = you (all) left, relinquished, abandoned (v. ii. m. pl. past from *taraka* [*tark*], to leave. See at 4:12, p. 243, n. 3).
6. i. e., what we bestowed on you of wealth, children and all other tangible and intangible powers and resources. خَوَّلْنَا *khawwalnā* = we bestowed, conferred, granted (v. i. pl. past from *khawwala* [*khaww*], to take care, manage).
7. وَرَاءَ *warā'* = rear, behind, beyond, over and above. See at 4:102, p. 289, n. 5.
8. ظُهُور *ṭuhūr* (sing. *ṭahr*) = backs, rears, rear sides. See at 2:189, p. 91, n. 6).
9. i. e., those whom you used to suppose as your intercessors. شُفَعَاءَ *shufa'ā'* (pl.; s. *shafi'*) = intercessors, advocates (active participle on the scale of *ḡa'īl* from *shafa'a* [*shaf'*], to double, to attach. See *shafi'* at 6:51, p. 411, n. 1).
10. زَعَمْتُمْ *za'amtum* = you claimed, presumed, supposed, alleged (v. ii. m. pl. past from *za'ama* [*za'm*], to claim, to pretend. See *taz'umūna* at 6:22, p. 399, n. 9).
11. شُرَكَاءَ *shurakā'* (pl.; s. *sharik*) co-partners, sharers, associates. See at 4:12, p. 243, n. 10.
12. تَقَطَّعَ *taqatta'a* = he or it became severed, cut off (v. iii. m. s. past in form V of *qata'a* [*qat'*], to cut. See *taqatta'a* at 2:166, p. 78, n. 8).
13. ضَلَّ *dalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *ḡalāl/dalālah*, to loose one's way. {*dalla 'ankum* = he or it went astray from you, i. e., it was lost to you} See at 6:24, p. 400, n. 1).

Section (Rukû') 12

إِنَّ اللَّهَ 95. Verily Allah is

فَالِقُ the One Who cleaves¹

الْحَبِّ وَالنَّوَى the seeds² and fruit-stones.³

يُخْرِجُ الْحَيَّ He brings out⁴ the living

مِنَ الْمَيِّتِ from the lifeless;

وَيُخْرِجُ الْمَيِّتِ and producer⁵ of the lifeless

مِنَ الْحَيِّ from the living.

ذَٰلِكُمْ اللَّهُ That is Allah.⁶

فَآلَيْ هُوَ How could then

تُفَكَّرُونَ you be deluded?⁷

فَالِقُ 96. The One Who cleaves

الْإصْبَاحِ the day-break;⁸

وَجَعَلَ اللَّيْلَ and He makes the night

سَكَنًا a repose,⁹

وَالشَّمْسَ وَالْقَمَرَ and the sun and the moon

حُسْبَانًا a reckoning.¹⁰

ذَٰلِكَ تَقْدِيرُ That is the ordaining¹¹

الْعَزِيزِ of the All-Mighty,

الْعَلِيمِ the All-Knowing.

وَهُوَ الَّذِي 97. And He it is Who

1. i. e., Allah splits the seeds and fruit kernels and brings out plants and trees and also brings out fruits and seeds from those plants and tress. فَالِقُ

fāliq = one who cleaves, tears asunder, causes to break; splits (act. participle from *falaqa* [*falq*], to split).

2. حَب *habb* (s.; pl. *hubûb*) = grain, corn, seed, cereal.

3. نَوَى *nawan* = date pits, fruit kernels, fruit stone.

4. Allah brings out the living from the lifeless such as seeds and eggs, and brings out the dead from the living, making it die and become lifeless (see 3:27; 7:54 and 36:33-35). يَخْرِجُ *yukhriju* = he

takes or brings out, produces, removes, dislodges, ousts, expels, dispossesses (v. iii. m. s. impfct. from *akharaja*, form IV of *kharaja* [*kharij*], to go out. See at 2:257, p. 132, n. 13; and 5:15, p. 366, n. 9).

5. مَخْرَج *mukhrij* = one who brings out, produces, dislodges, expels, ousts (active participle from *'akhraja*. See n. 4 above).

6. i. e., the One Who does all these is Allah, not anyone else like the imaginary gods and goddesses or the images and statues worshipped by the idolaters.

7. i. e., deceived away from the truth and into the error of taking other objects and beings as gods.

تُفَكَّرُونَ *tu'fakûna* = you are deluded, deceived, beguiled, turned away (v. ii. m. pl. impfct. passive from *'afaka* [*'ifk/'afk/'afak/'ufak*], to lie, to deceive. See *yu'fakûna* at 5:75, p. 367, n. 8).

8. i. e., He brings the dawn out of the darkness of night. إِصْبَاح *'isbâh* (= *ṣubh*) = morning, dawn, day-break.

9. سَكَن *sakan* = means or time for rest, repose; dwelling, habitation.

10. i. e., the sun and the moon moving according to a set course in time and space. Also they are the means of calculating days and months (see 7:54 and 36:38-40). حِسَاب *husbân* = reckoning, calculation, computation, accounting.

11. See 36:38. تَقْدِير *taqdîr* = ordaining, determining, estimation, appraisal, decree. Verbal noun in form II of *qadara* [*qadr/ qadar qudrah/ maqdurah*], to decree, to possess strength).

جَعَلْ لَكُمْ النُّجُومَ¹ set for you the stars¹
 لِيَهْتَدُوا² that you may find the way²
 فِي ظُلُمَاتٍ there by in the darkness
 الْبَرِّ وَالْبَحْرِ of the land and the sea.
 قَدْ فَصَّلْنَا الْآيَاتِ We have elaborated³ the signs
 لِقَوْمٍ يَعْلَمُونَ⁴ for people who know.⁴

وَهُوَ الَّذِي 98. And He it is Who
 أَنشَأَكُمْ brought you into being⁵
 مِنْ نَفْسٍ وَاحِدَةٍ from a single person,⁶
 فَتَسْتَوِرُ then there is a lodgement⁷
 وَمُسْتَوْدِعٌ and a repository.⁸
 قَدْ فَصَّلْنَا الْآيَاتِ We have elaborated the signs
 لِقَوْمٍ يَعْقِلُونَ⁹ for people who understand.⁹

وَهُوَ الَّذِي أَنزَلَ 99. And He it is who sends
 مِنَ السَّمَاءِ مَاءً down from the sky water.¹⁰
 فَأَخْرَجْنَا بِهِ Thus We produce therewith
 نَبَاتَ كُلِّ شَيْءٍ vegetation¹¹ of everything;
 فَأَخْرَجْنَا مِنْهُ then We produce therefrom
 خَضِرًا green plant,¹²
 يُخْرِجُ مِنْهُ حَبًّا bringing out of it grain
 مُتَرَاكِبًا mounted one upon another.¹³

1. نجوم *nujûm* (pl., s. *najm*) = stars.

2. تهتدوا *tahtadû* (na) = you (all) get guided, guide yourselves, are rightly guided, find the way (v. ii. m. pl. impfct. from *ihtadû*, form VIII of *hadû* [hady / hudan / hidâyuh], to guide, to show. The terminal *nûn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb).

3. فصلنا *faṣṣalnâ* = we elaborated, set forth in detail, made clear (v. i. pl. past. from *faṣṣala*, form II of *faṣala* [faṣl], to separate, set apart. See *nufassilu* at 6:55, p. 412, n. 9).

4. i. e., know that it is the truth from Allah and hence reflect on these signs and evidences of the power and greatness of Allah. يعلمون *ya'lamûna* = they know (v. iii. m. pl. impfct. from *'alima*, to know, be aware of. See at 5:105, p. 381, n. 7).

5. أنشأ *'ansha'a* = he produced, brought into being, caused to rise, instituted, created (v. iii. s. past from *'ansha'a*, form IV of *nasha'a* [*nash'* / *nushû'* / *nash'ah*], to rise, to emerge. See *'ansha'nâ* at 6:6, p. 393, n. 11).

6. i. e., from 'Ādam.

7. The reference is both to the process of birth through father and gestation in mother's womb and to the stay in the world and in the repository of the grave (see *Tafsîr al-Samarqandi*, I, 503).

8. مستودع *mustawda* = time or place to settle, appointed time, abode, habitation, residence, lodgement (adverb of place/time from *istawda*, form X of *qarra* [*qarâr*], to settle down, to abide. See at 6:67, p. 417, n. 11).

9. مستودع *mustawda* = repository, storehouse, depository, depot; also lodged, consigned (adverb of place/passive participle from *istawda'a*, form X of *wada'a* [*wad'*], to put down, to leave).

10. ينفقون *yafqahûna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqih* [*fîqh*], to understand. See at 6:65, p. 417, n. 8).

11. i. e., rains and snow, which provide water.

12. نبات *nabât* = vegetation, plants, vegetable organism. See *'anbatat* at 2:261, p. 136, n. 10.

13. خضر *khadîr* = green crop, green plant.

14. متراكب *mutarâkib* = to be mounted / superimposed one upon another (act. participle from *tarâkaba*, form VI of *rakiba* [*rukûb*], to ride, to mount).

وَمِنَ النَّخْلِ and from the date-palm,¹
 مِنْ طَلْعِهَا out of its spathe²
 قِطْوَانٌ bunches of dates³ (grow)
 دَانِيَةً hanging low;⁴
 وَجَنَّاتٍ مِّنْ أَعْنَابٍ and orchards⁵ of grapes⁶ and
 وَالزَّيْتُونِ وَالرُّمَّانِ olives⁷ and pomegranates,⁸
 مُشْتَبِهًا resembling one another⁹ but
 وَغَيْرَ مُشْتَبِهٍ not similar one to the other.¹⁰
 أَنْظُرُوا إِلَى ثَمَرِهِ إِذَا Look at its fruit as it yields¹¹
 أَثْمَرَ and at its ripeness.¹²
 إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ indeed signs for people
 يُؤْمِنُونَ who believe.
 وَجَعَلُوا لِلَّهِ 100. Yet they set¹³ for Allah
 شُرَكَاءَ الْإِنِّ partners¹⁴ of jinns
 وَخَلَقَهُمْ though He created them;
 وَخَرَقُوا لَهُ and they trump up¹⁵ for Him
 بَنِينَ وَبَنَاتٍ sons and daughters
 بِغَيْرِ عِلْمٍ without any knowledge.
 سُبْحَنَهُ Sacrosanct¹⁶ is He, and
 وَتَعَالَى عَمَّا He transcends high above
 يَصِفُونَ what they attribute.¹⁷

1. نخيل *nakhil* = palm, date palm. See at 2:265, p. 139, n. 9.

2. طلع *tal'* = spadix or inflorescence of the palm tree, pollen, spathe.

3. قِطْوَان *qinwân* (pl.; s. *qunw*) = bunches of dates. See also 5:10.

4. دَانِيَةً *dâniyah* (f.; mas. *dânin*) = near, close by, within easy reach, low (active participle from *danâ* [*danûw/danâwah*], to be near, to be close. See 'adnâ at 5:107, p. 383, n. 11).

5. جَنَّاتٍ *jannât* (sing. *jannah*), orchards, gardens, paradise. See at 2:25, p. 13, n. 6.

6. أَعْنَابٍ *'a'nâb* (sing. *'inab*) = grapes, vines. See at 2:265, p. 139, n. 10.

7. زَيْتُون *zaytûn* = olives, olive tree.

8. رُمَّان *runmân* = pomegranates.

9. مُشْتَبِهٍ *mushtabih* = resembling one another, similar to one another, like one another (act. participle from *ishtabaha*, form VIII from *shibh/shabah* (*shabbaha*), resemblance, likeness. See *shubbiha* at 4:157, p. 315, n. 2).

10. مُشَابِهٍ *mutashâbih* = similar in look to one another, resembling one another (active participle from *tashâbaha*, form VI from *shibh / shabah*, resemblance, likeness. See n. 9 above; also 2:25, p. 13, n. 11).

11. أَثْمَرَ *'athmara* = he or it gave fruits/yields/benefits (v. iii. m. s. past in form IV of *thamara*, to bear fruit).

12. يَبُغ *yan'* = ripeness, to become ripe.

13. جَعَلُوا *ja'alû* = they set, appointed, placed, made (v. iii. m. pl. past from *ja'ala* [*ja'l*] to make, to put. See *taj'alûna* at 6:91, p. 428, n. 1).

14. شُرَكَاءَ *shurakâ'* (pl.; s. *sharik*) partners, sharers, associates. See at 6:94, p. 430, n. 11.

15. خَرَقُوا *kharaqû* = they trumped up, fabricated, rended, pierced, tore apart, violated (v. iii. m. pl. past from *kharaqâ* [*kharg*], to tear, to rend).

16. سُبْحَانَ *Subhân*, see at 5:116, p. 388, n. 6; and 4:171, p. 321, n. 7.

17. يَصِفُونَ *yasifûna* = they describe, depict, ascribe, attribute, praise (v. iii. m. pl. impfct. from *wasafa* [*wasf*], to describe, to praise).

Section (Rukû') 13

بَدِيعُ 101. [He is] The Originator¹

السَّمَوَاتِ of the heavens

وَالْأَرْضِ and the earth.

أَنَّى يَكُونُ لَهُ How can² there be for Him

وَلَدٌ a son

وَلَمْ تَكُنْ لَهُ while He has no

صَاحِبَةً consort?³

وَحَلَقَ كُلَّ شَيْءٍ And He created⁴ everything;

وَهُوَ بِكُلِّ شَيْءٍ and He is of everything

عَلِيمٌ All-Knowing.⁵

ذَٰلِكُمُ اللَّهُ 102. That is Allah,

رَبُّكُمْ your Lord.

لَا إِلَهَ إِلَّا هُوَ There is no deity except He,

خَالِقُ كُلِّ شَيْءٍ the Creator of everything.

فَاعْبُدُوهُ So Him you all worship.⁶

وَهُوَ عَلَى كُلِّ شَيْءٍ And He is of everything

وَكِيلٌ the Guardian-Trustee.⁷

لَا تُدْرِكُهُ 103. There cannot reach⁸ Him

الْأَبْصَارُ the eyes;

وَهُوَ يَدْرِكُ الْأَبْصَارَ but He reaches all eyes;

1. بَدِيعُ *badî'* = originator, initiator, creator out of nonentity (active participle in the intensive form of *fa'il* from *bada'a* [*bad'*], to innovate, to originate, to introduce. See at 2:117, p. 55, n. 8).

2. أُنَى *'annâ* = whence, wherefrom, how, when. See at 3:40, p. 171, n. 7).

3. This is a reply those who attribute sons or daughters to Allah. صَاحِبَةٌ *ṣāhibah* (f.; m. *ṣāhib*) = consort, companion, comrade, follower, owner (act. participle from *ṣahiba* [*suhbah/ ṣahābah/ siḥbah*], to be a companion. See *ṣāhib* at 4:36, p. 257, n. 4).

4. This clause is a further emphasis on the fact that all that exists, animate or inanimate, is merely Allah's creature. He is the Creator of the entire universe and everything therein, as emphasized in the previous *'āyahs* 95-100. خَلَقَ *khalāqa* = he created, made, originated (v. iii. in. s. past from *khalq*, to create. See at 6:1, p. 391, n. 2).

5. i. e., He knows the ins and outs of all His creatures, their movements, deeds and intentions, open or secret, and their past, present and future.

6. While the *'āyahs* 95 - 101 bring home the theme of monotheism, the present *'āyah* further emphasizes that the One Who created and creates everything and controls and regulates everything is Allah, the Lord of you all. There is no other deity and that it is Allah Alone Who is to be worshipped. Here is a command to all beings to worship Him. Hence, simple recognition of Him as Creator and Lord but failure to worship Him as commanded constitutes disobedience to Him.

أَعْبَدُوا *u'budû* = you (all) worship (v. ii. in. pl. imperative from *'abada* [*'ibādah / 'ubādah / 'ubūdiyyah*], to worship, to serve. See at 5:117, p. 389, n. 4).

7. i. e., He protects, manages and oversees everything. وَكِيلٌ *wakīl* (s.; pl. *wukalā'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [*wakl / wukūl*], to entrust. See at 6:66, p. 417, n. 10).

8. i. e., in this worldly life; but in the hereafter the righteous ones whom Allah is pleased with will have the highest privilege of viewing Him, as stated in 75:23. تُدْرِكُ *tudriku* = she catches up, overtakes, attains, reaches (v. iii. f. s. impfct. from *'adraka*, form IV of *daraka* [*darak/dark*], to attain. See *yudriku* at 4:100, p. 288, n. 3).

وَهُوَ اللَّطِيفُ and He is the All-Graceful,¹

الْخَبِيرُ the All-Aware.²

فَدَجَاءَكُمْ 104. There has come to you

بَصَائِرُ enlightenment³

مِنْ رَبِّكُمْ from your Lord.

فَمَنْ أَبْصَرَ So whoever sees,⁴

فَلِنَفْسِهِ it will be for himself;⁵

وَمَنْ عَمِيَ and whoever does not see,

فَعَلَيْهَا it will be against himself.⁶

وَمَا أَنَا عَلَيْكُمْ

بَحْفِظُ a guard.⁷

وَكَذَلِكَ نُصَرِّفُ 105. And thus We spell out⁸

الْآيَاتِ the revelations⁹

وَلِيَقُولُوا that they may say:¹⁰

دَرَسْتَ "You have studied"¹¹ and

نُبَيِّنُهُ that We may make it clear¹²

لِقَوْمٍ يَعْلَمُونَ for people who know.¹³

۞

اتَّبِعْ مَا 106. Follow¹⁴ what

أُوحِيَ إِلَيْكَ is communicated to you

مِنْ رَبِّكَ from your Lord;

لَا إِلَهَ إِلَّا هُوَ there is no deity except He;

1. لَطِيف *latīf* = All-Graceful, Kind, fine, delicate, refined (active participle in the scale of *fa'il* from *laṭafa/latuṭa* [*latf/latāfah*], to be kind and friendly, to be fine, delicate).

2. خَبِير *khābīr* = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'il* from *khābara* [*khubr/khibrah*] to be acquainted). See at 3:180, p. 226, n. 11.

3. بَصَائِر *basā'ir* (pl.; s. *basīrah*) = enlightenment, insight, perception, perspicacity. See *basīr* at 6:50, p. 410, n. 9.

4. أَبْصَرَ *'abṣara* = he beholds, sees, perceives, discerns, recognizes (v. iii. m. s. past in form IV of *baṣuru/baṣira* [*baṣar*], to see, to look. See n. 3 above and *yubṣirūna* at 2:17, p. 9, n. 12).

5. i. e., it will be for his own good, in this world as well as in the hereafter

6. i. e., it will be to his detriment; for he will remain in error and will consequently be in loss in the hereafter.

7. حَفِظَ *hafīẓ* = attentive, mindful, persevering, guarding, guard (act. participle in the scale of *fa'il* from *ḥafīẓa* [*hiẓ*], to preserve, to guard).

8. نَصَرَفَ *nusarrifū* = we spell out, elucidate, explain, cause to flow off, inflect, (v. i. pl. impfct. from *ṣarraṣa*, form II of *saraṣa* [*ṣarf*], to turn, to turn away. See at 6:65, p. 417, n. 7).

9. آيَات *'āyāt* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 6:54, p. 412, n. 2.

10. i. e., the unbelievers may say due to their unbelief.

11. The allusion is to what the unbelievers used and still use to say that the Prophet received his ideas and knowledge from the Jews and Christians and their scripture and gave these out as Allah's revelations. دَرَسْتَ *darasta* = you studied, learnt (v. ii. m. s. past from *darasa* [*dars*], to study, to efface. See *tadrusūna* at 3:79, p. 187, n. 3).

12. نُبَيِّن *nubayyina(u)* = we make clear, explain, elucidate (v. i. pl. impfct. from *bayyana*, form II of *bāna* [*bayān*], to be clear. See *nubayyinū* at 5:76, 367, n. 6).

13. i. e., for people who know that it is the truth from Allah.

14. اتَّبِع *ittabi'* = follow, obey (v. ii. m. s. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabā'ah*], to follow. See *attabi'u* at 6:56, p. 413, n. 3).

وَأَعْرِضْ عَنِ ^{١٦٦} and turn away¹ from
الْمُشْرِكِينَ the polytheists.

وَلَوْ شَاءَ اللَّهُ 107. And if Allah willed, they
مَا أَشْرَكُوا would not have set partners;²
وَمَا جَعَلْنَاكَ and We have not set you
عَلَيْهِمْ حَفِظًا over them as a guard³
وَمَا آتَيْنَاكَ nor are you over them
بِرَكِيبٍ a guardian-trustee.⁴

وَلَا تَسُبُّوا 108. And do not abuse⁵
الَّذِينَ يَدْعُونَ those whom they invoke⁶
مِنْ دُونِ اللَّهِ in lieu of Allah,
فَيَسُبُّوا for they will then abuse⁷
اللَّهَ عَدْوًا Allah outrageously⁸
بِغَيْرِ عِلْمٍ without knowing.⁹
كَذَلِكَ رَبَّنَا Thus We embellish¹⁰
لِكُلِّ أُمَّةٍ for every community
عَمَلَهُمْ their deed;
ثُمَّ إِلَىٰ رَبِّهِمْ thereafter to their Lord
مَرْجِعُهُمْ will be their return;
فَيُنَبِّئُهُمْ then He will apprise¹¹ them
بِمَا كَانُوا يَعْمَلُونَ of what they use to do.

1. i. e., do not pay any heed to their sarcasm nor associate yourselves with their views. أَعْرِضْ

'a'rid = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from 'a'radu, form IV of 'aradu /'arudu ['ard], to be wide, to become visible. See at 6:68, p. 418, n. 1).

2. i. e., set partners with Allah. أَشْرَكُوا 'ashrakū = they set partners, associated (v. iii. m. pl. past from 'ashraka, form IV of sharika [shirk/sharikah], to share. See at 6:88, p. 426, n. 8).

3. حافظ hafiz = attentive, mindful, persevering, guarding, guard, (act. participle in the scale of fu'il from hafiza [hifz], to preserve, to guard. See at 6:104, p. 435, n. 7).

4. i. e., to manage and regulate their conduct and affairs. وَكِيل wakiil (s.; pl. wukulā') = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of fu'il from wakala [wakiil /wukūl], to entrust. See at 6:66, p. 417, n. 10).

5. لَا تَسُبُّوا lā tasubbū = do not abuse, revile, call names, insult (v. ii. m. pl. imperative [prohibition] from sabbu [sabb], to abuse).

6. يَدْعُونَ yad'ūna = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from da'ā [du'ā], to call, to summon. See at 6:71, p. 420, n. 6).

7. يَسُبُّوا yusubbū(na) = they abuse, revile, call names (v. iii. m. pl. impfct. from sabb. See n. 5 above. The terminal nūn is dropped because of a silent 'an after the causal fā' (fā' al-sabab) before the verb).

8. عَدْوًا 'adwan = wrongfully, outrageously.

9. i. e., without knowing the Sublimity of Allah and the consequences of their misdeed.

10. i. e., we make charming to every sinful community their misdeed by way of retribution for their bad choice (see Tafsir al-Samarqandi, I, 506). زَيَّنَّا zayyannā = we embellished, decorated, ornamented, beautified, made charming (v. i. pl. past in form II of zāna [zayn], to decorate, adorn. See zayyana at 6:43, p. 407, n. 13).

11. i. e., will duly punish or reward. يُنَبِّئُهُم yunabbi'u = he appraises, informs, notifies, advises, tells (v. iii. s. impfct. from nabba'a, form II of naba'a [nab/nubū], to be prominent. See at 6:61, p. 415, n. 9).

109. They swear¹ by Allah
 جَهْدًا أَيْمَانَهُمْ their emphatic² oaths³ –
 لَئِنْ جَاءَهُمْ
 آيَةٌ a sign⁴
 لَيُؤْمِنُنَّ بِهَا they will surely believe in it.
 قُلْ إِنَّمَا الْآيَاتُ Say: "Verily the signs are
 عِنْدَ اللَّهِ وَمَا will make you realize⁶
 يَشْعُرُكُمْ أَنَّهُمَا إِذَا جَاءَتْ
 لَا يُؤْمِنُونَ ﴿١٠٩﴾ they will not believe?

110. And We shall invert⁷
 وَنُقَلِّبُ أَعْيُنَهُمْ وَأَبْصَارَهُمْ their hearts⁸ and sights⁹
 كَمَا لَمْ يُؤْمِنُوا as when they believed not
 فِيهِ أَوَّلَ مَرَّةٍ in it for the first time
 وَنَذَرُهُمْ and shall leave¹⁰ them
 فِي طُغْيَانِهِمْ in their transgression¹¹
 يَعْمَهُونَ ﴿١١٠﴾ roaming blindly.¹²

PART (JUZ') VIII

Section (Rukû') 14

111. And even if We
 وَلَوْ أَنَّا نَزَّلْنَاهُ لَيُؤْمِنُنَّ بِهَا they will surely believe in it.

1. This 'ayah was revealed in the context of the Makkan unbelievers' demand for certain miracles which they specified and said that if those were caused to happen they would believe. It emphasizes that it is not the Prophets but Allah who causes the miracles to happen and also points out that the unbelievers made those demands out of their defiance and disbelief, not out of sincere desire to believe. اَتَسَمَوْا 'aqsamû = they swore, took an oath (v. iii. m. pl. past from 'aqsama, form IV of qasama [qasam], to divide, to apportion. See at 5:53, p. 356, n. 10).

2. جهد *jahd* = strain, effort, emphatic, earnest.

3. أَيْمَان *'aymân* (pl.; s. يَمِين *yamîn*) = right hands, oaths. See at 5:108, p. 384, n. 2.

4. آيَةٌ *'âyât* (pl. آيَات *'âyât*) = sign, revelation, miracle. See at 6:37, p. 415, n. 7.

5. i. e., it is Allah Alone Who causes the miracles to happen, not the Prophets.

6. يَشْعُرُ *yash'iru* = he lets (s. o.) know, realize, informs, notifies (v. iii. m. s. impfct. from 'ash'ara, form IV of sha'ara [shu'âr], to realize, to know. See *yash'urûna* at 6:26, p. 401, n. 4).

7. نُقَلِّبُ *nuqallibu* = we invert, overturn, turn about (v. i. pl. impfct. from *qallaba*, form II of *qalaba* [qalb], to turn around. See *tanqalibû* at 5:21, p. 340, n. 4).

8. أَفْئِدَةٌ *'af'idah* (pl.; s. *fu'âd*) = hearts.

9. أَبْصَار *'absâr* (sing. بَصَر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 3:13, p. 159, n. 8).

10. نَذَرُ *nadhuru* = we leave, forsake, abandon, let alone (v. i. pl. impfct. from *wadhara/yadhuru*, to leave. See *dhar* at 6:91, p. 428, n. 6).

11. طُغْيَان *ṭughyân* = transgression, exceeding the limits, excesses in unbelief and ingratitude, oppression, deluge. See at 5:68, p. 364, n. 4.

12. يَعْمَهُونَ *ya'mahûna* = they wander, stray, rove blindly, are confused, are at a loss, are perplexed (v. iii. m. pl. impfct. from 'amaha ['amah], to stray, to rove blindly). 'Amah is like 'aman (blindness), but the former applies to mind and heart, while the latter applies to both physical sight and mind [Al-Zamakhsharî, I, 36]. See at 2:15, p. 9, n. 4).

أَلْمَلَكَةِ the angels and
 وَكَلَّمَهُمُ الْمَوْتُونَ there spoke¹ to them the dead
 وَحَشَرْنَا عَلَيْهِمْ and We rallied² to them
 كُلَّ شَيْءٍ وَجْهًا everything face to face³
 مَا كَانُوا they would not be the ones
 لِيُؤْمِنُوا to believe
 إِلَّا أَنْ يَشَاءَ اللَّهُ save that Allah wills;
 وَلَكِنَّ أَكْثَرَهُمْ but most of them
 يَجْهَلُونَ lack knowledge.⁴

وَكَذَلِكَ جَعَلْنَا 112. And thus We set⁵
 لِكُلِّ نَبِيٍّ for every Prophet
 عَدُوًّا شَيْطَانِ an enemy — of Satans
 الْإِنْسِ وَالْجِنِّ of men and jinns,
 يُوحِي بَعْضُهُمْ some of them prompting⁶
 إِلَى بَعْضٍ to the others
 زُخْرُفَ الْقَوْلِ ornament⁷ of words
 غُرُورًا in deception.⁸
 وَلَوْ شَاءَ رَبُّكَ And were your Lord to will
 مَا فَعَلُوهُ they would not have done it.⁹
 فَذَرِهِمْ وَ So let them alone¹⁰ and
 مَا يَفْتَرُونَ what they trump up.¹¹

1 This 'āyah is a reply to the further demands of the unbelievers to make the angels and the dead appear to them to testify to the truth of the Qur'ān and the Prophethood of Muhammad, peace and blessings of Allah be on him. *kallama* = he spoke, talked, addressed (v. iii. m. s. past in form II of *kalama* [*kalm*], to injure, to wound. In its form II the verb means to speak. See at 4:2164, p. 318, n. 5).

2. *hasharnā* = we rallied, mustered, gathered, collected, assembled, herded (v. i. pl. past from *hashara* [*hashr*], to gather. See *tuhsharūna* at 6:72, p. 420, n. 12).

3. *qubulan* = face to face (*qubul/qubul* = front, face, fore part).

4. *yajhalūna* = they lack knowledge, they are ignorant, foolish (v. iii. m. pl. impfct. from *jahila* [*jahl/jahālah*], to be ignorant. See *jahālah* at 6:54, p. 412, n. 6).

5. The 'āyah points out to the Prophet that the opposition he faced was nothing unusual. Such was the case with every previous Prophet and therefore he (and for that matter every preacher of the truth) should not be disheartened in the face of opposition and enmity (see also 3:183; 6:34; 25:31 and 41:43). *ja'alnā* = we made, set, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 5:13, p. 334, n. 12).

6. *yūhī* = he prompts, communicates, instigates, inspires (v. iii. m. s. impfct. from *'awhā*, form IV of *wahā* [*wahy*], to communicate. See *yūhā* at 6:93, p. 429, n. 6).

7. i. e., deceptively and impressively beautiful words. *zukhruf* (s.; pl. *zakhārif*) = ornament, decoration, embellishment, finery.

8. *ghurūr* = delusion, deception, conceit, vanities. See at 4:120, p. 297, n. 9.

9. i. e., if it was Allah's will, He could have dispensed with such opposition to the Prophets; but it was part of Allah's plan so try the Prophets (Ibn Kathīr, III, 314).

10. *dhar* = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave. See at 6:91, p. 428, n. 6).

11. *yafṭarūna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarā*, form VIII of *farā* [*fary*], to cut lengthwise, to fabricate. See at 6:24, p. 400, n. 2).

وَلِنَضَعْنَ إِلَيْهِ 113. And that there incline¹ to
أَفْعِدُهُ الَّذِينَ it the hearts² of those who
لَا يُؤْمِنُونَ do not believe
بِالْآخِرَةِ in the hereafter and
وَلِيَرْضَوْهُ that they be happy³ with it
وَلِيَقْتَرِفُوا مَا هُمْ and acquire⁴ what they are
مُقْتَرِفُونَ in the process of acquiring.⁵

أَفَعَرِبَ 114. [Say] "Is it other than
اللَّهُ أَتَبْتَغِي Allah that I should seek⁶
حَكْمًا as an arbiter⁷
وَهُوَ الَّذِي أَنْزَلَ while He it is Who has sent
إِلَيْكُمْ الْكِتَابَ down to you the Book
مُفَصَّلًا well elaborated?"⁸
وَالَّذِينَ And those whom
ءَاتَيْنَاهُمُ الْكِتَابَ We had given the Book
يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ know that it is a sent-down⁹
مِنْ رَبِّكَ بِالْحَقِّ from your Lord in turth.
فَلَا تَكُونُوا So you must not be
مِنَ الْمُتَرَبِّينَ of the sceptics.¹⁰



وَتَمَّتْ 115. And perfect¹¹ is
كَلِمَتُ رَبِّكَ the Word of your Lord

1. تصغى *taghâ* = she or it inclines, leans to (v. iii. f. s. impfct. from *ṣaghâ* [*ṣaghaw/ṣaghūw*], to incline, to lean to).

2. أفعده *'af'idah* (pl.; s. *fu'ād*) = hearts. See at 6:110, p. 437, n. 8.

3. يرضوا *yardaw* (nu) = they are happy, pleased (v.

iii. m. pl. impfct. from *radīya* [*ridan/ridwān/mardāh*], to be satisfied. The terminal *nūn* is dropped because of a hidden 'an in *lī* (*lām* of motivation coming before the verb). See *yardā* at 4:108, p. 292, n. 8).

4. يقتربون *yaqtarifūna* = they commit, perpetrate, acquire (guilt/sin) (v. iii. m. pl. impfct. from *iqtarafa*, form VIII of *qarafa/qarifa* [*qarf/qaraf*], to peel, to feel disgust).

5. مقتربون *muqtarifūn* (pl.; s. *muqtarif*) = those who commit, acquire (active participle from *iqtarafa*. See n. 4 above).

6. أبتغي *'abtaghī* = I seek, desire, (v. i. s. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ*], to seek. See *tabtaghī* at 6:35, p. 404, n. 12).

7. حكم *hakam* (s.; pl. *hukkām*) = arbitrator, arbiter, umpire. See *hukkām* at 4:35, p. 256, n. 7).

8. مفصل *mufaṣṣal* = set forth in detail, elaborated (passive participle from *faṣṣala*, from II of *faṣala* [*fasl*], to separate, set apart. See *faṣṣalnā* at 6:97, p. 432, n. 3).

9. منزل *munazzal* = that which is sent down, descended (passive participle from *nazzala*, form II of *nazala* [*nuzāl*], to come down). See *nuzzila* at 6:37, p. 405, n. 6.

10. متربين *mumtarīn* (acc./gen. of *mumtarīn*, sing. *mumtarīn*) = sceptics, the doubting ones, those who doubt, entertain doubts (active participle from *imtirā'*, form VIII from *miryah/muryah*, doubt, dispute. See at 3:60, p. 179, n. 1).

11. تمت *tammat* = she or it became complete, full, perfect; came to an end, came off (v. iii. f. s. past from *tamma* [*tamām*], to be completed. See *yutimma* at 5:6, p. 331, n. 10).

صِدْقًا وَعَدْلًا in truth¹ and justice.²

لَا مُبَدِّلَ Ther is none to change³

لِكَلِمَتِهِ. His words.

وَهُوَ السَّمِيعُ He is the All-Hearing,

الْعَلِيمُ the All-Knowing.⁴

وَأِنْ تَطِيعُوا أَكْثَرَ 116. And if you obey⁵ most

مَنْ فِي الْأَرْضِ of those who are in the world

يُضِلُّوكَ they will lead you astray⁶

عَنْ سَبِيلِ اللَّهِ from Allah's way.

إِنْ يَتَّبِعُونَ إِلَّا They follow⁷ not but assump-

الظَّنَّ وَإِنْ هُمْ إِلَّا tion and they do naught but

يَخْرُصُونَ indulge in conjecture.⁸

إِنَّ رَبَّكَ هُوَ 117. Verily your Lord is He

أَعْلَمُ مَنْ يَضِلُّ Who knows best who strays⁹

عَنْ سَبِيلِهِ away from His way

وَهُوَ أَعْلَمُ and He is Best Aware of

بِالْمُهْتَدِينَ those led on the right way.¹⁰

فَكُلُوا مِمَّا 118. So eat of that which

ذَكَرَ has been mentioned

اسْمُ اللَّهِ عَلَيْهِ Allah's name on,

1. i. e., in whatever He says and informs. صدق *sidq* = truth, truthfulness, veracity. See at 5:119, p. 390, n. 3.

2. i. e., in whatever He commands and prohibits and decrees. عدل *'adl* = impartiality, equity, justice, equivalence, . See at 6:70, p. 419, n. 5).

3. مبدل *mubaddil* = one who alters/ changes (active participle from *baddala*, form II of *badala* [*baddl*], to replace. See at 6:34, p. 404, n. 5).

4. i.e., of whatever His creatures utter, think, plan and do, openly or secretly.

5. In this 'ayah Allah alludes to the state of the majority of the inhabitants of the earth being in error and cautions the believers through the Prophet not to follow that majority in disregard of the clear guidance given by Him. تطع *tuti*

(*tuti'u*) = you obey, follow, abide by, comply with (v. ii. s. impfct. from *'atā'a*, form IV of *tā'a* [*taw'*], to obey. The final letter becomes vowelless and hence the medial *yā'* is dropped because the verb is in a conditional clause preceded by 'in. See *yastafī'u* at 5:112, p. 386, n. 8).

6. يضلوا *yudillū(na)* = they lead astray, mislead, misguide, inake go astray (v. iii. m. pl. impfct. from *'adalla*, form IV of *dalla* [*dalāl/dalālah*], to go astray. The terminal *nūn* is dropped because the verb forms conclusion of a conditional clause preceded by 'in. See at 4:113, p. 294, n. 8).

7. يتبعون *yattabi'ūna* = they follow, obey, pursue (v. iii. m. pl. impfct. from *ittab'a*, form VIII of *tabi'a* [*taba'/tabā'ah*], to follow. See at 4:27, p. 252, n. 10).

8. يخْرُصُونَ *yakhruṣūna* = they surmise, indulge in conjecture, guess, tell an untruth, lie (v. iii. m. pl. impfct. from *kharaṣa* [*khars*], to guess).

9. The 'ayah stresses that Allah knows best who is in error and who is on the right track and that it is not the practice of the majority but the teaching and guidance given by Allah that are the criteria for determining the truth and right guidance. يضل *yadillu* = he strays, goes astray (v. iii. m. s. impfct. from *dalla*. See n. 6 above).

10. مهتدين *muhtadīn* (accu. /gen. of *muhtadūn*, sing. *muhtadin*) = those guided aright, are led on the right way (active participle from *ihtadā*, form VIII of *hadā* [*hidāyah/hudan/hady*], to lead, to guide. See at 6:56, p. 413, n. 6).

إِنْ كُنْتُمْ بِآيَاتِهِ if you are in His revelations

مُؤْمِنِينَ ¹ believers.

وَمَا لَكُمْ 119. And what is your reason

أَلَّا تَأْكُلُوا that you should not eat

مِمَّا of that which has been

ذَكَرَ اسْمُ اللَّهِ عَلَيْهِ uttered Allah's name on,

وَقَدْ فَصَّلَ while He has elaborated² for

لَكُمْ مَحْرَمَ you what He has forbidden³

عَلَيْكُمْ إِلَّا on you except

مَا اضْطُرَرْتُمْ إِلَيْهِ what you are constrained⁴ to;

وَأِنْ كَثُرَ and indeed many people

لَيُضِلُّوا بِأَهْوَاءِهِمْ do mislead⁵ by their whims⁶

بِغَيْرِ عِلْمٍ without knowledge.

إِنَّ رَبَّكَ هُوَ Verily your Lord is He Who

أَعْلَمُ is Best Aware

بِالْمَعْتَدِينَ ⁷ of the transgressors.

وَذَرُوا 120. And shun⁸

ظَاهِرَ الْإِثْمِ the overt⁹ of the sin

وَبَاطِنَهُ and the covert¹⁰ of it.

إِنَّ الَّذِينَ Verily those who

يَكْسِبُونَ الْإِثْمَ acquire¹¹ sin

سَيَجْزَوْنَ بِمَا shall be rewarded with what

1. This 'āyah is a positive command to eat only the meat of those animals that have been slaughtered in Allah's name.

2. *faṣṣala* = he elaborated, set forth in detail, made clear (v. iii. m. s. past in form II of *faṣala* [*faṣl*], to separate, set apart. See *faṣṣalnah* at 6:97, p. 432, n. 3).

3. See 5:3 and 5:96. *ḥarrama* = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *ḥaruma/ḥarima*, to be prohibited. See at 5:72, p. 366, n. 3).

4. i. e., constrained to eat due to extreme hunger and non-availability of the lawful food. اضطررتم

idṭurirtum = you are constrained, compelled, coerced, forced, obliged (v. iii. m. pl. past passive from *idṭarra*, form VIII of *ḍarra* [*ḍarr*], to harm, impair. See *idṭarra* at 5:3; p. 328, n. 6).

5. يضلون *yudilluna* = they lead astray, mislead, misguide, make go astray (v. iii. m. pl. impfct. from *'adalla*, form IV of *ḍalla* [*ḍalāl/ḍalālah*], to go astray. See at 3:69, p. 182, n. 7).

6. أهواء *'ahwā'* (sing. *hawān*) = desires, fancies, wishes, caprices, whims. See at 6:56, p. 413, n. 4).

7. i. e., who transgress and violate the limits and prohibitions set by Allah. معتدين *mu'tadīn* (pl.; acc./gen. of *mu'tadūn*, s. *mu'tadīn*) = transgressors, aggressors, assailants (active participle from *i'tadā*, form VIII of *'adā* [*'adw*], to speed, to run. See at 5:87, p. 373, n. 1).

8. ذروا *dharū* = you (all) shun, give up, abandon, renounce, forsake, leave, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]. See *dhar* at 6:112, p. 438, n. 10).

9. ظاهر *zāhir* = overt, manifest, visible, patent, obvious, conspicuous, apparent (act. participle from *zāhara* [*zuhūr*], to be visible).

10. باطن *bāṭin* = covert, hidden, secret, inner (act. participle from *baṭana* [*baṭn/buṭūn*], to be hidden).

11. يَكْسِبُونَ *yaksibūna* = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See *kasabat* at 6:70, p. 419, n. 3).

كَأَنَّهُمْ يَتَرَفَّوْنَ they use to acquire.¹

وَلَا تَأْكُلُوا 121. And do not eat² of that

مِمَّا أُرِيدَ which has not been uttered

أَسْمَاءُ اللَّهِ عَلَيْهِ Allah's name on.

وَإِنَّهُ لَفِسْقٌ Verily it is a vicious sin;³

وَإِنَّ الشَّيَاطِينَ and indeed Satans

لِيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ do prompt⁴ to their friends⁵

لِيُجَادِلُوكُمْ to quarrel⁶ with you;

وَإِنْ أَطَعْتُمُوهُمْ and if you obeyed⁷ them

إِنَّكُمْ لَمُشْرِكُونَ you would be polytheists.

Section (Rukû') 15

أَوْ مَن كَانَ مَيِّتًا 122. Is the one who is dead⁸

فَأَحْيَيْنَاهُ then We bring him to life⁹

وَجَعَلْنَا لَهُ نُورًا and set for him a light¹⁰

يَمْشِي بِهِ whereby he walks

فِي النَّاسِ among men,

كَمَن مَّثَلُهُ like the one similar to him

فِي الظُّلُمَاتِ in the darkness¹¹

لَيْسَ بِخَارِجٍ مِنْهَا he cannot come out¹² of?

كَذَلِكَ زِينٌ Thus is embellished¹³

لِلْكَافِرِينَ for the unbelievers

مَا كَانُوا يَعْمَلُونَ what they use to do.



1. يَتَرَفَّوْنَ *yaqtarifûna* = they commit, perpetrate, acquire (guilt/sin) (v. iii. m. pl. impfct. from *iqtarafa*, form VIII of *qarafa/ qarifa/ qarafa/ qaraf*), to peel, to feel disgust. See at 6:113, p. 439, n. 4).

2. While 'ayah 118 is a positive command to eat the meat of animals slaughtered in Allah's name, this 'ayah prohibits the eating of the meat of any animal not slaughtered in Allah's name.

3. Note that in 5:3 also the eating of the prohibited meat has been described as a *fisq* or vicious sin. *fisq* = moral depravity, vicious sin. See *fusûq* at 2:282, p. 149, n. 11.

4. يُوْحُونَ *yûhûna* = they prompt, communicate, instigate, inspire (v. iii. m. pl. impfct. from 'awhâ, form IV of *wahâ* [wahy], to communicate. See *yûhi* at 6:93, p. 429, n. 6).

5. أَوْلِيَاءُ 'awliyâ' (pl.; sing. *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 5:81, p. 370, n. 3.

6. يُجَادِلُوا *yujâdilûna* = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jâdala*, form III of *jadala* [جادل], to tighten. The terminal *nûn* is dropped because of a hidden 'ân in *li* (li of motivation) coming before the verb. See *yujâdilûna* at 6:25, p. 400, n. 9).

7. أَطَعْتُمْ *'atâ'tum* = you obeyed, followed, abided by, complied with (v. ii. m. pl. past from 'atâ'a, form IV of *tâ'a* [ta'w], to obey. See *atâ'* at 6:116, p. 440, n. 5).

8. i. e. dead spiritually because of unbelief.

9. i. e., the life of faith and guidance to the right path. أَحْيَيْنَاهُ 'ahyaynâ = we brought to life, revived (v. i. pl. past from 'ahyâ, form IV of *hayya* [hayah], to live. See 'ahyâ at 5:32, p. 344, n. 3).

10. i. e., the light of the truth, the Qur'ân.

11. i. e., the darkness of unbelief and error.

12. خَارِجٌ *khârij* = one who comes out, outer, outside (act. participle from *kharaja* [khurij], to go out. See *khârijûna* at 5:37, p. 346, n. 10).

13. زَيْنٌ *zayyina* = he or it is embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zayyana*, form II of *zâna* [zayn], to adorn. See at 3:14, p. 1159, n. 9).

- وَكَذَلِكَ جَعَلْنَا 123. And likewise We set
 فِي كُلِّ قَرْيَةٍ in every habitation¹
 أَكْبَرًا مُّجْرِمِينَ its leaders² of criminals³
 لِيَمْكُرُوا فِيهَا to play trickery⁴ therein;
 وَمَا يَمْكُرُونَ but they trick not
 إِلَّا أَنْفُسَهُمْ except themselves
 وَمَا يَشْعُرُونَ but they do not realize.⁵
- وَإِذَا جَاءَتْهُمْ 124. And if there comes to
 آيَةٌ قَالُوا them a sign⁶ they say:
 "لَنْ نُؤْمِنَ "We shall not believe
 حَتَّىٰ تَوْتِيَ unless we were given
 مِثْلَ مَا أُوتِيَ the like of what was given
 رُسُلُ اللَّهِ to the Messengers of Allah."⁷
 اللَّهُ أَعْلَمُ حَيْثُ Allah knows best where
 يَجْعَلُ رِسَالَتَهُ He will place His Message.
 سَيُصِيبُ Soon there will befall⁷ those
 الَّذِينَ أَجْرَمُوا who commit crimes⁸
 صَغَارٌ عِنْدَ اللَّهِ humiliation⁹ before Allah,
 وَعَذَابٌ شَدِيدٌ and a severe¹⁰ punishment
 بِمَا كَانُوا because they use to
 يَمْكُرُونَ play trickery.

1. قرية *qaryah* (s.; pl. قَرْىَ *quran*) = habitation, town, village, hamlet. See at 4:75, p. 273, n. 6.

2. أكابر *'akābir* (pl.; s. 'akbar) = leaders, the greatest ones. See 'akbar at 2:217, p. 105, n. 6).

3. مجرمين *mujrimī(n)* (pl., acc./gen. of *mujrimūm*, s. *mujrim*. The terminal *nūn* is dropped because of the genitive construction) = criminals, culprits, evildoers (act. participle from 'ajrama, form IV of *jarama* [jarm], to commit a crime. See *lā yajrimanna* at 5:8, p. 332, n. 6).

4. يَمْكُرُوا *yamkurū(na)* = they plot, play trickery, scheme, have recourse to a ruse (v. iii. m. pl. impfct. from *makara* [makr], to deceive, to delude. The terminal *nūn* is dropped because of a hidden 'an in li {of motivation} coming before the verb. See).

5. يَشْعُرُونَ *yash'urūna* = they realize, notice, perceive, feel, sense, come to know, see through (v. iii. m. pl. impfct. from *sha'ara* [shu'ār], to realize, to know. See at 6:26, p. 401, n. 4).

6. آيَةٌ *'āyah* (pl. آيَاتٍ *'āyāt*) = sign, revelation, miracle. See at 6:104, p. 437, n. 4.

7. i. e., the same or similar miracles as took place at the hands of the previous Messengers. The leaders of the Makkan unbelievers said so to the Prophet by way of ridiculing and rejecting him.

8. يَصِيبُ *yusibu* = He or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from 'asāba, form IV of *ṣāba* [ṣawb / ṣaybūbah], to hit the mark, to be right. See at 5:49, p. 355, n. 2).

9. أَجْرَمُوا *'ajramū* = they committed crimes (v. iii. m. pl. past from 'ajrama, form IV of *jarama*. See n. 3 above).

10. صَغَارٌ *ṣaghār* = humiliation, ignominy, debasement.

11. شَدِيدٌ *shadīd* (pl. أَشْدَادٌ *'ashiddā'*/شُدَادٌ *shudād*) = severe, stern, rigorous, hard, harsh, strong. See at 5:98, p. 1379, n. 1).

125. So whoever Allah wills¹
 أَنْ يَهْدِيَهُ to guide
 يَشْرَحْ صَدْرَهُ He opens² his heart
 لِلْإِسْلَامِ for Islam;
 وَمَنْ يُرِدْ and whoever He wills
 أَنْ يَضِلَّهُ to leave in error
 يَجْعَلْ صَدْرَهُ He makes his heart
 ضَيِّقًا رَجْمًا narrow³ and tight⁴
 كَأَنَّمَا يَصْعَدُ as if he were ascending⁵
 فِي السَّمَاءِ into the sky.
 كَذَلِكَ يَجْعَلُ Thus does Allah lay
 اللَّهُ الرِّجْسَ عَلَى الَّذِينَ the filth⁶ on those who
 لَا يُؤْمِنُونَ do not believe.

126. And this is the way
 وَهَذَا صِرَاطُ of your Lord, set straight.⁷
 رَبِّكَ مُسْتَقِيمًا We have set forth in detail⁸
 قَدْ فَصَّلْنَا the revelations
 الْآيَاتِ for people that bear in mind.⁹
 لِقَوْمٍ يَذْكُرُونَ

127. They will have
 لَهُمْ the abode¹⁰ of peace
 دَارُ السَّلَامِ
 عِنْدَ رَبِّهِمْ near their Lord

1. i. e., wills to bless with guidance. يرد *yurid* (*yuridu*) = he intends, desires, has in mind (v. iii. m. s. impfct. from *'arada*, form IV from *rada* [*rawa*], to walk about. The final letter is vowelless and so the medial *yā'* is dropped because the verb is in a conditional clause [preceded by *man*]. See at 5:41, p. 349, n. 1).
2. i. e., makes it amenable to the acceptance of. يشرح *yashrah(u)* = he opens, lays bare, cuts to slices, explains, elucidates (v. iii. m. s. impfct. from *sharaha* [*sharḥ*], to cut, to open. The final letter is vowelless because the verb forms conclusion of a conditional clause. See n. 1 above).
3. ضيق *dayyiq* = narrow, cramped, restricted, close.
4. حرج *ḥaraj* = constricted, tight, difficulty, anguish, critical situation. See at 4:65, p. 270, n. 1.
5. i. e., just as it is very hard on any person to ascend into the sky so it is difficult for an unbeliever to embrace Islam. يصعد *yasṣa'adu* (originally *yataṣa'adu*) = he ascends, climbs, goes up (v. iii. in. s. impfct. from *taṣa'ada*, form V of *ṣa'ida* [*ṣu'ūd*], to rise, to go up. See *tuṣ'idūna* at 3:154, p. 214, p. n. 7).
6. i. e., similarly heavy will be the filth of sin and the consequential penalty upon the unbeliever. رجس *rijs* (s., pl. *'arjās*) = filth, dirt, dirty or atrocious act. See at 5:90, p. 374, n. 9.
7. مستقيم *mustaqīm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqāma*, form X of *qāma* [*qawmah/qiyām*], to stand up, to get up. See at 6:87, p. 426, n. 6).
8. فصلنا *faṣṣalnā* = we elaborated, set forth in detail, made clear (v. i. pl. past. from *faṣṣala*, form II of *faṣala* [*faṣṭ*], to separate, set apart. See at 6:97, p. 432, n. 3).
9. يذكرون *yadhakkarūna* (originally *yadhakkarūna*) = they remember, bear in mind (v. iii. in. pl. impfct. *tadhakkara*, form V of *dhakara* [*dhikr / adhakkār*], to remember, to mention. See *yadhakkara* at 3:7, p. 157, n. 1).
10. i. e., paradise. دار *dār* (s., pl. *diyār*) = abode, home, house, edifice, habitation, land, country. See *diyār* at 2:246, p. 124, n. 6.

وَهُوَ إِلَهُهُمْ and He will be their Patron¹
 بِمَا كَانُوا because of what they use to
 يَعْمُونَ do.

وَيَوْمَ 128. And on the day² He will

يَحْشُرُهُمْ جَمِيعًا muster³ them all [saying]:

يَمْشُرُ الْجِنَّ "O community⁴ of jinn,

فَدَأَسْتَكْتَرْتُمْ you indeed have done much⁵

مِّنَ الْإِنسِ وَقَالَ of men"; and there will say

أَوْلِيَائِهِمْ مِّنَ الْإِنسِ their freinds of men:

رَبَّنَا " Our Lord,

أَسْتَمْتَعَ بَعْضُنَا each of us profited⁶

بِغَيْرِ وَ by the other and

بَلَّغْنَا أَجَلَنَا الَّذِي we have reached⁷ our term⁸

أَجَّلْتَ لَنَا You had deferred⁹ for us."

قَالَ He will say:

أَنَارُ مَتَوَكَّمٍ "The fire is your abode,¹⁰

خَالِدِينَ فِيهَا abiding for ever¹¹ therein",

إِلَّا مَآئِدَةً أَنَّهُ except as Allah wills.

إِنَّ رَبَّكَ Verily your Lord is

حَكِيمٌ All-Wise,¹²

عَلِيمٌ All-Knowing.¹³

1. *waliyy* (s.; pl. *awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 5:55, p. 357, n. 12).

2. i. e., on the Day of Judgement.

3. *yahshuru* = he musters, gathers, collects, assembles, herds (v. iii. m. s. impfct. from *hashara* [*hashr*], to gather. See *yuhsharûna* at 6:38, p. 406, n. 1).

4. *ma'shar* (s.; pl. *ma'âshir*) = assemblage, company, community, group.

5. *istakthartum* = you have done too much, asked for a lot, made excessive demand (v. ii. m. pl. past from *istakthara*, form X of *kathara*/*kathura* [*kathr*], to exceed in number, to be many/more).

6. *istamta'a* = he enjoyed, relished, profited (v. iii. m. s. past in form X of *mata'a* [*mat'*/*mut'ah*], to take away. See *istamta'tum* at 4:24, p. 250, n. 10).

7. *balaghna* = we reached, attained, came to, (v. i. pl. past from *balagha* [*bulûgh*], to reach. See *balagha* at 6:19, p. 398, n. 5).

8. *'ajal* (pl. *'ajâl*) = appointed time, term, date, deadline. See at 6:, p. 392, n. 2.

9. *'ajjalta* = you delayed, postponed, deferred (v. ii. m. s. past from *'ajjala*, from II of *'ajala* [*'ajal*], to tarry, to linger).

10. *mathwan* (s.; pl. *mathâwin*) = abode, dwelling place, resting place.

11. *khâlidîn* (acc./gen. of *khâlidûn*, pl. of *khâlid*) = living for ever, abiding for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live for ever. See at 5:119, p. 390, n. 6).

12. i. e., in His creation and ordering of the affairs of His creatures.

13. i. e., of the deeds and thoughts of His creatures, open or secret.

وَكَذَلِكَ نُوْتِي 129. And thus We entrust¹
بَعْضَ الظَّالِمِينَ some of the wrong-doers
بَعْضًا يِمَّا to the others because of what
كَانُوا يَكْسِبُونَ they use to acquire.²

Section (Rukû') 16

يَمَعُشَر 130. "O you the community
الْجِنِّ وَالْإِنسِ of jinns and men,
أَلَمْ يَأْتِكُمْ did there not come to you
رُسُلٌ مِنْكُمْ Messengers from among you
يَقُصُّونَ عَلَيْكُمْ relating³ unto you
مَا يَنْتَقِي My revelations and
يُنْذِرُكُمْ لِقَاءَ warning⁴ you of the meeting⁵
يَوْمِكُمْ هَذَا of this day of yours"?
قَالُوا شَهِدْنَا They will say: " We testify⁶
عَلَى أَنْفُسِنَا against ourselves".
وَعَرَّوْهُمْ And there deceived⁷ them
الْحَيٰوةَ الدُّنْيَا the worldly life
وَشَهِدُوا and they bear witness
عَلَى أَنْفُسِهِمْ أَنَّهُمْ against themselves that they
كَانُوا كَافِرِينَ had been unbelievers.⁸



ذَلِكَ أَن 131. This is because of that

1. نُوْتِي *nuwallî* = we turn, make (s.o.) face, put in charge, entrust (v. i. pl. impfct. from *wallâ*, form II of *waliya* to be close, to lie next. See *nuwalliyanna* at 2:144, p. 68, n. 2).

2. يَكْسِبُونَ *yaksibûna* = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See *kasabat* at 6:120, p. 441, n. 11).

3. يَقُصُّونَ *yaqussûna* = they relate, narrate, tell (v. iii. m. pl. impfct. from *qasṣa* [*qasṣ/qasas*], to cut, to relate. See *qasasnâ* at 4:164, p. 318, n. 4).

4. يَنْذِرُونَ *yundhirûna*, they warn, caution, (v. iii. m. pl. impfct. from *'andhara*, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. See *tundhira* at 6:92, p. 428, n. 12).

5. لِقَاءَ *liqâ'* = meeting, encounter. See at 6:31, p. 402, n. 6.

6. شَهِدْنَا *shahidnâ* = we bore witness, witnessed, testified (v. i. pl. past from *shahida* [*shuhûd /shahâdah*], to witness, to testify. See *'ash-hadu* at 6:19, p. 398, n. 7).

7. غَرَّتْ *gharrat* = she or it deceived, deluded, misled, beguiled (v. iii. f. s. past from *gharra* [*ghurûr*], to deceive, delude. See at 6:70, p. 418, n. 11).

8. كَافِرِينَ *kâfirîn* (pl.; acc./genitive of *kâfirân*; s. *kâfir*) = unbelievers, infidels, ungrateful (active participle from *kafara* [*kufir /kufrân / kufûr*], to disbelieve, to cover. See *yakfur* at 6:89, p. 427, n. 1).

لَمْ يَكُنْ رَبُّكَ your Lord would not be to
مُهْلِكِ الْقُرَىٰ destroy¹ the habitations²
يَظْلِمُ for transgression³
وَأَهْلُهَا while their inhabitants
غَفُلُونَ were unaware.⁴

وَلِكُلِّ 132. And all will have
دَرَجَاتٍ مِّمَّا عَمِلُوا grades⁵ for to what they do.
وَمَا رَبُّكَ And your Lord is not
يَغْفِلُ عَمَّا يَقْمَلُونَ unmindful of what they do.
﴿١٣٢﴾

وَرَبُّكَ 133. And your Lord is
أَلْفَنِي دُورًا الرَّحْمَةُ Above Want,⁶ Full of Mercy.
إِنْ يَشَاءُ If He will,
يَذْهَبَكُمْ He may do away⁷ with you
وَيَسْتَخْلِفُ and may put as successors⁸
مِنْ بَعْدِكُمْ after you

مَنْ يَشَاءُ whmsoever He will,
كَمَا أَنشَأَكُمْ as He raised you
مِنْ ذُرِّيَّتِهِ from the progeny of
﴿١٣٣﴾ قَوْمٍ آخَرِينَ another people.

إِنَّمَا 134. Verily what
تُوعَدُونَ you are promised

1. مهلك *muhlik* = one who destroys, destructive, annihilating (act. participle from 'ahlaka, form IV of *halaka* [halk/ hul/ halâk /tahlukah], to perish. See *yuh laku* at 6:47, p. 409, n. 6).

2. قري *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 6:92, p. 428, n. 13.

3. Of all the wrong and transgression, the most heinous is to set partners with Allah (see 31:13).

ظلم *zulm* = transgression, wrong, injustice, iniquity, oppression. See at 6:82, p. 424, n. 9.

4. i.e., Allah does not punish any people without informing them the right and the wrong through a Messenger sent to them. Muhammad, peace and blessings of Allah be on him, was sent as Allah's last and final Prophet and Messenger to mankind and jinn as a whole with a complete guidance contained in the Qur'ân and its elucidation by the Prophet (*sunna*). غافلون *ghâfilûn* = negligent, unmindful, heedless, inattentive, indifferent to,

ignorant, unaware (act. participle from *ghafala* [ghafflah/ghufâl], to neglect, to ignore. See *ghâfil* at 3:99, p. 194, n. 13).

5. i.e., in the hereafter, according to one's deeds, good or bad, and will be punished or rewarded accordingly. درجات *darajât* (sing. درجة *darajah*) = ranks, positions, grades, degrees, stairs, flight of steps. See at 6:83, p. 425, n. 2).

6. Allah is Above Want and is not in need of His creatures' worship. It is they who are in need of His mercy and help and He meets all their needs out of mercy, for He is Full of Mercy (see 35:15).

غني *ghaniyy* (s.; pl. 'aghniyâ') = above want, free from want, rich. See at 4:131, p. 302, n. 7.

7. i.e., if you turn ungrateful and continue committing sins Allah may remove you altogether and replace you by a completely new generation or new species (Ibn Kathîr, III, 335). Of similar import are 'âyahs 4:133, 35:16, 47:38. يذهب *yudh-hib(u)* = he causes to go away, takes away, removes, eliminates (v. iii. m. s. impfct. from 'udh-haba, form IV of *dahaba* [dhihâb /madh-hab], to go. The last letter is vowelless because the verb comes as conclusion of a conditional clause (preceded by 'in).

8. يستخلف *yastakhlif(u)* = he puts/ appoints as successor (v. iii. m. s. impfct. from *istakhlafu*, form X of *khalafa* [khal/ khilâfah], to come after, to follow, to succeed. See *takhtalifûna* at 5:48, p. 354, n. 7).

لَآتٍ وَ is sure to come,¹ and

مَا أَنتُمْ بِمُعْزِزِينَ you cannot invalidate² [it].



قُلْ يَقَوْمِ اعْمَلُوا 135. Say: "O my people, act

عَلَىٰ مَكَاتِبِكُمْ according to your position;³

إِنِّي عَامِلٌ I am going to act.⁴

فَسَوْفَ تَعْلَمُونَ And you will know

مَنْ تَكُونُ لَهُ in whose favour will be

عَقِبَةُ الدَّارِ the ultimate⁵ abode.

إِنَّهُمْ لَا يُفْلِحُونَ Surely successful⁶ will not be

الظَّالِمُونَ the transgressors.

وَجَعَلُوا لِلَّهِ 136. And they set⁷ for Allah

مِثَادًا مِمَّا out of what He creates⁸

الْحَرْثِ وَالْأَنْعَامِ of tilth⁹ and livestock¹⁰

نَصِيبًا فَقَالُوا a portion and say:

هَذَا لِلَّهِ "This is for Allah"

يَرْغَبُهُمْ –as they claim¹¹ – "and

وَهَذَا لِلشُّرَكَائِ this is for our partners".¹²

فَمَا كَانَتْ But what is

لِشُّرَكَائِهِمْ for their partners

فَلَا يَصِلُ does not go¹³

إِلَّا إِلَى اللَّهِ to Allah

وَمَا كَانَتْ لِلَّهِ but what is for Allah

فَهُوَ يَصِلُ إِلَيْهِ that goes to

شُرَكَائِهِمْ their partners.

1. i. e., the resurrection and the Day of Judgement are sure to come.

2. i. e., you can neither prevent its coming nor avoid undergoing it. معجزين *mu'jizîn* (pl., acc./gen. of *mu'jizân*; s. *mu'jiz*) = those who incapacitate, invalidate, disable, weaken, paralyze, cripple (active participle from 'a'jaza. from IV of 'ajaza/'ajiza ['ajz], to be weak, incapable).

3. i. e., the position you have taken of unbelief and opposition to the truth. مكانة *makānah* (s.; pl. *makānāt*) = position, standing, rank, situation, location.

4. i. e., I am going to act according to the truth I have received. This 'ayah is a directive and encouragement to the Prophet to preach the truth disregarding the rejection and opposition of the unbelievers.

5. i. e., the life in the hereafter. عاقبة *âqibah* (s., pl. عواقب *'awâqib*) = end, ultimate, outcome, upshot, consequence, effect, result. See at 6:11, p. 395, n. 7.

6. يفلح *yuflihu* = he succeeds, prospers (v. iii. m. s. impct. from 'aflaha, form IV of *falaḥa* [*falḥ*], to split. See at 6:21, p. 399, n. 5).

7. The 'ayah refers to one of the polytheistic customs of the pre-Islamic Arabs. When they expected a new crop or the birth of new heads of cattle they used to designate a part of it, usually the greater part, for their gods and goddesses, and another part for Allah. If, however, for any reason the part designated for the gods and goddesses fell short, they made it up by taking from the part designated for Allah, but if the part set for Allah fell short, they did not make it up by taking from the portion meant for the gods and goddesses.

8. ذرأ *dhara'a* = he created, scattered, grew (v. iii. m. s. past from *dhar'*, to create, scatter, grow)

9. حرث *harṭh* = tillage, cultivation, tilth, crops. See at 3:117, p. 202, n. 4.

10. أنعام *'an'ām* (pl.; s. *na'ama*) = grazing livestock (sheep, cattle, camels, goats). See at 5:1, p. 325, n. 5.

11. زعم *za'm* = allegation, claim. *bi-ja'milihim* = as they claim.

12. i. e., the partners they set with Allah.

13. يصل *yasīlu* = he or it reaches, goes to (v. iii. m. s. impct. from *wasala* [*wasūl*], to reach).

سَاءَ مَا
 يَحْكُمُونَ they adjudge.²
 وَكَذَلِكَ 137. And likewise³
 زَيَّنَ لِكَثِيرٍ there embellished⁴ for many
 مِنَ الْمُشْرِكِينَ of the polytheists
 قَتَلَ أَوْلَادَهُمُ the killing of their children –
 شُرَكَاءَهُمْ the partners of theirs⁵ –
 لِيُرُدَّهُمْ that they could ruin⁶ them
 وَلِيَلْجِسُوا عَلَيْهِمْ and make confusing⁷ to them
 دِينَهُمْ their religion.
 وَلَوْ شَاءَ اللَّهُ And were Allah to will
 مَا فَعَلُوهُ they would not have done it.
 فَذَرَهُمْ وَمَا So let them alone and what
 يَفْتُرُونَ they make up falsely.⁸

وَقَالُوا هَذِهِ 138. And they say: "These
 أَنْعَمٌ وَحَرَثٌ livestock and tilth
 حَجَرٌ are taboo;⁹
 لَا يَطْعُمُهَا None shall eat of them
 إِلَّا مَن نَّشَاءُ except those we wish",
 بِرِغْمِهِمْ as they claim.
 وَأَنْعَمَ And there are cattle
 حُرِّمَتْ ظُهُورُهَا whose backs are prohibited;¹⁰

1. ساء *sā'a* = he or it became foul, bad, evil (v. iii. m. s. past from *sā'/saw'*, to be bad. See at 5:66, p. 363, n. 3).

2. يَحْكُمُونَ *yuhkumûna* = they adjudge, pass judgement, give decision (v. iii. m. pl. impfct. from *hukama* [*hukm*], to pass judgement. See *yahkumu* at 5:95, p. 377, n. 2).

3. i. e., as Satan made the polytheists think it good to allocate shares of their crops and cattle to their gods and goddesses on the one hand and to Allah on the other, similarly Satan made it appear good to them their killing of their children.

4. زَيْن *zayyana* = he embellished, decorated, ornamented, beautified, made charming (v. iii. m. s. past in form II of *zāna* [*zayn*], to decorate, adorn. See at 6:43, p. 407, n. 13).

5. i. e., Satan and the false gods and goddesses.

6. The killing of children ruins the killers because of the destruction of their progeny and manpower on the one hand, and because of the grave sin of killing lives that are made inviolate by Allah and the consequent retribution in the hereafter. يَرُدُّو *yurdû(na)* = they ruin, destroy, bring about the fall of (v. iii. m. pl. impfct. from *'ardâ*, form IV of *radiya* [دى *radan*], to perish, be destroyed).


The terminal *nûn* is dropped because of a hidden 'an in *li* {of motivation} coming before the verb. See *mutaraddiyah* at 5:3, p. 327, n. 6).

7. يَلْبِسُوا *yalbisû(na)* = they confound, muddle, perplex, put on (v. iii. m. s. impfct. from *labasa* [*labs*], to mix up, to put on. The terminal *nûn* is dropped because of the reason mentioned in n. 6 above. See at 6:82, p. 424, n. 8).


8. يَفْتُرُونَ *yafstarûna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [*fury*], to cut lengthwise, to fabricate. See at 6:112, p. 438, n. 11).

9. This and the following 'āyah refer to some other bad customs of the polytheists in tabooing the eating or using some types of their cattle and crops. حَجَرٌ *hijr* = taboo, forbidden, prohibited.

10. i. e., prohibited for use as beasts of burden. حُرِّمَتْ *hurrimat* = she was forbidden, prohibited, made unlawful, made inviolable (v. iii. f. s. past passive from *harrama*, form II of *harima* [*harima*], to be prohibited. See at 4:23, p. 248, n. 11).

وَأَنَّمَا يُدِيرُون and livestock they do not
 أَسْمَاءَ اللَّهِ عَلَيْهَا utter Allah's name thereon
 أَفْتِرَاءَ عَلَيْهِ by way of a lie¹ against Him.
 سَيَجْزِيهِمْ He will requite² them
 بِمَا كَانُوا for what they use to
 يَفْتُرُونَ  trump up.³

وَقَالُوا 139. And they say:
 مَا فِي بُطُونٍ "All that is in the wombs"⁴
 هَذِهِ الْأَنْعَامِ of these livestock⁵
 خَالِصَةً is exclusively⁶
 لِدُكُورِنَا for our males⁷
 وَمُحَرَّمَ and forbidden
 عَلَى أَزْوَاجِنَا for our wives;⁸
 وَإِنْ يَكُن مَيِّتَةً but if it be dead
 فَهُمْ فِيهِ شُرَكَاءُ then they are partners in it."

سَيَجْزِيهِمْ He will punish them
 وَصَفَهُمْ for their description.⁹
 إِنَّهُ حَكِيمٌ Verily He is All-Wise,
 عَلِيمٌ  All-Knowing.¹⁰

فَدَخِرَ الَّذِينَ 140. Losers¹¹ indeed are they
 قَتَلُوا أَوْلَادَهُمْ who kill their children

1. افتراء *iftirâ'* = lie, falsehood, calumny. Verbal noun in form VIII of *furâ* [fury], to cut lengthwise. See *yafstarûna* at 6:137, p. 449, n. 8.

2. يجزي *yajzi* = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جزاء], to reward. See at 3:144, p. 211, n. 6).

3. يفترون *yafstarûna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftirâ*, form VIII of *furâ* [فury], to cut lengthwise, to fabricate. See at 6:137, p. 449, n. 8).

4. بطون *butûn* (pl.; sing. بطن *buṭn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 4:10, p. 240, n. 10.

5. أنعام *'an'âm* (pl.; s. ناع *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 6:136, p. 448, n. 10.

6. خالصة *khâliṣah* (mas. *khâliṣ*) = pure, unmixed, unadulterated, free from or exclusive of all extraneous things, sincere, frank (active participle from *khalaṣa* [خلوص *khulûṣ*], to be pure, unadulterated). Here the sense is "exclusively", i.e., unmixed with and free from all others. See at 2:94, p. 45, n. 2.

7. ذكور *dhukûr* = (pl.; s. ذكر *dhakar*) = males. See *dhakar* at 4:124, p. 299, n. 1.

8. أزواج *'azwâj* (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs. *zawj* is used in Arabic for either husband or wife and it means one of a pair. See at 4:57, p. 266, n. 1.

9. i. e., their description of what is lawful and what is unlawful, and in specifying what is for whom, in disregard of the directives and description of Allah. وصف *wasf* = description, specification.

10. i.e., He is All-Wise in His directives and ordering of everything; and All-Knowing of everything, including the deeds and intentions of His creatures, open or secret.

11. خسر *khāsira* = he incurred loss, suffered damage (v. iii. m. s. past from *khusr* /*khasâr* /*khasârah* /*khusrân*. See at 6:31, p. 402, n. 5).

سَفَهًا بِغَيْرِ عِلْمٍ foolishly¹ without knowledge
 وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ and make unlawful² what
 أَفَرَأَى عَلَى اللَّهِ by way of a lie³ against Allah.
 فَذَلُّوا وَمَا كَانُوا مُهْتَدِينَ They have gone astray
 and are not guided aright.⁴



Section (Rukû') 17

وَهُوَ الَّذِي أَنشَأَ 141. He it is Who produces⁵
 جَنَّاتٍ مَّعْرُوشَاتٍ orchards trellised⁶
 وَغَيْرَ مَعْرُوشَاتٍ and untrellised,
 وَالنَّخْلَ وَالزَّرْعَ and dates and crops
 مُخْتَلِفًا أَلْوَانُهُ diverse⁷ in fruit and taste,⁸
 وَالزَّيْتُونَ وَالرِّمَانَ and olives and pomegratates
 مُتَشَابِهًا similar⁹ to one another
 وَغَيْرَ مُتَشَابِهٍ and unlike one another.¹⁰
 كُلُوا مِنْ ثَمَرِهِ Eat the fruits thereof
 إِذَا أَنشَرَ when they bear fruit
 وَمَا تَوْحَاقَهُ and pay its due¹¹
 يَوْمَ حَصَادِهِ on the day of its harvesting,¹²
 وَلَا تَسْرِفُوا but do not waste.¹⁴
 إِنَّهُ لَا يُحِبُّ Verily He does not like
 الْمُسْرِفِينَ the extravagant.

1. i. e., foolishly fearing poverty and ignoring the fact that it is Allah Alone Who creates the child, male or female, and it is He Who provides sustenance for the parents as well as their children (see 6:151 below). سَفَهٌ *safah* = foolishness, stupidity. See *sufahâ'* at 6:4:5, p. 238, n. 7.

2. i. e., by tabooing certain types of animals or foods that Allah have provided and made lawful for them. حَرَّمُوا *harramû* = they made unlawful, prohibited, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. pl. past in form II of *haruma/harima*, to be prohibited. See *harrama* at 6:119, p. 441, n. 3).

3. أَفَرَأَى *iftirâ'* = lie, falsehood, calumny. Verbal noun in form VIII of *farâ* [*fary*], to cut lengthwise. See at 6:139, p. 450, n. 3.

4. مُهْتَدِينَ *muhtadîn* (accu. /gen. of *muhtadûn*, sing. *muhtadin*) = those guided aright, are led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 6:117, p. 440, n. 10).

5. أَنشَأَ *'ansha'a* = he produced, brought into being, caused to rise (v. iii. s. past in form IV of *nasha'a* [*nash'* / *nushû'* / *nash'ah*], to rise, to emerge. See at 6:98, p. 432, n. 5).

6. مَعْرُوشَاتٍ *ma'rûshât* (f.; pl.; s. *ma'rûshah*, mas. *ma'rûsh*, passive participle from *'arasha*, to erect a trellis) = trellised.

7. مُخْتَلِفًا *mukhtalif* = diverse, different, varying, divergent (act. participle from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See *takhtalifûna* at 5:48, p. 354, n. 7).

8. أَكْلَ *'ukul* (s.; pl. *'akâl*) = fruit, food/taste.

9. i. e., in shape and kind. مُتَشَابِهٍ *mutashâbih* = similar in look to one another, resembling one another (active participle from *tashâbaha*, form VI from *shibh* / *shubuh*, resemblance, likeness. See at 6:99, p. 433, n. 10).

10. i. e., in taste, food qualities and usefulness.

11. i. e., the *zakah* due on it.

12. حَصَادٍ *ḥaṣād* = harvesting, reaping time.

13. لَا تَسْرِفُوا *lâ tusrifû* = (you all) do not waste, be extravagant, squander (v. ii. m. pl. imperative {prohibition} from *'asrafa*, form IV of *sarafa* / *sarifa* [*sarf* / *saraf*], to corrode, to spoil, to neglect. See *musrifûn* at 5:32, p. 344, n. 5).

وَمِنَ الْأَنْعَامِ 142. And of the livestock,
 حَمُولَةً [We made] some as carriers¹
 وَفَرَشًا and some low and small.²
 كُلُوا مِنَّا Eat of what
 رَزَقَكُمُ اللَّهُ Allah has provided³ for you
 وَلَا تَتَّبِعُوا and do not follow⁴
 خُطُوتَ الشَّيْطَانِ the footsteps⁵ of Satan.
 إِنَّهُ لَكُمْ Verily he is to you
 عَدُوٌّ مُّبِينٌ an enemy⁶ open and clear.⁷

ثَمَنِيَّةَ أَزْوَاجٍ 143. Eight couples⁸ —
 مِنِ الْبَقَرِ اثْنَيْنِ of sheep⁹ two,¹⁰
 وَمِنَ الْمَعْزِ اثْنَيْنِ and of goats¹¹ two —
 قُلْ أَلَذَّكَرَيْنِ Say: "Are the two males"¹²
 حَرَّمَ He has forbidden
 أَمِ الْإُنثَيَيْنِ or the two females;¹³
 أَمَا اسْتَمَلَّتْ عَلَيْهِنَّ or what there contain¹⁴ the
 أَرْحَامُ الْإُنثَيَيْنِ wombs¹⁵ of the two females?
 يَتَوْنِي بِعِلْمٍ إِن Tell¹⁶ me with knowledge, if
 كُنْتُمْ صَادِقِينَ you are truthful."

وَمِنَ الْإِبِلِ اثْنَيْنِ 144. And of the camel two,
 وَمِنَ الْبَقَرِ اثْنَيْنِ and of oxen two.

1. حمولة *hamūlah* = load, burden, carriers.

2. فرش *farsh* = low and small animals.

3. i. e., eat of those livestock Allah has provided and made lawful for you. رزق *razaqa* = he provided the means of subsistence, provided, bestowed (v. iii. m. s. past from *razq*, to give the means of subsistence. See at 5:88, p. 373, n. 2).

4. لا تتبعوا *lā + tattabi'ū* = you (all) do not follow (v. ii. m. pl. imperative {prohibition} from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabā'ah*], to follow. See at 5:77, p. 368, n. 3).

5. i. e., such as tabooing superstitiously what Allah has made lawful. خطوات *khutuwāt* (sing. *khutwah*) = footsteps, steps. See at 2:208, p. 100, n. 9).

6. عدو *adūw* (s.; pl. أعداء *'a'dā'*) = foe, enemy, hostile. See at 4:92, p. 283, n. 7.

7. مبين *mubīn* = all too clear, obvious, manifest, patent, open and clear. See at 6:16, p. 397, n. 7.

8. أزواج *'azwāj* (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs. *zawj* is used in Arabic for either husband or wife and it means one of a pair. See at 6:139, p. 450, n. 8.

9. دنان *da'n* = sheep.

10. i. e., male and female. 11. معز *ma'z* = goat.

12. ذكراين *dhakarayn* (dual; acc./genitive of *dhakarān*; s. *dhakar*) = two males. See *dhukūr* at 6:139, p. 450, n. 7.

13. i. e., Allah has not forbidden the use of any such males or females of the livestock as the polytheists imagine. أنثيين *'unthayayn* (dual; acc/gen. of *'unntha'ān*; s. *'unthā*) = two females.

14. استملت *ishtamalat* = she or it contained, comprised, included, enclosed (v. iii. f. s. past from *ishtamala*, form VIII of *shamila/shamala* [*shaml/shamal/shumūl*], to contain, to include).

15. أرحام *'arhām* (pl.; sing. رحم *raḥim/riḥm*) = wombs, uterus, kinship, blood relationships. See at 4:1, p. 236, n. 8.

16. نبأ *nabbi'ū* = (you all), tell, inform, declare (v. ii. m. pl. imperative from *nabba'a*, form II of *naba'a* [*nab'/nubū'*], to be prominent. See *yunabbi'u* at 6:108, p. 436, n. 11).

قُلْ مَالِكَيْنِ Say: "Is it the two males

حَرَّمَ He has forbidden

أَمْ الْأُنثَيْنِ or the two females,

أَمْ أَسْتَمَلَتْ عَلَيْهِ or what there contain the

أَرْحَامَ الْأُنثَيْنِ wombs of the two females?¹

أَمْ كُنْتُمْ شُهَدَاءَ Or were you witnessing²

إِذْ وَصَّيْكُمْ اللَّهُ when Allah enjoined³ on you

بِهَذَا this?

فَمَنْ أَظْلَمُ مِنْ Then who is viler⁴ than he

أَفَرَأَى عَلَى اللَّهِ who fabricates⁵ against Allah

كَذِبًا لِيُضِلَّ النَّاسَ a lie to mislead⁶ men

بَعِيرٍ عَلَيْهِ without knowledge?

إِنَّ اللَّهَ لَا يَهْدِي Verily Allah does not guide

الْقَوْمَ الظَّالِمِينَ the transgressing people'.⁷



Section (Rukū') 18

قُلْ لَا أَجِدُ فِي 145. Say: "I do not find⁸ in

مَا أُوحِيَ إِلَيَّ what is communicated to me

مُحَرَّمًا عَلَى طَاعِمٍ aught forbidden on an eater⁹

يَطْعُمُهُ who eats¹⁰ thereof

إِلَّا أَنْ يَكُونَ مَيْتَةً except that it be dead¹¹

أَوْ دَمًا مَسْفُوحًا or blood spilled¹¹

أَوْ لَحْمَ خنزِيرٍ or meat of swine,

1. i. e., Allah has not forbidden any of them. It is only the polytheists who, because of their ignorance and obedience to Satan, declare such animals as taboo.

2. شهداء *shuhadā'* (pl.; s. شاهد *shahīd*) = witnesses, martyrs. See at 5:44, p. 351, n. 4.

3. وصى *waṣṣā* = he enjoined, made a behest, directed, made incumbent (v. iii. m. s. past in form II of *waṣā* [*waṣy*], to be joined, lightened, degraded. See at 2:132, p. 62, n. 8).

4. أظلم *'aẓlamu* = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (relative of *ẓālim*. See at 6:93, p. 429, n. 3).

5. افترى *iftarā* = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past in form VIII of *farā* [*fary*], to cut lengthwise, to fabricate. See at 6:93, p. 429, n. 4).

6. يضل *yudilla(u)* = he misguides, deludes (v. iii. m. s. impfct. from *'adalla*, form IV of *dalla* [*dalāl/dalālah*], to go astray. The last letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See at 4:60, p. 267, n. 13).

7. i. e., those who transgress the limits by telling lies about Allah's injunctions and directives and thus mislead men from the path of the truth.

8. أجِدُ *'ajidu* = I find, get (v. i. s. impfct. from *wajada* [*wujūd*], to find. See *wajadnā* at 5:104, p. 381, n. 3; and *la-tajidanna* at 5:82, p. 370, n. 5).

9. i. e., forbidden on an eater of anything which the polytheists declare as taboo. طاعم *ṭā'im* = eater, taster (active participle from *ṭa'ima* [*ṭa'm*], to eat, to taste. See *ṭa'iamū* at 5:93, p. 375, n. 9).

10. يطعم *yaṭ'amu* = he eats, tastes (v. iii. m. s. impfct. from *ṭa'ima*. See n. 9 above).

11. i. e., naturally dead, without being duly slaughtered. See 2:173 and 5:3 and 16:115.

12. مسفوح *masfūḥ* = spilled, shed, poured out (passive participle from *safaha* [*safḥ/sufūḥ*], to spill, to pour out. See *musāfiḥin* at 5:5, 330, n. 3.

فَإِنَّهُ رِجْسٌ for that is a filth,¹

أَوْ فَسَقًا أُهِلَّ³ or a vicious meat² offered

لِعَبِيدِ اللَّهِ to anyone other than Allah.

فَمَنْ اضْطُرَّ But whoever is constrained⁴

غَيْرَ بَاغٍ without being defiant⁵

وَلَا عَادٍ or disobedient,⁶

فَإِنَّ رَبَّكَ then verily your Lord is Most

عَفُورٌ رَحِيمٌ Forgiving, Most Merciful.

وَعَلَى الَّذِينَ 146. And for those who are

هَادُوا حَرَّمْنَا Jews We made unlawful

كُلَّ ذِي طَافٍ every animal with a claw;⁷

وَمِنَ الْبَقَرِ وَالْغَنَمِ and of oxen and sheep

حَرَّمْنَا عَلَيْهِمْ We made unlawful on them

شُحُومَهُمَا إِلَّا the fat⁸ thereof except

مَا حَمَلَتْ ظُهُورُهُمَا what their backs⁹ carry¹⁰

أَوْ الْحَوَائِيا or the entrails¹¹ or

مَا اخْتَلَطَ بِعَظْمٍ what is blended¹² with bone.

ذَلِكَ جَزَيْنَهُمْ That way We requited¹³ them

بِغَيْرِهِمْ for their defiance.¹⁴

وَأَنَا الصِّدِّيقُونَ And indeed We are Truthful.

فَإِنْ كَذَّبُوكَ 147. So if they disbelieve you

1. *rijs* (s.; pl. *'arjās*) = filth, dirt, dirty or atrocious act. See at 6:125, p. 444, n. 6.

2. *fisq* = moral depravity, vicious sin. See at 6:121, p. 442, n. 3.

3. *'uhilla* = he or it is offered, offered up, cheered (v. iii. m. s. past passive from *'ahalla*, form IV of *halla* [*hall*]), to appear, to come up. See at 5:3, p. 327, n. 3).

4. i. e., if one is constrained by extreme hunger and non-availability of lawful food to take the prohibited food. *idṭurra* = he is constrained, compelled, forced, obliged, coerced (v. iii. m. s. past passive form *idṭarra*, VIII of *ḍarra* [*darr*]), to harm, impair. See at 5:3, p. 328, n. 6).

5. *bāghin* = outrageous, oppressive, desiring, defiant (active participle from *baghā* [*bughā*]/*baghy*), to seek, desire. See at 2:173, p. 81, n. 12).

6. *ādin* (s.; pl. *'awādin*) = aggressive, disobedient, inimical, hostile (act. participle from *'ada*, form III of *'adā* [*'adw*]), to speed. See *mu'adin* at 6:119, p. 441, n. 7).

7. *zufur* (s.; pl. *uzfūr/uzâfir/uzâfir*) = finger nail, claw.

8. *shuhūm* (pl.; s. *shahm*) = fat, grease, pulp.

9. *zuhūr* (sing. *zahr*) = backs, rears, rear sides. See at 6:94, p. 430, n. 8).

10. *hamalat* = she carried, bore, took the load of (v. iii. f. s. past from *hamala* [*haml*]), to carry. See *yahmilūna* at 6:31, p. 403, n. 2).

11. *hawāyā* (pl.; s. *hawiyyah*) = entrails, small intestines.

12. *ikhtalata* = he or it was mixed, mingled, blended (v. iii. m. s. past in form VIII of *khalata* [*khal*]), to mix, mingle).

13. *jazaynā* = we requited, rewarded, repaid, recompensed (v. i. pl. past from *jazā* [*jazā*]), to reward. See *yajzi* at 6:138, p. 450, n. 2).

14. *baghy* = oppression, injustice, outrage, defiance. See n. 5 above.

فَقُلْ رَبُّكُمْ then say: "Your Lord is Full

دُورَ حَمْدِهِ وَسِعَةِ of all-abounding¹ mercy;

وَلَا يَرُدُّ but there cannot be repulsed²

بِأَسْأِهِ His retribution³

عَنِ الْقَوْمِ from the people

﴿١٤٧﴾ الْمُجْرِمِينَ that commit crimes.⁴

سَيَقُولُ 148. There will say those

الَّذِينَ أَشْرَكُوا who set partners:⁵

لَوْ شَاءَ اللَّهُ "If Allah willed we

مَا أَشْرَكْنَا would not have set partners

وَلَا آبَاؤُنَا وَلَا nor our fathers, nor would

حَرَمْنَا شَيْئًا we have tabooed anything.⁶

كَذَلِكَ كَذَّبَ Thus had disbelieved⁷

الَّذِينَ مِنْ قَبْلِهِمُ those who were before them

حَتَّى ذَاقُوا بَأْسَنَا till they tasted⁸ Our wrath.

قُلْ هَلْ عِنْدَكُمْ Say: "Do you have

مِنْ عِلْمٍ any knowledge,⁹

فَتُخْرِجُوهُنَا then produce⁹ it to us?

إِنْ تَكْفُرُونَ You follow not

إِلَّا الظَّنَّ but conjecture¹⁰

وَأَنْتُمْ لَا and you are not but

﴿١٤٨﴾ تَخْرُصُونَ inventing lies.¹¹

1. واسعة *wāsi'ah* (f.; m. *wāsi'*) = wide, vast, extensive, far-reaching, all-reaching, abounding (active participle from *wasi'a* / *wasu'a* [*wasā'ah*], to be wide. See *wāsi'* at 4:97, p. 286, n. 8).

2. يرد *yuraddu* = he or it is repulsed, returned (v. iii. m. s. impfct. passive from *radda* [*radd*], to send back. See *nuraddu* at 6:71, p. 420, n. 1).

3. بأس *ba's* = wrath, vehemence, strength, the thick of fighting, intrepidity, retribution. See at 6:65, p. 417, n. 6.

4. This is a warning and threat to the unbelievers that while Allah is full of all-abounding mercy, His wrath and retribution upon the sinners are also sure to come and are irresistible. In many places in the Qur'ān it is simultaneously emphasized that while Allah is Most Forgiving to the repentant He will also punish the wrong-doing persons.. (See for instance 6:165; 13:6; 15:49; 40:3 and 85:12-14). مجرمين

mujrimin (pl.; acc./gen. of *mujrimūn*; s. *mujrim*) = those who commit crimes, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 6:123, p. 443, n. 3).

5. i. e., set partners with Allah. أشركوا *'ashrakū* = they set partners, associated (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [*shirk* / *sharikah*], to share. See at 6:107, p. 436, n. 2).

6. The unbelievers raise the plea of Allah's will as justification for their polytheistic practices. This *'āyah* belies that plea by pointing out that the same plea was advanced by previous unbelievers, yet Allah punished them; which is proof that it was never Allah's will that they should disbelieve (See 16:35, 39:7 and 43:20)

7. كذب *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhba* [*kidhb* / *kadhib* / *kadhbah* / *kidhbah*], to lie. See at 6:66, p. 417, n. 9).

8. ذاقوا *dhāqū* = they tasted (v. iii. m. pl. past from *dhāqa* [*dhawq* / *dhawāq* / *madhāq*], to taste. See *yudhīqu* at 6:65, p. 417, n. 5).

9. i. e., any valid reason or information.

10. ظن *ẓann* = conjecture, surmise, supposition, assumption. See at 2:230, p. 114, n. 4.

11. تخروصون *takhruṣūna* = you tell lies, surmise, conjecture (v. ii. m. pl. impfct. from *khṛaṣa* [*khars*], to guess, to tell an untruth).

قُلْ لِلَّهِ 149. Say: "To Allah belongs

الْحُجَّةُ الْبَالِغَةُ the proof¹ most perfect;²

فَلَوْ شَاءَ and if He willed,

لَهَدَيْتُكُمْ He would have guided you,

أَجْمَعِينَ one and all."

قُلْ هَلَمْ 150. Say: "Bring up³

شُهَدَاءَكُمْ your witnesses⁴

الَّذِينَ يَشْهَدُونَ who testify⁵

أَنَّ اللَّهَ حَرَّمَ هَذَا that Allah has forbidden this.

فَإِنْ شَهِدُوا Then if they testify,

فَلَا تَشْهَدْ مَعَهُمْ do not testify with them;

وَلَا تَتَّبِعْ أَهْوَاءَ nor follow⁶ the whims⁷ of

الَّذِينَ كَذَّبُوا those who cry lies⁸

إِنَّا إِنَّا to Our revelations

وَالَّذِينَ لَا يُؤْمِنُونَ and those who do not believe

بِالْآخِرَةِ وَهُمْ in the hereafter and they

مِنْ رَبِّهِمْ يَعْدِلُونَ set equals⁹ to their Lord.



Section (Rukû') 19

قُلْ تَعَالَوْا 151. Say: "Come,¹⁰

أَنْتُمْ I shall recite¹¹ what your

حَرَّمَ رَبِّي Lord has made inviolate¹²

1 **hujjah** (s.; p. حجج *hujaj*) = argument, pretext, pretence, proof, plea. See at 4:165, p. 318, n. 9.

2 **bâlighah** (f.; m. *bâligh*) = mature, perfect, major, intense, one who attains (active participle from *balagah* [*bulûgh*], to reach. See *bâligh* at 5:95, p. 377, n. 4).

3 **halumma** = bring up, get, come on.

4 **shuhadâ'** (pl.; s. شهد *shahîd*) = witnesses, martyrs. See at 6:144, p. 453, n. 2.

5 **yashhadûna** = they bear witness, testify (v. iii. m. pl. impfct. from *shahida* [*shuhûd/shahâdah*], to witness, to testify. See at 'ash-hadu at 6:19, p. 398, n. 7).

6 **lâ tattabi'** = do not follow, obey, pursue (v. ii. m. s. imperative {prohibition} from *ittaba'*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 5:48, p. 353, n. 8).

7 **'ahwâ'** (sing. هوى *hawân*) = desires, fancies, wishes, caprices, whims. See at 6:119, p. 441, n. 6).

8 **kadhhabû** = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 6:39, p. 416, n. 2).

9 **ya'dilûna** = they make equals, set equals, equalize, place on the same level, act justly (v. iii. m. pl. impfct. from *'adala* [*'adl/'adâlah*], to be just/equal. See at 6:1, p. 391, n. 6).

10 This and the following two *'âyas* constitute the ten commandments of the Qur'ân. These commandments are repeated at other places also (see for instance 17:23-25). **ta'âlâw** = you all come, come on, (v. ii. m. pl. imperative from *ta'âlâ*, form VI of *'alâ* [*'uluww*], to be high. See at 5:103, p. 381, n. 2).

11 **'atlu** = I recite, read aloud (v. i. s. impfct. from *talâ* [*tilâwah*], to recite. See *utlu* at 5:26, p. 341, n. 9).

12 **harrama** = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *haruma/harima*, to be prohibited. See at 6:119, p. 441, n. 3).

عَيْكُمْ on your part:

لَا تُشْرِكُوا that do not set partners¹

بِهِ شَيْئًا with Him anything;

وَبِالْوَالِدَيْنِ and to both the parents

إِحْسَانًا be good;²

وَلَا تَقْتُلُوا and do not kill

أَوْلَادَكُمْ your children

مِنْ إِمْلَاقٍ out of poverty –³

نَحْنُ نَرْزُقُكُمْ We provide sustenance⁴ for

وَبِآبَائِهِمْ you and for them –

وَلَا تَقْرَبُوا الْفَوَاحِشَ⁵ nor be near⁵ to adulteries,⁶

مَا ظَهَرَ مِنْهَا whether that be overt

وَمَكَابِطٌ or be covert;⁷

وَلَا تَقْتُلُوا النَّفْسَ and do not kill a life⁸ that

الَّتِي حَرَّمَ اللَّهُ ALLAH has made inviolate

إِلَّا بِالْحَقِّ except by way of justice.

ذَلِكُمْ وَصَّيْكُمْ بِهِ These He enjoins⁹ on you,

لَعَلَّكُمْ تَعْقِلُونَ maybe you do understand.¹¹

وَلَا تَقْرَبُوا 152. And do not approach

مَالَ الْيَتِيمِ the property of the orphan

إِلَّا بِالَّتِي هِيَ أَحْسَنُ except by way of improving

حَتَّىٰ يَبْلُغَ أَشُدَّهُ till he attains his maturity;¹¹

1. Setting partners with Allah (*shirk*) is an unforgivable sin (see 4: 48). *lâ tushrikû* = تشرکوا

2. *lâ tushrikû* = you (all) do not associate, set partners, give a share (v. ii. m. pl. imperative {prohibition} form '*ashraka*, form IV of *sharika* [*shirk/sharikah*], to share. See at 4:36, p. 256, n. 10).

3. *'ihṣān* = doing good things, charity, benevolence. Here it means obedience and dutifulness. Note that obedience and dutifulness to parents are second only to submission to and worship of Allah (see also 2:83; 6:151, 17:23 and 46:15). The essence of '*ihṣān* is that it is done not in return for an obligation or benefit received but in addition to and exclusive of that. Hence '*ihṣān* is distinct from '*adl*, i.e., justice, equity. See at 4:36, p. 256, n. 11.

4. See 17:31. *imlāq* = to be poor, reduced to poverty (verbal noun in form IV of *malīqa* [*malāq*], to flatter).

5. *narzuqu* = we provide sustenance, bestow, provide (v. i. pl. impfct. from رزق *razaqa* [*razq*]) to give the means of subsistence. See *razaqa* at 6:142, p. 452, n. 3).

6. *lâ taqrabû* = (you all) do not go near, do not approach (v. ii. m. pl. imperative {prohibition} from *qarība* [*qurb / maqrabah*], to go near. See at 4:43, p.259, n. 9).

7. *fawāḥish* (pl.: s. فاحشة *fāḥishah*) = vile deeds, grave sins, monstrosities, atrocities, adulteries, fornication. See *fāḥishah* at 4:19, p. 247, n. 5).

8. See 6:120; 7:33.

9. *nafs* (s.: pl. *nufūs/ 'anfus*) = living being, person, individual, nature, self. See at 6:70, p. 419, n. 2.

10. *waṣṣā* = he enjoined, made a behest, directed, made incumbent (v. iii. m. s. past in form II of *wayā* [*wayy*], to be joined, lightened, degraded. See at 6:144, p. 453, n. 3).

11. *ta'qilūna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from '*aqala* ['*aqal*], to be endowed with reason. See at 6:32, p. 403, n. 8).

12. *'ashudd* = physical maturity, virility.

وَأَوْفُوا الْكَيْلَ and make full¹ the measure²
وَالْمِيزَانَ بِالْقِسْطِ and the weight³ with equity⁴
لَا تُكَلِّفُ نَفْسًا – We do not burden⁵ anyone
إِلَّا وُسْعَهَا except to its capacity⁶–
وَإِذَا قُلْتُمْ and when you speak⁷
فَاعْدِلُوا be impartial,⁸
وَلَوْ كَانَ ذَا قُرْبَى even if he is a near relative;⁹
وَبِعَهْدِ and as to the covenant¹⁰ of
اللَّهِ أَوْفُوا Allah, fulfi [it].

ذَٰلِكُمْ وَصَّيْنَاكُمْ بِهِ This He enjoins on you,
لَعَلَّكُمْ تَذَكَّرُونَ maybe you bear in mind.¹¹



وَأَنَّ هَٰذَا صِرَاطِي 153. And that this is My way,

مُسْتَقِيمًا straight and right,

فَاتَّبِعُوهُ so follow it;¹²

وَلَا تَتَّبِعُوا and do not follow

السُّبُلَ the [other] ways,¹³

فَنَفَرَقَ بِكُمْ then they will draw you

عَنْ سَبِيلِهِ away¹⁵ from His way.

ذَٰلِكُمْ وَصَّيْنَاكُمْ بِهِ This He enjoins on you,

لَعَلَّكُمْ that you may

تَنْقُوتَ be on your guard.¹⁶

1. أَوْفُوا 'awfū = you (all) fulfil, carry out, redeem, give in full (v. ii. m. pl. imperative from wafā [wafā], to fulfil. See at 5:1, p. 325, n. 1).

2. i. e., in your business transactions. كَيْل kayl (s.; pl. akyāl) = measure.

3. ميزان mīzān (s., pl. mawāzīn) = balance, scale, weighing scale, weight.

4. قِسْط qisṭ = justice, equity, fairness. See at 5:42, p. 350, n. 2.

5. نَكَلْنُ nukallifu = we burden, cause to bear, charge, entrust (v. i. pl. impfct. from kallafa, form II of kalifa [kalaf], to be fond of, to be keen. See tukallafu at 4:84, p. 278, n. 6).

6. وَسْع wus' = capacity, ability, capability, power. See at 2:286, p. 152, n. 7.

7. i. e., as judge, witness or advocate.

8. اِعْدِلُوا i'dilū = you (all) act justly, make equal, place on the same level, be impartial (v. ii. m. pl. imperative from 'adala ['adl/'adālah], to be just. See ya'dilūna at 6:150, p. 456, n. 9).

9. i. e., even if the party adversely affected is your near relation.

10. عَهْد 'ahd (s., pl. 'uhūd) = covenant, pledge, pact, contract. See at 2:124, p. 59, n. 4.

11. تَذَكَّرُونَ tadhakkarūna (tatadhakkarīna) = you bear in mind, remember, receive admonition (v. ii. m. pl. impfct. from tadhakkara, form V of dhakkara [dhakr/tadhkār], to remember. See tatadhakkarūna at 6:80, p. 424, n. 1).

12. اِتَّبِعُوا ittabi'ū = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from ittaba'a, form VIII of tabi'a [taba'/tabā'ah], to follow. See at 3:95, p. 193, n. 2).

13. i. e., the ways of innovations and false religions. سَبِيل subul (pl.: سبيل sabil) = ways, paths, roads, means. See at 4:15, p. 366, n. 8.

14. تَفَرَّقَ tafarraqa = he or it became separated, scattered, disunited, divided (v. iii. m. s. past in form V of faraqa [farq/furqān], to separate, to divide. See yatafarrqā at 4:130, p. 302, n. 1).

16. تَتَّقُونَ tattaqūna = you are on your guard, protect yourselves, fear Allah (v. ii. m. pl. impfct. from ittaqa, form VIII of waqa [waqy/ḥiqāyah], to guard, to protect. See at 2:179, p. 85, n. 5).

ثُمَّ أَوَّيْنَا 154. Then, We gave Mûsâ
 مُوسَى الْكِتَابَ تَمَامًا the Book making complete¹
 عَلَى الَّذِينَ أَحْسَنُوا on those who did good² and
 تَفْصِيلًا لِكُلِّ شَيْءٍ setting in detail³ everything;
 وَهَدَىٰ وَرَحْمَةً and as guidance and mercy,
 لَعَلَّهُمْ that they might, in
 يَلْقَاءَ رَبَّهُم the meeting⁴ with their Lord,
 يُؤْمِنُونَ be believing.⁵

Section (Rukû') 20

وَهَذَا كِتَابٌ 155. And this is a Book,⁶
 أَنْزَلْنَاهُ We have sent it down,⁷
 مُبَارَكٌ full of blessings.⁸
 فَاتَّبِعُوهُ So follow⁹ it
 وَأَنْتَقُوا and be on your guard,¹⁰
 لَعَلَّكُمْ that you may
 تُرْحَمُونَ be shown mercy.¹¹

أَنْ تَقُولُوا 156. Lest you should say:
 إِنَّمَا أَنْزَلَ الْكِتَابَ "The Book was but sent
 عَلَى طَائِفَتَيْنِ down to two groups¹²
 مِنْ قَبْلِنَا before us,

1 i. e., making complete the favours on those who did the right and good deeds from among his community.

2. i. e., by carrying out the injunctions and abstaining from the prohibitions.

3. تفصيل *tafsîl* = to set in detail, elaborating, explaining, cutting out (verbal noun in form II of *faṣala* [faṣl], to separate, to cut off. See *faṣṣala* at 6:119, p. 441, n. 2).

4. i. e., in the hereafter. لقاء *liqâ'* = meeting, encounter. See at 6:130, p. 446, n. 5.

5. يؤمنون *yu'minûna* = they believe, have faith (v. iii. m. pl. impfct. from 'âmana ['îmân], from IV of *amina*, to be safe. See at 6:92, p. 429, n. 1).

6. i. e., the Qur'ân.

7. أَنْزَلْنَا *'anzalnâ* = we sent down (v. i. pl. past from 'anzala, form IV of *nazala* [nuzûl], to come down. See at 4:174, p. 323, n. 4).

8. مُبَارَكٌ *mubâarak* = blessed, full of blessings. See at 6:92, p. 428, n. 10.

9. اتَّبِعُوا *ittabi'û* = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [taba'/tabâ'ah], to follow. See at 6:153, p. 458, n. 12).

10. اتَّقُوا *ittaquû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqâyah*), to guard, safeguard. See at 6:72, p. 420, n. 11).

11. تُرْحَمُونَ *turhamûna* = you (all) are shown mercy (v. ii. m. pl. impfct. passive from *rahima* [rahmah / marhamah], to show mercy. See at 3:132, p. 207, n. 7).

12. i. e., the Jews and the Christians. طائفتين *tâ'ifatayn* (dual; acc./gen. of *tâ'ifatân*; s. *tâ'ifah*) = two sections of people, two sects, two groups. See *tâ'ifatân* at 3:122, p. 204, n. 6.

وَاِنْ كُنَّا and indeed we had been
عَنْ دِرَاسَتِهِمْ¹ about their study¹
لَمَعْلِفِيكَ² unaware.²

157. Or you could say:

لَوْ اَنَّا "If we were such that
اُنْزِلَ عَلَيْنَا there was sent down on us
الْكِتَابُ the Book,
لَكُنَّا we would surely have been
اَهْدَى مِنْهُمْ better guided³ than they."
فَقَدْ جَاءَكُمْ Now there has come to you
بَيِّنَةٌ the clear evidence⁴

مِنْ رَبِّكُمْ from your Lord,
وَهْدًى وَرَحْمَةً⁵ and guidance⁵ and mercy.⁶

فَمَنْ اَظْلَمُ Then who could be viler⁷
مِمَّنْ كَذَبَ than the one who cries lies⁸
بَيِّنَاتِ اللَّهِ to the revelations⁹ of Allah
وَصَدَفَ عَنْهَا and turn away¹⁰ from them.

سَنَجْزِي الَّذِينَ We will requite those who
يَصْدِفُونَ عَنْ آيَاتِنَا turn away from Our signs
سَوْءَ الْعَذَابِ with dire punishment
بِمَا كَانُوا because they use to
يَصْدِفُونَ¹¹ turn away.

1. دراسة *dirāsah* (s., pl. *dirāsāt*) = study, education.

2. غافلين *ghāfilīn* (pl.; acc./gen. of *ghāfilūn*; s. *ghāfil*) = negligent, unmindful, heedless, inattentive, indifferent to, ignorant, unaware (act. participle from *ghafala* [*ghafalah/ghufāl*], to neglect, to ignore. See *ghāfilūn* at 6:131, p. 447, n.4.

3. This 'āyah gives reply to those Arabs who used to say that had they been given a scripture they would have been better guided than the Jews and Christians who had been given scriptures. The implication of the 'āyah is, however, general and it means that after the coming of the Qur'ān none can raise the plea of non-receipt of guidance as justification for remaining in error. اهْدَى

'*ahdā* = more in the right, better guided. See at 4:51, p. 263, n. 11.

4. i. e., the Qur'ān. بَيِّنَةٌ *bayyinah* (pl. *bayyināt*) = clear, clear proof, clear evidence, obvious, manifest. See at 2:211, p.101, n. 7.

5. The Qur'ān is the guidance for mankind. Note that at the very beginning of the Qur'ān, i. e., at 2:2, it is described as "guidance for the godfearing." هُدًى *hudan* = guidance. See at 5:43, p. 350, n. 7.

6. i. e., as a special mercy. Allah's revelations, and the Qur'ān in particular, are His special mercy (*rahmah*) on mankind. It is also as a special mercy that it was sent down on Prophet Muḥammad, peace and blessings of Allah be on him. At many places in the Qur'ān Allah says that His revelations are sent down as mercy and grace (*rahmah/fadl*) upon whomsoever He wills (see for instance 2:105; 3:73-74; 62:4).

7. اَظْلَمُ *'azlamu* = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (elative of *ẓalim*. See at 6:144, p. 453, n. 4).

8. كَذَبَ *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhba* [*kidhb /kadhīb /kadhībah / kidhībah*], to lie. See at 6:148, p. 455, n. 7).

9. آيَاتٍ *'āyāt* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 6:105, p. 435, n. 9.

10. صَدَفَ *ṣadafa* = he turned away, avoided, (v. iii. m. s. past from *ṣadaf/ṣadāf*, to turn away, to happen by chance. See *ṣadifūna* at 6:46, p. 409, n. 2.

158. Do they wait¹ but for
 أَنْ تَأْتِيَهُمُ the angels²
 أَوْ يَأْتِيَ رَبُّكَ or your Lord will come³
 أَوْ يَأْتِيَ بَعْضُ the signs⁴ of your Lord?
 يَوْمَ يَأْتِي بَعْضُ The day there come some of
 ءَايَاتِ رَبِّكَ the signs of your Lord,
 لَا يَنْفَعُ نَفْسًا there will not avail⁵ anyone
 إِيمَانُ his believing [then]
 لَوْ كُنْ أَتَمَّتْ who had not believed
 مِنْ قَبْلُ أَوْ كَسَبَتْ before or had acquired⁴
 فِي إِيْمَانِهَا in the state of his belief
 خَيْرًا any good.
 قُلْ أَنْتَظِرُوا Say: "Await,"⁷
 إِنَّا مُنْتَظِرُونَ we indeed are waiting."⁸

159. Those who tear asunder⁹
 دِينَهُمْ وَكَانُوا their religion and become
 شُعَبًا لَسْتَ مِنْهُمْ sects,¹⁰ you are not of them
 فِي شَيْءٍ in anything.
 إِنَّمَا أَمْرُهُمْ إِلَى Their affair¹¹ will but go to
 اللَّهِ ثُمَّ يَنْبِئُهُمُ Allah, then He will apprise¹²

1. The 'āyah is addressed to the unbelievers of the Prophet's time as well as all those who have not yet believed. يَنْظُرُونَ *yanẓurūna* = they look, they look expectantly, they wait (v. iii. m. pl. impfct. from *nazara* [*nazr/manzar*], to see, view, look at. See at 2:210, p. 76, n. 4).

2. ملائكة *malā'ikah* (sing. *malak*) = angels.

3. i. e., on the Day of Resurrection (see Ibn Kathīr, III, 366).

4. i. e., the signs indicative of the approach of the Doomsday, such as the rising of the sun from the west (Ibn Kathīr, III, 366).

5. يَنْفَعُ *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf*]), to be useful, be of use. See at 6:71, p. 419, n. 9).

6. كَسَبَتْ *kasabat* = she earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 3:161, p. 219, n. 5).

7. انتظروا *intazirū* = you (all) wait, await, look closely, look expectantly, bide time (v. ii. m. pl. imperative from *intazara*, form VIII of *nazara*. See n. 1 above).

8. This is a threat to the unbelievers. مُنْتَظِرُونَ *muntazirūn* (pl.; s. *muntazir*) = waiting ones, those awaiting (act. participle from *intazara*, see n. 7 above).

9. فَرَّقَ *farraqa* = he divided, tore asunder, scattered, differentiate (v. iii. m. s. past in form II of *faraqa* [*farq/furqān*], to separate. See *tafarraqa* at 6:153, p. 458, n. 14).

10. شِيعَ *shiya'* (pl.; s. شِيعَةٌ *shī'ah*) = sects, factions, parties, adherents. See at 6:65, p. 27, n. 4.

11. أَمْرٌ *'amr* (s.; pl. أُمُور *'awāmir* / أُمُور *'umûr*) = order, command, decree/ matter, issue, affair. See at 5:52, p. 356, n. 7.

12. i. e., He will make them realize the gravity of their misdeed by awarding due retribution. يَنْبِئُهُمُ *yunabbī'u* = he apprises, informs, notifies, advises, tells (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab/nubū'*], to be prominent. See at 6:108, p. 436, n. 11).

بِمَا كَانُوا يَعْمَلُونَ ﴿١٦٠﴾ them of what they use to do.

مَنْ جَاءَ 160. Whoever comes up
بِالْحَسَنَةِ with a good deed¹
فَلَهُ عَشْرُ أَمْثَالِهَا shall have ten the like² of it;
وَمَنْ جَاءَ and whoever comes up
بِالسَّيِّئَةِ with a bad deed³
فَلَا يُجْزَى إِلَّا shall not be requited⁴ except
مِثْلَهَا وَهُمْ with its equivalent, and they
لَا يُظْلَمُونَ ﴿١٦١﴾ shall not be wronged.⁵

قُلْ إِنِّي 161. Say: "Verily as for me,
هَدَانِي رَبِّي إِلَى My Lord has guided me to
صِرَاطٍ مُسْتَقِيمٍ a path straight and upright⁶
دِينًا قِيمًا — a right⁷ religion,
مِلَّةَ إِبْرَاهِيمَ the religion⁸ of Ibrâhîm,
حَنِيفًا a true monotheist,⁹
وَمَا كَانَ مِنَ and he was none of
الْمُشْرِكِينَ ﴿١٦٢﴾ the polytheists."¹⁰

قُلْ إِن صَلَائِي 162. Say: "Verily my prayers,
وَسُكُوتِي my ritual sacrifice,¹¹
وَحَيَاتِي وَمَوَاتِي my living and my dying

1. i. e., whoever meets his Lord on the Day of Judgement with a piece of good deed to his record shall have ten times its merit to his credit.

حَسَنَةً *hasanah* (s.; pl. حسنات *hasanât*) = good thing, good deed (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 4:40, p. 258, n. 8. See at 4:79, p. 276, n. 5)

2. i. e. Allah will reward him out of His grace ten times the merit of that deed. أَمْثَالٌ *'amthâl* (pl., s. *mathal/mithl*) = likeness, similarity, resemblance. See *mathal* at 5:35, p. 346, n. 4).

3. سَيِّئَةٌ *sayyi'ah* (pl. سيئات *sayyi'ât*) = sin, offence, misdeed, bad deed, evil. See at 2:81, p. 38, n. 3 and *sayyi'ât* at 4:79, p. 276, n. 6.

4. يُجْزَى *yujzâ* = he is recompensed, rewarded, requited, repaid (v. iii. m. s. impfct. passive from *jazâ* [jazâ'], to repay, to reward. See at 4:123, p. 298, n. 7).

5. يُظْلَمُونَ *yuzlamûna* = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *zalama* [zaln/zulm], to do wrong. See at 4:1124, p. 299, n. 4).

6. i. e., the path of monotheism and Islam. مُسْتَقِيمٌ *mustaqîm* = straight, upright, erect, correct, right, sound, proper (active participle from *istaqâma*, form X of *qâma* [qawmah/qiyâm], to stand up, to get up). See at 6:126, p. 444, n. 7.

7. قِيمٌ *qayyim* = right, straight, precious

8. مِلَّةٌ *millah* (s.; pl. *milal*) = religion, creed, religious community, denomination. See at 4:125, p. 299, n. 10).

9. حَنِيفٌ *hanîf* (s.; pl. *hunafû'*) = one who shuns the false religions and follows the true religion, a true monotheist. See at 6:78, p. 423, n. 5).

10. مُشْرِكِينَ *mushrikîn* (pl.; accusative /genitive of *mushrikûn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from 'ashraka, form IV of *sharika* [*shirk/shirkah/ sharikah*], to share. See *ashrakû* at 6:148, p. 455, n. 5) n. 3 above).

11. نُسُكٌ *nusuk* = sacrifice (ritual), especially during the pilgrimage. See at 2:196, p. 94, n. 12.

لَهُ are for Allah,

رَبِّ الْعَالَمِينَ the Lord of all beings."¹

لَا شَرِيكَ لَهُ 163. "He has no partner;

وَبِذَلِكَ أُمِرْتُ and this I have been bidden;²

وَأَنَا أَوَّلُ and I am the first of

الْمُسْلِمِينَ the Muslims."³

قُلْ أَغَيْرُ 164. Say: " Is it other than

اللَّهِ أَتُبِى رَبًّا Allah I shall seek⁴ as a Lord

وَهُوَ رَبُّ while He is the Lord

كُلِّ شَيْءٍ of everything?

وَلَا تَكْسِبُ كُلُّ And nothing does any one

نَفْسٌ إِلَّا عَظِيهَا acquire⁵ except upon oneself;

وَلَا تَحْزُنُ nor does there carry⁶

وَأَزْرَهُ any bearer ⁷

وَزَرَأُخْرَى the burden⁸ of another.

ثُمَّ إِلَىٰ رَبِّكُمْ Then, to your Lord

مَرْجِعُكُمْ will be the return⁹ of you all

فَيُنَبِّئُكُمْ and He will inform¹⁰ you

بِمَا كُنتُمْ of what you have been

فِيهِ تَخْتَلِفُونَ in disagreement of.¹¹

1. i. e., solely and exclusively for Allah, and not for any other being. *'âlamîn* (pl.; acc./gen. of *'âlamûn*; sing. *'âlam*, i.e., any being or object that points to its Creator. sing. *'âlam*) = all beings, creatures. See at 6:86, p. 426, n. 2).

2. *'umirtu* = I was bidden, commanded, ordered, (v. i. s. past passive from *'amara* [*'amr*], to command. See at 6:4, p. 396, n. 11).

3. *Muslimin* (pl.; acc./gen. of *Muslimûn*; sing. *Muslim*) = A Muslim is one who surrenders himself completely and sincerely to Allah. (active participle from *'aslama*, form IV of *salima* [*salâmah/sulâm*], to be safe, safe and sound, secure, faultless. See *Muslimûn* at 2:136, p. 64, n. 8; see also *muslimayn* at 2:128, p. 61, n. 1).

4. *'abghî* = I seek, desire (v. i. s. impfct. from *baghâ* [*bughâ*'], to seek. See *abtaghî* at 6:114, p. 439, n. 6).

5. This is an emphasis on individual responsibility and accountability to Allah on the Day of Judgement. Conversely, it is a rejection of the concept of atonement or remission of sins by any other entity or person for another person (see also 35:18; 52:21; 74:39). *kasabat* = she or it earned, acquired (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 6:70, p. 419, n. 3).

6. *taziru* = she carries, bears, takes the load (v. iii. f. s. impfct. from *wazara* [*wizr*], to carry. See *'awzâr* at 6:31, p. 403, n. 3).

7. *wâzrah* (f.; m. *wâzir*) = bearer, carrier (act. participle from *wazara*. See n. 6 above).

8. *wizr* (s.; pl. *'awzâr*) = burden, load, encumbrance, sin. See ns. 6 and 7 above.

9. i. e. after resurrection. *marjî* (s.; pl. *marâji*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 6:61, p. 425, n. 8).

10. *yunabbi'u* = he apprises, informs, notifies, advises, tells (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/'nubû*'], to be prominent. See at 6:159, p. 461, n. 12).

11. *takhtalifûna* = you (all) disagree, differ (from one another), are at variance, dispute, quarrel (v. ii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalaf*] to follow, to succeed. See at 5:548, p. 354, n. 7).

165. And He it is Who
 جَعَلَكُمْ خَلَائِفَ made you successors¹
 فِي الْأَرْضِ of the earth
 وَرَفَعَ بَعْضَكُمْ and raised² some of you
 فَوْقَ بَعْضٍ above the others
 دَرَجَاتٍ in ranks³
 لِيَبْلُوَكُمْ in order to test⁴ you
 فِي مَا آتَاكُمْ in what He gave you.
 إِنَّ رَبَّكَ Verily your Lord is
 سَرِيعُ الْعِقَابِ Quick⁵ in punishing;⁶ and
 وَإِنَّهُ لَغَفُورٌ verily He is Most Forgiving,
 رَحِيمٌ Most Merciful.⁷

1. i. e., successors to those who were before you and also as generations succeeding generations (Ibn Kathîr, III, p. 279-280. See also 2:30; 7:129; 27:62; 43:60). خَلَائِفَ *khalâ'if* (pl. s. خِيفَة *khali'ifah*) = successors, deputies, vicegerents, delegates. (active participle from *khalafu*. to succeed, to follow, to come after. See *khalifah* at 2:30, p. 16, n. 5).

2. رَفَعَ *rafa'a* = he raised, took up, lifted up, hoisted up (v. iii. m. s. past from *raf'*, to raise, to lift up. See at 4:158, p. 315, n. 8; and *rafa' nâ* at 4:154, p. 313, n. 8).

3. i. e., in respect of material wealth, physical features, talents and other tangible and intangible qualities and capabilities (see also 17:21; 46:32). دَرَجَاتٍ *darajât* (sing. درَجَة *darajah*) = ranks, positions, grades, degrees, stairs, flight of steps. See at 6:132, p. 447, n. 5).

4. i. e., to test whether one makes good use of the resources one is endowed with by Allah or whether the one deprived of such resources remains patient and grateful for whatever one has been given by Him. يَبْلُو *yabluwa(lu)* = he tests, tries. (v. iii. m. s. impfct. from *balâ* [*balw* / *balâ*], to test, to try. The final letter takes *fathah* because of a hidden 'an in *li* (*lâm* of motivation) coming before the verb. See at 5:48, p. 354, n. 4).

5. سَرِيع *sari'* = prompt, expeditious, quick, speedy, rapid, swift. See at 5:4, p. 329, n. 5.

6. 2. i. e., those who defy and disobey Him. عِقَاب *'iqâb* = infliction of punishment, penalty. See at 5:11, p. 98, n. 2.

7. i. e., for those who submit and obey, and ask for His forgiveness and mercy.

7. SÛRAT AL-'A'RÂF (The Heights)

Makkan: 206 'âyahs

This is another long Makkan *sûrah*. Its main emphasis is on *tawhîd* (monotheism) and the fundamentals of belief, such as the truth of the Qur'ân and the Prophethood of Muhammad, peace and blessings of Allah be on him, the resurrection and reward and punishment in the hereafter. It draws attention to how the father of mankind, 'Âdam, was deceived by Satan and warns mankind against his machinations and perennial enmity. In the course of administering this warning Allah four times addresses mankind as "O Children of 'Âdam", which address is exclusive to this *sûrah*, and mentions that He has sent His Prophets and Messengers from time to time to call mankind to the right way. It reminds mankind of the day of Judgement and mentions that on that day people will fall into three groups, one group going to paradise, a second group going to hell and a third group will for sometime occupy a middle position, being consigned neither to paradise, nor to hell. They are called the "the people of the heights (*al-'a'râf*)". It is only in this *sûrah* that mention is made of the "people of the 'a'râf" and hence the *sûrah* is named after it. It is also in this *sûrah* that accounts of some of the Prophets and Messengers of Allah, like Nûh, Hûd, Sâlih, Lût, Shu'ayb and Mûsâ, peace be on them, are given for the first time in some detail, mentioning how the unbelievers from among their respective peoples offered resistance and opposition to the Prophets and Messengers. In this connection mention is also made of the trials of the Children of Isrâ'îl, their having been blessed with numerous blessings, and their disobedience and recalcitrance which brought on them Allah's displeasure and punishment. The *sûrah* concludes by a repeated emphasis on *tawhîd* and on the folly and sin of taking other objects as gods and goddesses. The last 'âyah of the *sûrah* is an exhortation to worship Allah Alone and it is the first 'âyah of prostration (*sijdah*) in the Qur'ân in the order of arrangement.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Alif-Lâm-Mîm-Sâd.¹

2. A Book,²

it has been sent down to you –

so let there not be

in your heart

any uneasiness³ due to it–

that you warn⁴ therewith;

and it is a reminder⁵

for the believers.

1. The significance of these letters is known only to Allah.

2. i. e., this Qur'ân. The 'âyah assures the Prophet, and through him the believers, that this Qur'ân has been sent down to him by Allah, so they should not have any misgivings about it or uneasiness in giving out and preaching it whatever the unbelievers might think or say about it.

3. حرج *ḥaraj* = constricted, tight, difficulty, anguish, uneasiness. See at 6:125, p. 444, n. 4. (See for similar import 11:12).

4. تنذر *tundhira(u)* = you warn, caution (v. ii. m. s. impfct. from 'andhara, form IV of *nadhara* [*nadhra* /*mudhîr*], to dedicate, to vow. The final letter takes *fathah* for a hidden 'an in li coming before the verb. See at 6:92, p.428, n. 12).

5. ذكرى *dhikrâ* = recollection, remembrance, memory, reminder. See at 6:90, p. 427, n. 8. It is a reminder because Allah has sent the same message through the previous Prophets.

3. You all follow¹ what
 أَنْزَلَ إِلَيْكُمْ has been sent down to you
 مِنْ رَبِّكُمْ from your Lord;
 وَلَا تَتَّبِعُوا and do not follow
 مِنْ دُونِهِ أَوْلِيَاءَ besides Him [other] patrons.²
 قَلِيلًا مِمَّا تَدَّكَّرُونَ Little is that you remember.³

4. And how many a hamlet⁴
 أَهْلَكْنَاهَا We did destroy⁵ it;
 فَجَاءَهَا and there came to it
 بَأْسُنَا بَيِّنَاتٍ Our retribution⁶ by night⁷
 أَوْهُمْ قَائِلُونَ or while they were in siesta.⁸

5. So no cry⁹ they had, when
 جَاءَهُمْ بَأْسُنَا Our retribution befell them,
 إِلَّا أَنْ قَالُوا except that they said:
 إِنَّا كُنَّا "We indeed were
 ظَالِمِينَ transgressors."¹⁰

6. Then We will indeed ask
 الَّذِينَ أُرْسِلَ إِلَيْهِمْ those to whom were sent¹¹
 وَلَنَسْأَلَنَّ and We will indeed ask
 الْمُرْسَلِينَ the the Messengers.¹²

1. The 'āyah addresses the creation in general. اتبعوا *ittabi'ū* = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba' / tabā'ah*], to follow. See at 6:155, p. 459, n.9).
2. i. e., do not follow other codes of conduct and other advisers besides the Qur'ān and the Prophet; for that will misguide you to polytheism and sins. أولياء *'awliyā'* (pl., sing. *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 6:121, p. 442, n. 5.
3. تذكرون *tadhakkarūna* (*tatadhakkarūna*) = you bear in mind, remember, receive admonition (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr / tadhkār*], to remember. See at 6:80, p.444, n. 11).
4. قرية *qaryah* (s., pl. *qurān*) = habitation, town, village, hamlet. See at 6:123, p. 443, n. 1.
5. i. e., because of the sins and disobedience if its people. (See also 6:6 and 29:40). أهلكنا *'ahlaknā* = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk / hulk / halāk / ahlukah*], to perish. See at 6:6, p. 393, n. 3).
6. باس *ba's* = wrath, vehemence, strength, the thick of fighting, intrepidity, retribution. See at 6:147, p. 455, n. 3.
7. بياتا *bayātan* = by night, while sleeping at night. See *bayyatu* at 4:81, p. 277, n. 3.
8. قائلون *qā'ilūn* (pl.; s. *qā'il*) = those taking midday nap, are in siesta (act. participle from *qāla* [*qayl / qil / qā'ilah / qaylūlah*], to take a midday nap).
9. دعو *da'wā* (s.; pl. *da'awā*) = cry, claim, allegation, plea, pretext. See for similar import 7:97-98 and 16:45-47.
10. i. e., the polytheists. ظالمين *ẓālimīn* (acc./gen. of *ẓālimūn*, sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 6:33, p. 403, n. 12).
11. i. e., those to whom the Messengers were sent.
12. On the Day of Judgement, the Messengers as well as their people will be questioned about their conduct with regard to Allah's messages, the former as to whether they duly delivered the messages and the latter, whether they believed and obeyed them. See 5:109 and 28:65.

فَنَقُصِّ 7. So We will surely relate¹
عَنِّيهِمْ بِعَمْرِىَ unto them with knowledge;
وَمَا كُنَّا غَائِبِينَ and We are not absent.²



وَالْوَزْنُ 8. And the weighing³
يَوْمَئِذٍ الْحَقُّ on that day⁴ is true.⁵
فَمَنْ Then as to those
تَقَعَتْ مَوَازِينُهُم whose scales⁶ became heavy⁷
فَأُولَئِكَ هُمْ they would be the ones
الْمُفْلِحُونَ attaining success.⁸



وَمَنْ 9. And as to those
خَفَّتْ مَوَازِينُهُم whose scales became light,⁹
فَأُولَئِكَ الَّذِينَ they would be those who
خَسِرُوا أَنْفُسَهُمْ would have lost¹⁰ themselves,
بِمَا كَانُوا because they had been
يَتَّبِعُونَ to Our revelations
يُظْلِمُونَ doing wrong.¹¹



وَلَقَدْ مَكَّنَّاكُمْ 10. We indeed established¹²
فِي الْأَرْضِ you in the earth
وَجَعَلْنَا لَكُمْ فِيهَا and set for you therein
مَعِيشَةً the means of living.¹³

1. *la-naqṣṣanna* = we surely relate, narrate, recount (v. i. pl. impfct. emphatic from *qassa* [qaṣṣa/qaṣṣ], to cut, to relate. See *yaquṣṣûna* at 6:130, p. 446, n. 3).

2. *ghâ'ibîn* (pl.; acc./gen. of *ghâ'bûn*) = absent, not seeing, unseen (act. participle from *ghâba* [ghayb /ghaybah /ghiyâb /ghaybûbah, maghib] to be absent, unseen).

3. *wazn* = weighing, weight, balance, balancing.

4. i. e., on the Day of Judgement.

5. See for similar import 4:40, 21:47 and 101:6-11.

6. i. e., of good deeds. *mawâzîn* (pl.; s. *mizân*) = balances, scales. See *mizân* at 6:152, p. 458, n. 3.

7. *thaqulat* = she or it became heavy (v. iii. f. s. past from *thaqala* [thiqal/thaqâlah], to be heavy. See *mithqâl* at 4:40, p. 258, n. 5).

8. *muflihûn* (sing. *muflih*), successful ones, those who attain Allah's pleasure and reward; act. participle from *'aflaha*, form IV of *fulaha* [falh] = to split, cleave. See at 3:104, p. 197, n. 8).

9. *khaffat* = she or it became light, insignificant (v. iii. f. s. past from *khaffa*. See *yukhffafu* at 4:27, p. 252, n. 12).

10. *khassirû* = they lost, suffered damage (v. iii. m. pl. past from *khassira* [khusr /khasâr/ khasârah/ khusrân], to lose. See at 6:20, p. 398, n. 11).

11. i. e., by disbelieving in the revelations and by acting in disregard of them. *yazlimûna* = they do wrong, treat unjustly, oppress (v. iii. m. pl. impfct. from *zalama* [zalm/zulm], to do wrong. See *yuzlamûna* at 6:160, p. 462, n. 5).

12. *makkannâ* = we put in a position, established firmly, strengthened (v. i. pl. past in form II of *makana* [makinah], to be strong. See at 6:6, p. 393, n. 5).

13. i. e., all sorts of things and facilities for living, such as making the earth stable and inhabitable, supplying air, rains, water, food, etc. As Allah says elsewhere in the Qur'ân: "If you count Allah's favours, you cannot enumerate them... 14:34).

ma'â'ish (pl.; s. *ma'îshah*) = life, way of living, subsistence, means of living.

قَلِيلًا مَّا تَشْكُرُونَ ﴿١﴾ Little is that you be grateful.¹

Section (Rukû') 2

وَلَقَدْ خَلَقْنَاكَ 11. And indeed We created²

فِي صُورَتِكَ you, then gave you shape,³

ثُمَّ قُلْنَا لِلْمَلَائِكَةِ then said to the angels:

اَسْجُدُوا "Prostrate yourselves⁴

لِآدَمَ for Adam".

فَسَجَدُوا So they prostrated themsel-

لِإِلَّا إِلَهِسَ ves except Iblîs.

لَمْ يَكُنْ مِنْهُمْ He did not become of those

الْمُسَجِّدِينَ ﴿١١﴾ prostrating themselves.

قَالَ 12. He⁵ said: "What

مَنَعَكَ prevented⁶ you that

أَلَّا تَسْجُدَ you did not prostrate yourself

إِذْ أَمَرْتُكَ when I commanded⁷ you?"

قَالَ He said:

أَنَا خَيْرٌ مِنْهُ "I am better than him;

خَلَقْتَنِي مِنْ نَّارٍ You created⁸ me of fire

وَخَلَقْتَهُ while You created him

مِنْ طِينٍ ﴿١٢﴾ of clay."⁹

قَالَ 13. He said:

فَاَهْبِطْ مِنْهَا "Then get down¹⁰ from there;

1. تَشْكُرُونَ *tashkurûna* = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. See at 5: 89, p. 374, n. 4).

2. This and the following five 'âyahs relate the descent of 'Âdam to the earth. See also 2:30-36.

3. خَلَقْنَا *khalaqnâ* = we created, made, originated (v. i. pl. past from *khalaqu* [*khalq*], to create. See *khalaqu* at 6:94, p. 430, n. 4).

4. صَوَّرْنَا *sawwarnâ* = we gave shape, shaped, formed, moulded, fashioned (v. i. pl. past from *sawwara*, form II from the root *ṣûrah*, shape. See *yusawwiru* at 3:6, p. 155, n. 7).

5. اسجدوا *usjudû* = (you all) prostrate yourselves, bow respectfully, pay obeisance (v. ii. m. pl. imperative from *sajada* [*sujûd*], to prostrate oneself. See at 2:34, p. 18, n. 3).

6. i. e., Allah said.

7. مَنَعَ *mana'a* = he prevented, forbade, barred, hindered, obstructed, restrained, held back, stopped from (v. iii. m. s. past from *man'*, to prevent. See at 2:114, p. 54, n. 7).

8. أَمَرْتُ *'amartu* = I bade, commanded, ordered, (v. i. s. past from *'amara* [*'amr*], to command. See at 6:163, p. 463, n. 2).

9. خَلَقْتَ *khalaqta* = you created, originated, made (v. ii. m. s. past from *khalaqu* [*khalq*], to create. See *khalaqnâ* at n. 2 above).

10. طِينٍ *ṭīn* = clay, soil. See at 1:10, p. 385, n. 7.

11. اِهْبِطْ *ihbiṭ* = you get down, descend (v. iii. m. s. imperative from *hubaṭa* [*hubûṭ*], to go down. See *ihbiṭû* at 2:61, p. 29, n. 3).

- فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا you be puffed up¹ therein.
فَأَخْرَجَ إِنَّكَ Se get out;² you indeed are
مِنَ الصَّغِيرِينَ of the lowly ones."³
- قَالَ أَنْظِرْنِي 14. He said: "Give me respite⁴
إِلَى يَوْمٍ till the day
يُبْعَثُونَ they will be resurrected."⁵
- قَالَ إِنَّكَ 15. He said: "You indeed are
مِنَ الْمُنْظَرِينَ of those given respite."⁶
- قَالَ فِيمَا أَغْوَيْتَنِي have made me go astray⁷
لَأَقْعُدَنَّ لَهُمْ I will lie in wait⁸ for them by
صِرَاطَكَ الْمُسْتَقِيمِ the straight⁹ way of Yours."¹⁰
- ثُمَّ لَأَقْبِرَنَّ عَنْ يَمِينِهِمْ and from their front¹⁰
وَمِنْ خَلْفِهِمْ and from their rear;¹¹
وَعَنْ أَيْمَانِهِمْ and from the right¹²
وَعَنْ شَمَائِلِهِمْ and from the left;¹³
وَلَأَجِدَنَّ and you will not find

1. تَكَبَّرَ *tatakabbara(u)* = you be puffed up, become haughty/ proud (v. ii. m. s. impfct. from *takabbara*, form V of *kabural kabara* [kubr/ kibar/ kabârah/ kabr], to become great, to be older. The last letter takes *fathuh* for the particle 'an coming before the verb. See *tastakbirûna* at 6:93, p. 430, n. 2).

2. أَخْرَجَ *ukhruj* = get out, leave, move out (v. ii. m. s. imperative from *kharaja* [kharûj], to go out. See *ukhrujû* at 4:66, p. 270, n. 7).

3. صَاغِرِينَ *ṣāghirîn* (pl.; acc./gen. of *ṣāghirân*; s. *ṣāghir*) = lowly ones, despised, contemptible. See *ṣaghâr* at 6:124, p. 443, n. 9.

4. أَنْظِرْ *'anẓir* = give a respite (v. ii. m. s. imperative from *'anzara*, form IV of *nazara* [nazar/manzar], to see. See *unẓurû* at 6:11, p. 395, n. 6).

5. يُبْعَثُونَ *yub'athûna* = they are resurrected, raised, raised up, revived, sent out (v. iii. m. pl. impfct. passive from *ba'atha* [ba'th], to send out, to raise. See *yab'athu* at 6:61, p. 415, n. 4).

6. مُنْظَرِينَ *munzarîn* (pl.; acc./gen. of *munzarûn*, s. *munzar*) = those given respite (passive participle from *'anzara*. See n. 4 above).

7. Note that Iblis, out of his arrogance, blamed Allah for his own fault. أَغْوَيْتَ *'aghwayta* = you made go astray, lured, misled (v. ii. m. s. past from *'aghwa*, form IV of *ghawâ* [ghayy/ghawâydh], to go astray. See *ghayy* at 2:256, p. 132, n. 5).

8. لَأَقْعُدَنَّ *la-'aq'udanna* = I will lie in wait, sit (v. i. s. impfct. emphatic from *qu'ada* [qu'ûd], to sit {followed by *li* it means to lie in wait}).

9. مُسْتَقِيمٍ *mustaqîm* = straight, upright, erect, correct, right, sound, proper (active participle from *istaqâma*, form X of *qâma* [qawmah/qiyâm], to stand up, to get up). See at 6:161, p. 462, n. 6).

10. بَيْنَ أَيْدِيهِمْ *bayna 'aydihim* [lit. between their hands] is an idiom meaning "before or in front of them". See at 2:255, p. 131, n. 6.

11. خَلْفَ *khalf* = rear, rear part, successors, those behind. See at 3:170, p. 222, n. 12.

12. أَيْمَانٍ *'aymân* (pl.; s. *yumîn*) = right hands, right sides, oaths. See at 6:109, p. 437, n. 3.

13. شَمَائِلَ *shamâ'il* (pl.; s. *shimâl*) = left, left sides; also good qualities, character.

أَكْثَرُهُمْ شَاكِرِينَ most of them grateful.¹



قَالَ أَخْرِجْ مِنْهَا 18. He said: "Get out from

مَذْمُومًا وَمَا مَذْمُورًا there disgraced,² banished.³

لَنْ يَبْعَكَ Surely whoever follows⁴ you

مِنْهُمْ from among them,

لَأَمْلَأَنَّ جَهَنَّمَ I will fill⁵ hell

مِنْكُمْ أَجْمَعِينَ out of you all."⁶

وَيَتَكَدَّمَ 19. "And O 'Âdam,

اسْكُنْ أَنْتَ inhabit⁷ you and

وَزَوْجُكَ الْجَنَّةَ your consort⁸ the Garden;

فَكُلَا مِنْ حَيْثُ and eat of thither

شِئْتُمَا what you both wish;

وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ but do not approach⁹ this tree,

فَتَكُونَا else you will be

مِنَ الظَّالِمِينَ of the transgressors."¹⁰

فَوَسَّسَ لَهُمَا 20. But Satan whispered¹¹

الشَّيْطَانُ لِبَيْدَى to them in order to expose¹²

لَهُمَا مَا وَرَى to them what was hidden¹³

عَنْهُمَا from them

مِنْ سَوَاءٍ تَيْهَمَا of their private parts¹⁴

1. شَاكِرِينَ *shākirîn* (acc./gen. of *shākirûn*, sing. *shākir*) = appreciative, thankful, grateful (active participle from *shakara* [*shukr* / *shukrân*], to thank. See at 6:63, p. 416, n. 8).

2. مَذْمُوم *madh'ûm* = disgraced, banished (passive participle from *dha'ma* [*dha'm*], to disgrace, to banish).

3. مَذْجُور *mad-hûr* = banished, driven away (passive participle from *dahara* [*dahr/duhûr*], to drive away).

4. تَبَعَ *tabi'û* = he followed, succeeded (v. iii. m. s. past from *taba* / *tabâ'ah*, to follow. See *tabi'û* at 2:145, p. 69, n. 5 and *lâ tattabi'û* at 6:142, p. 452, n. 4).

5. لَأَمْلَأَنَّ *la-'amla'anna* = I shall surely fill (v. i. s. impfct. emphatic from *mala'a* [*mal'* / *mal'ah* / *mil'ah*], to fill, to fill up).

6. i. e., out of the followers of you of men and jinn.

7. اسْكُنْ *uskun* = you live, dwell, inhabit, abide (v. ii. m. s. imperative from *sakana* [*sakan*] to live, to inhabit. See at 2:35, p. 18, n. 7).

8. زَوْج *zawj* (pl. *azwāj*) = wife, husband, spouse, partner, one of a pair, consort. See at 4:1, p. 236, n. 5.

9. لَا تَقْرَبَا *lâ Taqrabâ* = you (two) do not go near, do not approach (v. ii. m. dual, imperative {prohibition} from *qaruba* [*qurb/maqrabah*] to go near, approach. See at 2:35, p. 19, n. 3).

10. ظَالِمِينَ *ẓālimîn* (acc./gen. of *ẓālimûn*, sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle of *zalama* [*zulm*], to transgress, do wrong. See at 7:5, p. 466, n. 9).

11. وَاسْوَسَ *waswasa* = he whispered, tempted with wicked suggestions (v. iii. m. s. past).

12. يَبْدِي *yubdiya* = he exposes, makes appear (v. iii. m. s. impfct. from *'abdâ*, form IV of *badâ* [*budâww* / *badâ'*], to appear, to come to light. The last letter takes *fathah* because of a hidden 'an in the particle *li* (*li* of motivation) coming before the verb. See *badâ* at 6:28, p. 401, n. 9).

13. وَرَى *wûriya* = he or it was hidden, concealed, secreted (v. iii. m. s. past passive from *wârâ*, form III of *warâ* [*wary*], to kindle. See *yuwâriya* at 5:30, p. 343, n. 8).

14. سَوَاءٍ *saw'ât* (pl.; s. *saw'ah*) = private parts.

وَقَالَ and said:

مَا تَهْكُمُوا رَبُّكُمْ "Your Lord forbade¹ you not

عَنْ هَذِهِ الشَّجَرَةِ from this tree

إِلَّا أَنْ تَكُونُوا but for that you would be-

مَلَائِكَةً أَوْ كَلِمَةً come angels² or become

مِنَ الْخَالِدِينَ of the immortals.³

وَقَاسَمَهُمَا 21. And he swore⁴ to them:

إِنِّي لَكُمْ "Indeed I am for you

لَئِنْ أَتَيْتُكُمْ a well-wisher.⁵



فَدَلَّاهُمَا 22. Thus he led⁶ them

بِعُرْوَةٍ by a deceit.⁷

فَلَمَّا ذَاقَا الشَّجَرَةَ So when they tasted⁸ the tree,

بَدَتْ لَهُمَا exposed⁹ became to them

سَوْءَاتِهِمَا their private parts,

وَطَفِقَا يَخْصِفَانِ and they set out¹⁰ patching¹¹

عَلَيْهِمَا on themselves some

وَرَقٍ مِنَ الْحَشَةِ of the leaves of the garden.

وَنَادَاهُمَا رَبُّهُمَا And their Lord called out¹² to

أَلَمْ أَنْهَكُمَا them: "Did I not forbid¹³ you

عَنْ تِلْكَ الشَّجَرَةِ from that tree

وَأَقُلْ لَكُمَا and say to you

1. نهى *nahâ* = he forbade, prohibited, proscribed, prevented (v. iii. m. pl. impfct. from *nahâ*, [nahw/nahy], to forbid. See at 3:114, p. 200, n. 13).

2. ملكين *malakayn* (dual; s. *malak*) = two angels. See *malâ'ikah* at 6:158, p. 461, n. 2.

3. خالدین *khâlidîn* (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [khulûd], to live for ever. See at 6:128, p. 445, n. 11.

4. قاسم *qâsama* = he swore, bound himself by oath (v. iii. m. s. past in form III of *qasama* [qasm], to divide.

5. ناصحين *nâsihîn* (pl.; acc/gen/ of *nâsihûn*; s. *nâsih*) = well-wishers, sincere advisers (active participle from *nasaha* [nash/nush/ nasûhah/ nasîhah], to give sincere advise, to wish someone well).

6. دلّ *dallâ* = he lead, showed, pointed out (v. iii. m. s. past from the root *dalâlah*, to show, to lead).

7. غرور *ghurûr* = delusion, deception, conceit, vanities. See at 6:112, p. 438, n. 8.

8. ذاقا *dhâqâ* = they (two) tasted, (v. iii. m. dual past from *dhâqa* [dhawq/dhawâq/mudhâq], to taste. See *dhâqû* at 6:148, p. 455, n. 8).

9. بدت *badat* = she became exposed, evident, manifest (v. iii. f. s. past from *badâ* [budûww/ budâ'] to appear, to come to light. See at 3:118, p. 202, n. 12.

10. طفقّا *tafiqâ* = they (two) set out (to do something suddenly), began, started (v. iii. m. dual past from *tafiqa* [tafq], to set out, to begin).

11. يَخْصِفَانِ *yakhshifâni* = they (two) patch, cover, sew (v. iii. m. dual impfct. from *khaṣafa* [khaṣf], to patch, to sew).

12. نادى *nâdâ* = he called out, made a call, called, summoned, announced (v. iii. m. s. past from *nâda*, form III of *nadâ* [nadw], to call. See *nâdaytum* at 5:58, p. 359, n. 2).

13. أنهى *'anhâ* = I forbid, prohibit (v. i. s. impfct. from *nahâ* . Preceded by *lam*, the impfct. verb gives the sense of past tense. See n. 1 above).

إِنَّ الشَّيْطَانَ لَكُمْ
عَدُوٌّ مُبِينٌ ﴿١٢٢﴾ that Satan is for you
an enemy open and clear?"¹

فَلَا رَبَّنَا 23. They said: "Our Lord,
ظَلَمْنَا we have done wrong²
أَنفُسَنَا to ourselves,
وَإِنْ لَّنَرْتَفِعَنَّا and if You forgive³ us not
وَرَحْمَتَا and bestow mercy⁴ on us,
لَنَكُونَنَّ we will indeed be of
الْخَاسِرِينَ ﴿١٢٣﴾ those in loss."⁵

قَالَ 24. He said:
أَهْبِطُوا " Get you all down,⁶
بَعْضُكُمْ لِبَعْضٍ you are one to the other
عَدُوٌّ an enemy.⁷
وَلَكُمْ فِي الْأَرْضِ You shall have in the earth
مَسْكَنٌ وَمَعَاشٌ a residence⁸ and enjoyment⁹
إِلَىٰ حِينٍ ﴿١٢٤﴾ till a time"

قَالَ 25. He said:
فِيهَا تَحْيَوْنَ "Therein you shall live"¹⁰
وَفِيهَا تَمُوتُونَ and therein you shall die;¹¹
وَمِنْهَا and from it
تُخْرَجُونَ ﴿١٢٥﴾ you shall be brought out."¹²

1. مبين *mubîn* = all too clear, obvious, manifest, patent, open and clear. See at 6:142, p. 452, n. 7.
2. ظلمنا *ẓalamînâ* = we did wrong, transgressed (v. i. pl. past from *ẓalama* [ẓalm/ ẓulm], to do wrong. See *ẓalamû* at 6:45, p. 408, n. 11).
3. تغفر *taghfir(u)* = you forgive, pardon, (v. ii. m. s. impfct. from *ghafara* [ghafr /maghfirah ghufrân], to forgive. The final letter is vowelless because of the particle *lam* coming before the verb. See *yaghfiru* at 5:40, p. 348, n. 1).
4. رحم *tarham(u)* = you show mercy (v. ii. m. s. impfct. from *raḥima* [rahimah / marḥamah], to show mercy. See *turhamûna* at 6:155, p. 459, n. 11).
5. خاسرين *khâsirîn* (acc./gen. of *khâsirûn*: sing. *khâsir*) = losers, those in loss, those that incur loss (active participle from *khasara* [khusr /khasâr /khasârah /khusrân] to lose. See at 5:54, p. 357, n. 2).
6. The order is given to all the three, 'Âdam, his consort and Iblîs. اهبطوا *ihbiṭû* = you (all) get down, descend, land, alight (v. ii. m. pl. imperative from *habata* [hubû], to get down, descend. See at 2:61, p. 29, n. 3).
7. عدو *'adûww* (s.; pl. أعداء *'a'dâ'*) = foe, enemy, hostile. See at 6:142, p. 452, n. 6.
8. مستقر *mustaqarr* = time or place to settle, appointed time, abode, habitation, residence (adverb of place/time from *istaqarra*, form X of *qarra* [qarâr], to settle down, to abide. See at 6:67, p. 417, n. 11).
9. متاع *matâ'* (pl. 'amti'ah) = enjoyment, pleasure, useful article, gear, provision. See at 5:96, p. 377, n. 14.
10. تحيون *tahyawna* = you (all) live (v. ii. m. pl. impfct. from *hayiya* [hayâh], to live. See *'ahyaynâ* at 6:122, p. 442, n. 9).
11. تموتون *tamûtûna* = you (all) die (v. ii. m. pl. impfct. from *mâta* [mawt], to die. See *yamûtûna* at 4:18, p. 246, n. 8).
12. تخرجون *tukhrajûna* = you are brought out (v. ii. m. pl. impfct. passive from *'akhraja*, form IV of *kharaja* [kharûj] to go out. See *ukhruj* at 7:13, p. 469, n. 2).

Section (Rukû') 3

يٰۤاَيُّهَاۤ اٰدَمُ 26. "O children of 'Âdam,
 قَدْ اَنْزَلْنَا عَلَیْكَ We have sent down unto you
 لِبَاسًا یُّؤْوِیُ clothing¹ that will cover²
 سَوَءَ بَیِّنٰتٍ your private parts³
 وَرِیْشًا and as plumage;⁴
 وَلِبَاسًا لِّتَقْوٰی and the attire of piety,⁵
 ذٰلِكَ خَیْرٌ that is the best.
 ذٰلِكَ مِنْ These are of
 اٰیٰتِ اللّٰهِ the signs⁶ of Allah,
 لَعَلَّہُمْ maybe that they
 یَذْكُرُوْنَ will bear in mind.⁷

یٰۤاَيُّهَاۤ اٰدَمُ 27. "O children of 'Âdam,
 لَا یَفْتِنَنَّکُمْ let not Satan beguile⁸ you
 الشَّیْطٰنُ کَمَاۤ اَخْرَجَ just as he drove out⁹
 اٰبَآءَکُمُ your two parents¹⁰
 مِنَ الْجَنَّةِ from the paradise,
 یَنْزِعُ عَنْہُمَا لِبَاسَہُمَا stripping¹¹ them of their garb
 لِّیُرِیَہُمَا in order to show¹² them
 سَوَءَ بَیِّنٰتٍ their private parts.
 اِنَّہُمْ بِرَبِّکُمْ Verily there see you
 ہُوَ وَفِیْہِہُ he and his sort

1 i. e., all sorts of materials suitable for use as clothing.

2. یواری *yuwârî* = he hides, conceals, secretes, covers up (v. iii. m. s. impfct. from *wârâ*, form III of *warâ* [*wary*], to kindle. See *wûriya* at 7:20, p. 470, n. 13).

3. سوعات *saw'ât* (pl.; s. *saw'ah*) = private parts.

4. i. e., such other materials as add beauty and ornamentation which are part of the dress. *rîsh* = plumage, feathers (metaphorically, materials for ornamentation).

5. Piety is one's internal clothing, the clothing of character and true being. تقوی *taqwâ* = godliness, devoutness, piety (verbal noun in form V/VIII of *waqâ* (*waqy/wiqâyah*), to guard, beware, be on one's guard. See *itaqû* at 6:156, p. 459, n. 10).

6. i. e., these graces and provisions are pointers to Allah's Lordship over and favours upon His creatures. آیات *'âyât* (sing. *'ayah*) = signs, miracles, revelations, evidences. See at 6:157, p. 460, n. 9.

7. یذکرون *yadh dhakkarûna* (originally یذکرون *yatadhakkarûna*) = they remember, bear in mind (v. iii. m. pl. impfct. *tadhakkara*, form V of *dhakara* [*dhikr /adhkâr*], to remember, to mention. See at 6:126, p. 444, n. 9).

8. i. e., by making you go astray from the guidance given by Allah. لا یفتن *lâ yafthinanna* = let him not beguile, tempt (v. iii. m. s. imperative emphatic (prohibition) from *fatana* [*fata /fatûn*], to put to trial, to tempt. See *fatannâ* at 6:53, p. 411, n. 8).

9. اخرج *'akhraja* = he ousted, dislodged, drove out, got out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurîj*], to go out, to leave. See at 2:36, p. 19, n. 7).

10. i. e., 'Âdam and his consort.

11. ینزع *yanzi'u* = he strips, takes away, takes off, divests, removes (v. iii. m. s. impfct. from *naza'a* [*naz'*], to remove, to take away. See *tanzi'u* at 3:26, p. 165, n. 3).

12. یری *yuriya(rî)* = he shows, makes see (v. iii. m. s. impfct. from *'arâ*, form IV of *ra'â* [*ra'y/ru'yah*], to see. The final letter takes *fathah* because of a hidden 'an in *li* (li of motivation) coming before the verb. See *yurî* at 2:167, p. 79, n. 3).

مِنْ حَيْثُ¹ in such a manner¹

لَا تَرَوُهُمْ² as you cannot see them.

إِنَّا جَعَلْنَا الشَّيَاطِينَ³ We have made Satans

أَوْلِيَاءَ لِلَّذِينَ patrons² for those

لَا يُؤْمِنُونَ⁴ who do not believe.³

وَإِذَا فَعَلُوا 28. And when they commit

فَجِئَةً قَالُوا⁴ a vile deed⁴ they say:

وَجَدْنَا نَهْيَآ "We have found⁵ thereon

ءَابَاءَنَا وَاللَّهِ our fathers and Allah has

أَمَرَآيَا⁶ commanded⁶ us to do it.

قُلْ إِنَّ اللَّهَ لَا Say: "Verily Allah does not

يَأْمُرُ بِالْفَحْشَاءِ⁷ command vile deeds.

أَتَقُولُونَ عَلَى اللَّهِ Do you say against Allah

مَا لَا تَعْلَمُونَ⁸ that which you know not?"



قُلْ أَمَرَآيَ 29. Say: "My Lord enjoins

بِالْقِسْطِ⁷ fairness⁷ and that

وَأَقِمْوْا وُجُوهَكُمْ⁸ you set⁸ your faces at

عِنْدَ كُلِّ مَسْجِدٍ every place of worship and

وَادْعُوْهُ مُخْلِصِينَ⁹ invoke Him making exclu-

لَهُ الدِّينَ sive⁹ for Him the faith.¹⁰

كَأَنَّهُ بَدَأَكُمْ As He started you

1. *haythu* = as, since, where (place and direction). *min haythu* = whence, wherefrom, in such a manner.

2. *'awliyā'* (pl., sing. *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 7:3, p. 466, n. 2.

3. i. e., those who do not believe in Allah and the guidance given by Him become an easy prey to the ruses of Satans. *يُؤْمِنُونَ* *yu'minūna* = they believe, have faith (v. iii. m. pl. impfct. from *'āmana* [*'imān*], from IV of *amina*, to be safe. See at 6:92, p. 429, n. 1).

4. *fāhishah* s.: (pl. *fawāhish*) = vile deed, grave sin, monstrosity, atrocity, adultery, fornication. Here it means both adultery and other vile deeds. See at 4:19, p. 247, n. 4.

5. It is the usual plea of unbelievers and polytheists that they follow only the religion on which they found their predecessors and that the rites and worships they perform were sanctioned by Allah. This *'āyah* contradicts that plea and emphasizes that Allah never sanctions vile deeds and polytheism. *وَجَدْنَا* *wajadnā* = we found, got (v. i. pl. past from *wajada* [*wajūd*], to find. See at 5:104, p. 381, n. 5).

6. *أَمَرَ* *'amara* = He commanded, ordered, bid, enjoined (v. iii. m. s. past from *'amr*, order, command. See at 4:14, p.396, n. 11).

7. According to Ibn 'Abbās (r. a.) *qist* or "fairness" here means *tawḥīd* (monotheism). The context and the sequel of the *'āyah* support this interpretation. The sense of justice and fairness is also equally appropriate (see *Al-Baḥr*, V, 37-38).

قِسْطٌ *qist* = justice, equity, fairness. See at 6:152, p. 458, n.).

8. i. e. set you faces exclusively for the worship of Allah Alone. *أَقِمْوْا* *'aqimū* = you (all) properly perform, set, set up (v. ii. m. pl. imperative from *'aqāma*, form IV of *qāma*, [*qawmah/tiqyām*], to stand up. See at 6:71, p. 420, n. 10).

9. *مُخْلِصِينَ* *mukhlisīn* (pl., acc./gen. of *mukhlisīn*; sing. *mukhlis*) = those who make (something) exclusive and pure, sincere, loyal, faithful. (act. participle from *'akhlaṣa*, form IV of *khalāṣa* [*khlūṣ*], to be pure, unmixed, unadulterated. See *mukhlisīn* at 2:139, p. 65, n. 11).

10. *دين* *dīn* = religion, creed, faith, worship.

تَعُدُّونَ ﴿٦٩﴾ so shall you come back.¹
 فَرِيقًا هَدَىٰ 30. A section² He gave guidance and a section,
 وَفَرِيقًا حَقَّ عَلَيْهِ due became³ on them
 الضَّلَالَةُ the going astray.⁴
 إِنَّهُمْ أَخَذُوا Indeed they took⁵
 الشَّيَاطِينَ أَوْلِيَاءَ Satans as patrons
 مِن دُونِ اللَّهِ in lieu of Allah
 وَتَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ and thought⁶ that they were
 ﴿٧٠﴾ on the right way.⁷

يَبْنَیْءَ آدَمَ 31. O children of 'Âdam,
 خُذُوا زِينَتَكُمْ take your adornment⁸
 عِنْدَ كُلِّ مَسْجِدٍ at every place of worship;
 وَكُلُوا وَاشْرَبُوا and eat and drink
 وَلَا تُسْرِفُوا but do not waste⁹
 إِنَّهُ لَا يُحِبُّ Verily Allah does not like
 الْمُسْرِفِينَ ﴿٧١﴾ the extravagant.¹⁰

Section (Rukû') 4

قُلْ مَنْ حَرَّمَ 32. Say: "Who has forbidden
 زِينَةَ اللَّهِ the adornment of Allah
 الَّتِي أَخْرَجَ which He has produced
 لِعِبَادِهِ for His servants

1 i. e., as Allah has created you, so He will resurrect you. Also, as He created you individually, so you will go back and be answerable to Him individually. تَعُدُّونَ *ta'ûdûna* = you (all) come back, return (v. ii. m. pl. impfct from 'âda ['awda/'awdah], to return. See 'âda at 5:95, p.377, n. 10).

2. فرق *farîq* (pl. فُرُوق *furûq*. اَفْرِيقَ *afriqah*) = section, group, faction, party, band. See at 5:70, p. 365, n. 3).

3. حق *haqqa* = he or it became true, correct, due, right, incumbent, deserving (v. iii. m. s. past from *haqq*. See *haqq* at 3:112, p. 200, n. 3).

4. ضَلَالَةٌ *dalâlah* = error, wrong way, going astray. See at 2:175, p. 82, n. 6.

5. اتَّخَذُوا *ittakhadhû* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of 'akhadha ['akhdl], to take. See at 6:70, p. 418, n. 8).

6. يحسبون *yahsabûna* = they think, consider, deem, suppose (v. iii. m. pl. impfct. from *hasiba* [*hishban/ mahsabah/ mahsibah*], to consider, to deem. See *hasibû* at 5:71, p. 365, n. 5).

7. This part of the 'ayah makes it clear that going astray is due to unbelief and taking of Satans as patrons in lieu of Allah, i. e. the guidance given by Allah. مُهْتَدُونَ *muhtadûn* (sing. *muhtadin*) = those in receipt of guidance, those on the right track, those guided aright, led on the right way (active participle from *ihdadû*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 6:82, p. 424, n. 10).

8. i. e., articles of adornment and fine dresses. زِينَةٌ *zînah* = adornment, embellishment, ornament, finery. See *zayyana* at 6:137, p. 449, n. 4.

9. لَا تُسْرِفُوا *lâ tusrifû* = (you all) do not waste, be extravagant, squander (v. ii. m. pl. imperative {prohibition} from 'asrafa, form IV of *sarafa* /*sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See at 6:141, p. 451, n. 13).

10. مُسْرِفِينَ *musrifîn* (pl; acc./gen. of *musrifîn*; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful (active participle from 'asrafa, form IV of *sarafa*/*sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See n. 9 above and *musrifîn* at 5:32, p. 344, n. 5).

وَالطَّيِّبَاتِ and the good things¹

مِنَ الرِّزْقِ of the means of sustenance?"

قُلْ هِيَ لِلَّذِينَ آمَنُوا Say: "These are for those who

فِي الْحَيَاةِ الدُّنْيَا believe during wordly life,

خَالِصَةً purely and exclusively²

يَوْمَ الْقِيَمَةِ on the day of resurrection."³

كَذَلِكَ نَقْصِلُ Thus do We elucidate⁴

الْآيَاتِ لِقَوْمٍ the revelations for a people

يَعْلَمُونَ who know.⁵

33. Say: "My Lord has but

الْفَوَاحِشَ forbidden the vile deeds,⁶

مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ be that visible⁷ or hidden,⁸

وَالْإِثْمَ وَالْبَغْيَ and sin and⁹ outraging¹⁰

بِغَيْرِ الْحَقِّ without right, and that

تَشْرِكُوا بِاللَّهِ you set partners¹¹ with Allah

مَا لَهُ مِنْ ذَلِيلٍ for which He has not sent

سُلْطَانًا down¹² any authority¹⁴, and

وَأَنْ تَقُولُوا عَلَى اللَّهِ that you say against Allah

مَا لَا تَعْلَمُونَ which you do not know.

34. And for every people¹³

أَجَلٌ there is an appointed time.

1. i. e., lawful and good things. طَيِّبَاتِ *ṭayyibât* (sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things. See at 5:87, p. 372, n. 10.

2. خَالِصَةً *khālīṣah* (mas. *khālīs*) = pure, unmixed, unadulterated, free from or exclusive of all extraneous things, sincere, frank (active participle from *khalāṣa* [خَلَّصَ *khullis*], to be pure, unadulterated. See at 6:139, p. 450, n. 6).

3. i. e., the polytheists and unbelievers will not share the Muslims in such things in the hereafter

4. نَقْصِلُ *nufaṣṣilu* = we elaborate, elucidate, set forth in detail, make clear (v. i. pl. impfct. from *faṣṣala*, form II of *faṣala* [فاصل], to separate, set apart. See at 6:55, p. 412, n. 9).

5. i. e., those who have the capacity to understand and reflect. See 29:43.

6. i. e., particularly adulteries and fornication. فَوَاحِشَ *fawāhish* (pl., s. فَاحِشَة *fāḥishah*) = vile deeds, grave sins, monstrosities, atrocities, adulteries, fornication. See *fāḥishah* at 6:151, p. 457, n. 6).

7. ظَهَرَ *zahara* = he or it became visible, apparent manifest (v. iii. m. s. past from *ẓahûr*, to be visible).

8. بَطَنَ *batana* = he or it became hidden, concealed (v. iii. m. s. past from *bayn/buṭān*, to be hidden).

9. إِثْمَ *ithm* (pl. *āthām*) = guilt, crime, offence, sin, sinning. See at 5:107, p. 583, n. 9.

10. بَغْيَ *baghy* = oppression, injustice, outrage, defiance. See at 6:146, p. 454, n. 14.

11. تَشْرِكُونَ *tushrikûna* = you (all) associate, set partners (v. ii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [شَرِكَا/شَرِكَا], to share. See 'at 6:77, p. 423, n. 2).

12. يَنْزِلُ *yunnazzil(u)* = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [نَزَّلَ], to come down. The final letter is vowelless because of the particle *lam* coming before the verb. See at 6:81, p. 424, n. 3).

13. سُلْطَانٌ *sulṭân* = authority, mandate, rule, evidence. See at 6:81, p. 424, n. 4.

14. أُمَّةٌ *'ummah* (pl. أُمَمٌ *'umam*) = community, people, nation, generation, species, class, genus, See at 3:114, p. 200, n. 8.2.

فَإِذَا جَاءَ أَجَلُهُمْ
لَا يَسْتَخِرُونَ سَاعَةً
وَلَا يَسْتَفِيدُونَ

So when their time comes,
they cannot put off¹ an hour
nor can they bring forward.²



يَبْنَىٰٓءَآدَمَ
إِمَّا يَأْتِيَنَّكُمْ
رُسُلٌ مِّنكُمْ
يَقْضُونَ عَلَيْكُمْ
عَآلِيَّيَ
فَمَنۢ أَتَىٰ
وَأَصْلَحَ
فَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ

35. O Children of 'Âdam,
if there come to you
Messengers from among you
relating³ unto you
My revelations,
then whoever fears Allah⁴
and reforms,⁵
no fear shall be on them
nor shall they grieve.⁶

وَالَّذِينَ كَذَّبُوا
بِآيَاتِنَا
وَأَسْتَكْبَرُوا عَنْهَا
أُولَٰئِكَ
أَصْحَابُ النَّارِ
هُمۡ فِيهَا
خَالِدُونَ

36. And those who cry lies⁷
to Our revelations and
boast⁸ away from them,
such ones shall be
inmates of the fire;
they in there
will remain for ever.⁹

فَمَنۢ أَظْلَمُ مِنۡ هَٰذَا
37. So who is viler¹⁰ than he

1. يَسْتَخِرُونَ *yasta'khirûna* = they put off, seek to defer, delay (v. iii. m. pl. impfct. from *ista'khara*, form X from the root 'akhr. See 'akhkharta at 4:76, p. 275, n. 2).

2. The 'âyah is a warning to the unbelievers and sinners that Allah's retribution is sure to come on them at the time fixed for it. None can delay or hasten that hour. يَسْتَفِيدُونَ *yastaqdimûna* = they

seek to bring forward, to have in advance (v. iii. m. pl. impfct. from *istatqadama*, form X of *qadima* [qudûm], to arrive, to reach. See *qaddamat* at 5:80, p. 369, n. 6).

3. يَقْضُونَ *yaqussûna* = they relate, narrate, tell (v. iii. m. pl. impfct. from *qasṣa* [qasṣ/qasas], to cut, to relate. See *qasasnâ* at 6:130, p. 446, n. 3).

4. اتَىٰ *ittaqâ* = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqâ* [waqy/wiqâyah], to guard. See at 4:76, p. 275, n. 7).

5. i. e., reforms his conduct and deeds. أَصْلَحَ *'aṣlaḥa* = he reformed, made amends, set right, settled, adjusted (v. iii. m. s. past in form IV of *ṣalaḥa* [ṣalâḥ/ṣulūḥ/ maṣlaḥah], to be good, proper. See at 6:54, p. 412, n. 8).

6. i. e., on the Day of Judgement. يَحْزَنُونَ *yahzanûna* = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazina* [ḥuzn/ḥazan], to grieve. See at 5:69, p. 364, n. 7).

7. كَذَّبُوا *kadhhabû* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [kidhb /kadhib /kadhbab / kidhbah], to lie. See at 6:150, p. 456, n. 8).

8. اسْتَكْبَرُوا *istakbarû* = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabara/kabura* [kubr/ kibar/ kabârah /kabr], to become great, to be older. See *tatakabbura* at 7:13, p. 469, n. 1 and *tastakbirûna* at 6:93, p. 430, n. 2).

9. خَالِدُونَ *khâlidûn* (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [khalûd], to live or remain for ever. See at 5:80, p. 369, n. 8).

10. أَظْلَمُ *'aẓlanu* = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (relative of *ẓalim*. See at 6:157, p. 460, n. 7).

أَوَفَّرَىٰ عَلَى اللَّهِ who fabricates¹ against Allah
 كَذِبًا أَوْ a lie² or
 كَذَّبَ بِآيَاتِهِ cries lies³ to His revelations?
 أُولَٰئِكَ يَنَالُهُمْ Such ones, there will reach⁴
 نَصِيبُهُم them their portion⁵
 مِنَ الْكِتَابِ حَتَّىٰ إِذَا from the Book⁶ till when
 جَاءَهُمْ there will come to them
 رُسُلَنَا Our Messengers⁶
 يَتَوَفَّوهُمْ to receive them fully,⁷
 قَالُوا they will say:
 أَيْنَمَا "Where is that which
 كُنتُمْ تَدْعُونَ you were wont to invoke⁸
 مِنْ دُونِ اللَّهِ in lieu of Allah?"
 قَالُوا They will say:
 ضَلُّوا عَنَّا "They have strayed⁹ from us";
 وَشَهِدُوا عَلَيَّ and they will testify¹⁰ against
 أَنفُسِهِمْ أَنَّهُمْ كَانُوا themselves that they had
 كَافِرِينَ been unbelievers.
 38. He¹¹ will say: "Enter
 فِي أُمَمٍ قَدْ among the peoples
 خَلَّتْ مِنْ قَبْلِكُمْ that have passed¹² before you
 مِنَ الْجِنِّ وَالْإِنسِ of jinn and men

1. افتَرَى *iftarâ* = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 6:144, p. 453, n. 5).
2. Such as declaring lawful something He has forbidden or vice versa or saying that He has taken a son unto Himself.
3. كَذَّبَ *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 6:157, p. 460, n. 8).
4. يَنَالُ *yanâlu* = he or it reaches, attains, gets hold of, affects (v. iii. m. s. impfct. from *nâla* [*naʾl* /*manâl*], to reach, attain. See at 2:124, p. 59, n. 5; and *tanâlu* at 5:94, p. 376, n. 6).
5. نَصِيبٌ *naṣīb* (s.; pl. *nuṣub* /*anṣibā* /*anṣibah*) = share, portion, luck, chance, fate, dividend. See at 4:141, p. 307, n. 7.
6. i. e., the angels.
7. i. e., to put them to death. يَتَوَفَّوهُمْ *yatawaffawna* = they take fully, receive in full (v. iii. m. pl. impfct. from *tawaffâ*, from V of *wafâ* [*wafâ* /*wafy*], to be perfect, to fulfil. See *yatawaffâ* at 6:61, p. 415, n. 1).
8. تَدْعُونَ *tad'ûna* = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â*'], to call, to summon. See at 6:56, p. 413, n. 2).
9. At the time of death and on the Day of Judgement the false gods and goddesses whom the polytheists invoke will not be of any avail to them.
10. ضَلَّ *dalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl* /*ḍalâlah*, to loose one's way. {*dalla* 'annâ = he or it went astray from us, i. e., it was lost to us or it has left us in the lurch}. See at 6:94, p. 430, n. 13).
11. i. e., they will acknowledge their guilt. شَهِدُوا *shahidû* = they bore witness, witnessed, attested, testified (v. iii. m. pl. past from *shahida*, [*shuhûd*], to witness. See at 4:15, p. 245, n. 4).
12. i. e. Allah.
12. خَلَّتْ *khalat* = she passed, passed away, became empty, became alone, went privately (v. iii. f. s. past from *khalâ* [*khulû* /*khalâ*]). See at 5:75, p. 367, n. 3).

فِي النَّارِ into the fire."

كُلَّمَا دَخَلَتْ أُمَّةٌ Everytime a group enters

لَمَنْتْ أَخْنَهَآ حَتَّىٰ إِذَا it curses¹ its sister² till when

أَدَارِكُونَا they will have all reached

فِيهَا جَمِيعًا successively³ therein,

قَالَتْ أٰخِرُنَهُمُ the last of them⁴ will say

لِأَوَّلِهِمْ about the first⁵ of them:

رَبَّنَا هَؤُلَاءِ "Our Lord, these

أَضَلُّونَا فَآتِنَاهُمْ misled⁶ us, so award them

عَذَابًا ضِعْفًا a double⁷ punishment

مِنَ النَّارِ of the fire."

قَالَ He will say:

لِكُلِّ ضِعْفٌ "For everyone double,⁸

وَلَكِنْ لَا تَعْلَمُونَ but you do not know."⁹

وَقَالَتْ أَوَّلُهُمْ 39. The first of the them will

لِأٰخِرَتِهِمْ say to the last of them:

فَمَا كُنَّا لَكُمْ "Then you do not have

عَلَيْنَا مِن فَضْلٍ over us any superiority."¹⁰

فَذُوقُوا "So you all taste¹¹

الْعَذَابَ بِمَا the punishment for what

كُنْتُمْ تَكْسِبُونَ you used to acquire."¹²

1. لَعَنَتْ *la'anat* = she condemned, damned, cursed, banished from mercy (v. iii. f. s. past from *la'n*. See *la'ana* at 5:61, p. 360, n. 1).

2. i. e., its sister group already in the fire.

3. ادْرَكُوا *iddarakû* = they reached successively, one after another (v. iii. m. pl. past from *iddaraku*, form VIII of *daraka* [*darak* /dark], to attain. See *tudriku* at 6:103, p. 434, n. 8).

4. i. e., those who followed their predecessors in error.

5. i. e., those who were followed in the error. On the Day of Judgement the unbelievers and polytheists who followed the lead of their predecessors will blame the latter for having misguided them (the former).

6. أَضَلُّوا *'aḍallû* = they led astray, misled, made go astray (v. iii. m. pl. past from *'aḍalla*, form IV of *ḍalla* [*ḍalāl*/*ḍalālah*], to loose one's way. See *ḍalla* at 7:37, p. 478, n. 9).

7. i. e., because they themselves went astray and made others go astray. ضَعْفٌ *ḍi'f* (s., pl. *'aḍ'āf*) = double, a multiple.

8. The latter generations will have the same punishment as inflicted on their predecessors because they, the latter generations, did not learn from the instance of their predecessors and the guidance given by Allah through His Messengers.

9. i. e., you do not know the nature and amount of the punishment inflicted on each group. تَعْلَمُونَ

ta'lamûna = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 6:81, p. 424, n. 7).

10. فَضْلٌ *faḍl* (pl. *fuḍūl*) = grace, favour, refinement, kindness, bounty, also surplus, excess, superiority, precedence, priority. See at 4:73, p. 272, n. 8.

11. ذُوقُوا *dhūqû* = you (all) taste (v. ii. m. pl. imperative from *dhāqa* [*dhawq*/*madhāq*], to taste. See at 6:30, p. 402, n. 4).

12. i. e., of guilt and sin. تَكْسِبُونَ *taksibûna* = you (all) acquire, earn, gain (v. ii. m. pl. impfct. from *kasaba* [*kasb*], to earn, acquire. See at 6:3, p. 392, n. 9).

Section (Rukû') 5

40. **إِنَّ الَّذِينَ كَذَبُوا** Those who cry lies¹

يَا بَيْنَا to Our revelations and
وَأَسْتَكْبِرُوا عَنْهَا boast² away from them,

لَا تُفْتَحُ لَهُمْ there shall not be opened³ for

أَبْوَابُ السَّمَاءِ them the gates of the heaven⁴

وَلَا يَدْخُلُونَ and they shall not enter

الْجَنَّةَ the garden⁵

حَتَّى يَبِيعَ الْخَمَلُ unless the camel enters⁶

فِي سِمِّ الْخِيَاطِ the eye⁷ of the needle.⁸

وَكَذَلِكَ نَجْزِي And thus do We requite⁹

الْمُجْرِمِينَ the culprits.¹⁰

41. **لَهُمْ مِنْ جَهَنَّمَ** They will have of hell

مِهَادٌ وَمِنْ فَوْقِهِمْ a bed¹¹ and above them will

غَوَاشٍ be coverings.¹²

وَكَذَلِكَ نَجْزِي And thus do We requite

الظَّالِمِينَ the transgressors.

42. **وَالَّذِينَ آمَنُوا** And those who believe

وَعَمِلُوا الصَّالِحَاتِ and do the good deeds¹³ –

لَا نُكَلِّفُ نَفْسًا We do not burden¹⁴ anyone

إِلَّا وُسْعَهَا except to on'es capacity¹⁵ –

1. **كذَبُوا** *kadhhabû* = they called lies, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [kidhib /kadhīb /kadhībah / kidhibah], to lie. See at 7:36, p. 477, n. 7).

2. **استكبروا** *istakbarû* = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura* /*kabara* [kubr/ kibar/ kabârah/kabr], to become great, to be older. See at 7:36, p. 477, n. 8).

3. **تفتح** *tufattaḥu* = she or it is opened (v. iii. f. s. impfct. passive from *fattaḥu*, form II of *fataḥa* [fath], to open. See *fataḥnâ*, at 6:43, p. 408, n. 3).

4. i. e., for acceptance of their deeds and prayers by Allah (see *Al-Baḥr*, V, 50; also 35:10).

5. i. e., paradise.

6. **يلج** *yaliḡa* (u) = he or it enters, penetrates, goes in (v. iii. m. s. impfct. from *walaja* [liḡah/wulûḡ], to enter. The final latter takes *fathah* because of a hidden 'an in *ḡattâ* coming before the verb. See *tâlîḡu* at 3:27, p. 165, n. 7).

7. **سم** *samm* (s.; pl. *sumûm/simâm*) = poison, hole, eye (of a needle).

8. "Unless the camel enters the eye of the needle" is an idiomatic expression to denote something impossible. **خيّاط** *khiyât* = needle.

9. **نجزى** *najẓi* = we reward, recompense, requite, repay (v. i. pl. impfct. from *jazâ* [jazâ'], to recompense. See at 6:84, p. 425, n. 9).

10. **مجرمين** *mujrimîn* (pl.; acc./gen. of *mujrimûm*; s. *mujrim*) = those who commit crimes, culprits, evildoers (act. participle from 'ajrama, form IV of *jarama* [jarm], to commit a crime. See at 6:147, p. 455, n. 4).

11. **مهاد** *mihâd* = bed, place of rest, fold that holds something. See at 3:12, p. 158, n. 8.

12. i. e., of hell-fire. **غواش** *ghawâsh* (pl., s. *ghâshiyah*) = coverings.

13. **صالحات** *ṣâliḡât* (pl.; sing. *ṣâliḡah*) = good deeds/things, sound and proper deeds (approved by the Qur'ân and the *sunnah*). See at 5:93, p. 375, n. 8.

14. **نكلف** *nikallifu* = we burden, cause to bear, charge, entrust (v. i. pl. impfct. from *kallafa*, form II of *kalifa* [kalaf], to be fond of, to be keen. See *tukallafu* at 4:84, p. 278, n. 6).

15. **وسع** *wus'* = capacity, ability, capability, power. See at 6:152, p. 458, n. 6.

أُولَٰئِكَ such ones will be

أَصْحَابُ الْجَنَّةِ the inmates¹ of paradise.

هُمْ فِيْهِ They in there

يَبْقَوْنَ خَالِدِينَ shall remain for ever.²

وَنَزَعْنَا 43. And We shall remove³

مَا فِيْ صُدُوْرِهِمْ whatever is in their breasts⁴

مِنْ غِيٍّ of malice.⁵

تَجْرِيْ مِنْ تَحْتِهِمْ There will flow⁶ below them

الْأَنْهَارُ the rivers;⁷

وَقَالُوا and they will say:

لِلْحَمْدِ لِلَّهِ "All the praise is for Allah

الَّذِيْ هَدَانَا لِهَٰذَا Who guided us to this,

وَمَا كُنَّا and we could not have

لِنَهْتَدِيَ لَوْلَا been guided⁸ if it were not

أَنْ هَدَانَا اللَّهُ that Allah gave us guidance.⁹

لَقَدْ جَاءَتْ There indeed had come

رُسُلٌ مِنَّا the Messengers of our Lord

بِالْحَقِّ with the truth.¹⁰

وَيُؤَدَّبُوا And they will be addressed¹¹

أَنْ تَبْلُغَكُمْ الْجَنَّةَ that this is the paradise you

أُورِثْتُمُوهَا have been made to inherit¹²

بِمَا كُنْتُمْ تَعْمَلُونَ for what you used to do.¹³

1. أَصْحَابُ 'aṣḥāb (pl.; sing. صَاحِبٌ ṣāḥib) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors. See at 5:86, p. 372, n. 7).

2. خَالِدُونَ khālīdūn (sing. khālīd) = living or remaining for ever, everlasting, eternal (active participle from khālada [khulūd], to live or remain for ever. See at 7:36, p. 477, n. 9).

3. نَزَعْنَا naza'nā = we took off, divested, removed (v. i. s. impfct. from naza'a [naz'], to remove, to take away. See yanzi'u at 7:27, p. 473, n. 11).

4. صُدُورٍ ṣudūr (pl.; sing. صدر ṣadr) = breasts, chests, bosoms, hearts, front, beginning, start. See at 5:7, p. 332, n. 3.

5. غِلٍّ ghill = malice, rancour, spite, hatred.

6. تَجْرِيْ tajrī = she runs, flows, streams (v. iii. f. s. impfct. from jarā [jary], to flow. See at 6:6, p. 393, n. 10).

7. أَنْهَارٍ 'anhār (sing. nahr) = rivers, streams. See at 5:119, p. 390, n. 5.

8. نَهْتَدِيْ nahṭadiya (dī) = we receive guidance, are on the right track, are led aright (v. i. pl. impfct. from ihtadā, form VIII of hadā [hidāyah/hudan/hady], to lead, to guide. See muhtadūn at 7:30, p. 475, n. 7).

9. i. e., by sending His Messenger and through him the Book of guidance, the Qur'ān. This meaning is made further clear by the next clause of the 'āyah.

10. i. e., the Qur'ān and all that it contains of the rules of guidance, warnings and glad tidings for unbelievers and believers.

11. يُؤَدَّبُوا nādū = they were addressed, a call was made to them (v. iii. m. pl. past passive from nādā, form III of nadā [nadw], to call. See nādā at 7:22, p. 471, n. 12).

12. أُورِثْتُمُوهَا 'urīth-tum = you were made to inherit (v. ii. m. pl. past passive from 'awritha, form IV of waritha ['irīth/ 'irṭahl wirāṭahl rīṭahl/ turāṭh], to be heir, to inherit. See yarīthu at 4:176, p. 324, n. 8).

13. i. e., of good deeds according to the Qur'ān and sunnah and with belief ('imān).

44. And there will call out¹
 أَصْحَابُ الْجَنَّةِ the inmates of paradise
 أَصْحَابُ النَّارِ to the inmates of the fire
 أَن قَدْ وَجَدْنَا that we have indeed found²
 مَا وَعَدَنَا رَبَّنَا what our Lord had promised³
 حَقًّا us true;
 فَهَلْ وَجَدْتُمْ مَا so have you found⁴ what
 وَعَدَ رَبُّكُمْ your Lord had promised you
 حَقًّا true?
 قَالُوا نَعَمْ They will say: "Yes".
 فَاذْنِ Then there will call out⁵
 مُؤَذِّنٌ بَيْنَهُمْ a caller⁶ between them
 أَن لَعْنَةُ اللَّهِ that the curse⁷ of Allah
 عَلَى الظَّالِمِينَ is on the transgressors⁸ —
45. Who deter⁹ [others]
 الَّذِينَ يَصُدُّونَ from the way of Allah
 عَنْ سَبِيلِ اللَّهِ and desire¹⁰ it crooked,¹¹
 وَبِعُوثًا عِوَجًا and they are in the herefater
 وَهُمْ بِالْآخِرَةِ unbelievers.¹²
 كَفِرُونَ
46. And between the two
 وَبَيْنَهُمَا will be a screen¹³
 حِجَابٌ

1. نادى *nādā* = he called out, made a call, called, summoned, announced (v. iii. m. s. past from *nāda*, form III of *nadā* [*nadw*], to call. See *nādū* at 7:43, p. 481, n. 11).
2. i. e., the rewards promised. وجدنا *wajadnā* = we found, got (v. i. pl. past from *wajada* [*wujūd*], to find. See at 7:28, p. 474, n. 5).
3. وعد *wa'ada* = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See at 5:8, p. 332, n. 10).
4. i. e., the retributions promised about wrong-doers. وجدتم *wajadtum* = you (all) found, got (v. ii. m. pl. past from *wajada* [*wujūd*], to find. See at 4:89, p. 281, n. 4).
5. أذن *'adhdhana* = he called out, made call (to prayer), (v. iii. m. s. past in form II of *'adhina* [*'idhn*], to allow, to permit).
6. مؤذن *mu'adhdhin* = caller, summoner (active participle from *'adhdhana*. See n. 5 above).
7. لعنة *la'nah* (s.; pl. *la'nât*) = curse, damnation, imprecation. See *la'unta* at 7:38, p. 479, n. 1.
8. i. e., the polytheists and unbelievers, especially who deter others from accepting the truth, as explained in the next *'āyah*. ظالمين *ẓālimīn* (acc./gen. of *ẓālimūn*, sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 6:33, p. 403, n. 12).
9. يصدون *yaṣuddūna* = they deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*ṣadd/ṣudād*], to turn away. See at 4:61, p. 268, n. 4).
10. يبغيون *yabghūna* = they seek, seek to attain, wish, desire, covet (v. iii. m. pl. impfct. from *baghā* [*bughā'*], to seek, desire. See at 5:50, p. 355, n. 6).
11. عوج *'iwaj* = crookedness, twist, bend, curvature. Here the infinitive has been used in the sense of *mu'awwaj*, crooked, twisted. See at 3:99, p. 194, n. 11.
12. i. e., those who do not believe in the hereafter and prevent others from believing in it and accepting the guidance given by Allah are transgressors.
13. حجاب *hijāb* (s.; pl. *hujub/ahjibah*) = screen, curtain, partition, cover, barrier, veil.

وَعَلَى الْأَعْرَافِ and on the elevations¹
 رِجَالٌ يَعْرِفُونَ will be men² recognising³
 كُلًّا بِسِيمَانِهِمْ all³ by their marks;⁵
 وَكَادُوا and they will call out to
 أَصْحَابَ الْجَنَّةِ أَنْ the inmates of paradise that
 "سَلَامٌ عَلَيْكُمْ" "Peace be on you all".
 لَمْ يَدْخُلُوهَا They will not have entered⁶
 وَهُمْ يَطْمَعُونَ ﴿١٧﴾ it but will be craving for.⁷

وَإِذَا 47. And when
 صُرِفَتْ أَبْصَارُهُمْ their eyes will be turned⁸
 نِلْفَاءَ أَصْحَابِ النَّارِ towards the inmates of fire
 قَالُوا رَبَّنَا they will say: " Our Lord,
 لَا تَجْعَلْنَا مَعَ لَا تَجْعَلْنَا مَعَ do not put⁹ us with
 الْقَوْمِ الظَّالِمِينَ ﴿١٨﴾ the transgressing people."

Section (Rukû') 8

وَكَادُوا 48. And there will call out
 أَصْحَابُ الْأَعْرَافِ the occupants of the eleva-
 رِجَالٌ لَا يَعْرِفُونَهُمْ tions to men¹⁰ they will know
 بِسِيمَانِهِمْ قَالُوا by their marks saying:
 مَا أَغْنَىٰ عَنْكُمْ " It has not availed¹¹ you
 جَمْعُكُمْ your amassment¹²

1. i. e., the elevations or crest of the partition between hell and paradise. أعراف 'a'râf (pl.; s. 'urf) = elevations, crest.

2. i. e., those whose merits and demerits become equal and are kept apart for final verdict on them but they are hopeful of Allah's mercy and entry into paradise (see for instance Ibn Kathîr, III, 414-415; Al-Bahr, V, 56-57).

3. يعرفون ya'rifûna = they know, recognize, are aware of (v. iii. m. pl. impfct. from 'arafa [ma'rifah/ 'irfân], to know, to recognize. See 'at 6:20, p. 398, n. 10).

4. i. e., those adjudged to go to paradise or hell.

5. سيماء sîmâ (s.; pl. siyam) = mark, sign, characteristic.

6. i.e., they will be on the eve of entering paradise and full of hope for it. يدخلوا yadkhulû (na) = they enter, go in (v. iii. m. pl. impfct. from dakhala [dukhûl], to enter. The terminal nûn is dropped for the particle lam coming before the verb. See at 2:114, p. 54, n. 11).

7. يطمعون yaṭma'ûna = they covet, desire, crave for (v. iii. m. pl. impfct. from ṭama'a [ṭama'], to covet, to desire. See ṭatma'ûna at 2:75, p. 35, n. 9).

8. i. e., the eyes of the people on the elevations will turn. صرفت ṣurifat = she or it is turned, diverted, turned away, diverted (v. iii. f. s. past from ṣarafa [ṣarf], to turn, to turn away. See nuṣarrifu at 6:105, p. 435, n. 8).

9. لا تجعل lâ taj'al = do not put, place, set, make (v. ii. m. s. imperative {prohibition} from ja'ala [ja'l] to make, to put. See ja'alû at 6:100, p. 433, n. 13).

10. i. e., the leaders of unbelievers who by their wealth, manpower and other influences lead people astray in this world and who will be made distinguishable by their appearances and marks.

11. أغنى 'aghna = he or it availed, became of use, enriched, sufficed (v. iii. m. s. past in form IV of ghaniya [ghinan / ghanâ'], to be free from want, to be rich. See yughni at 4:130, p. 302, n. 2).

12. i. e., of wealth, men and all sorts of worldly power and influence. جمع jam' = amassment, accumulation, gathering, collection.

وَمَا كُنْتُمْ
تَسْتَكْبِرُونَ ﴿٦٨﴾ and what you had been
priding yourselves¹ on."

أَهَؤُلَاءِ الَّذِينَ
أَقْسَمْتُمْ
لَا يَأْتِيَهُمُ اللَّهُ
بِرَحْمَةٍ
أَدْخُلُوا الْجَنَّةَ
لَا خَوْفٌ عَلَيْهِمْ
وَلَا أَشْوَغُونَ ﴿٦٩﴾ 49. "Are these the ones whom
you had sworn²
Allah would not reach³ them
with mercy?"
"Enter paradise,
no fear⁴ will be on you
nor will you grieve."⁵

وَنَادَى
أَصْحَابُ النَّارِ
أَصْحَابَ الْجَنَّةِ
أَنْ أَفِيضُوا عَلَيْنَا
مِنْ الْمَاءِ أَوْ مِمَّا
رَزَقَكُمُ اللَّهُ ﴿٧٠﴾ 50. And there will cry out⁶
the inmates of fire
to the inmates of paradise
that "Pour⁷ forth upon us
some water or some of what
Allah has provided⁸ for you."

فَأَنذَرُوا
إِنَّ اللَّهَ حَرَّمَ
عَلَى الْكَافِرِينَ ﴿٧١﴾ They will say:
"Allah has prohibited⁹ them
for the unbelievers –"

الَّذِينَ اتَّخَذُوا
دِينَهُمْ 51. "Who took¹⁰
their religion

1. تستكبرون *tastakbirūna* = you pride yourself on, turn arrogant, wax proud, become haughty, are puffed up (v. ii. m. pl. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibār/ kabārah*] to become big, large, great. See at 6:93, p. 430, n. 2).

2. The reference is to the unbelieving leaders' deriding at the poor Muslims during the worldly life saying that Allah would not bestow any favour or reward on them in the hereafter.

أَقْسَمْتُمْ *'aqsamtum* = you took an oath, swore (v. ii. m. pl. past from *'aqsama*, form IV of *qasama* [*qasm*], to divide, split. See *qāsama*, at 7:21, p. 471, n. 4).

3. يَأْتِي *yanālu* = he or it reaches, attains, gets hold of, affects (v. iii. m. s. impfct. from *nāla* [*nayl/manāl*], to reach, attain. See at 7:37, p. 478, n. 4).

4. لَا خَوْفٌ *khawf* = fear, apprehension, dread, threat. See at 4:82, p. 277, n. 14.

5. The order here is directed either to the "men on the elevations" or to the believers who were about to enter paradise. يَحْزَنُونَ *yahzanūna* = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazina* [*ḥuzn/ḥazan*], to grieve. See at 7:35, p. 477, n. 6).

6. نَادَى *nādā* = he called out, made a call, called, summoned, announced (v. iii. m. s. past from *nāda*, form III of *nadā* [*nadw*], to call. See at 7:44, p. 482, n. 1).

7. أَفِيضُوا *'afidū* = you (all) pour forth, emerge, move out, overflow (v. ii. m. pl. imperative from *'afāda*, form IV of *fāda* [*fayd/fayḍān*], to overflow. See at 2:199, p. 97, n. 1).

8. رَزَقَ *razaqa* = he provided the means of subsistence, provided, bestowed (v. iii. m. s. past from *razaq*, to give the means of subsistence. See at 6:142, p. 452, n. 3).

9. حَرَّمَ *ḥarrama* = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *ḥaruma/harima*, to be prohibited. See at 6:151, p. 456, n. 12).

10. اتَّخَذُوا *ittakhadhū* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'ukhdh*], to take. See at 7:30, p. 475, n. 5).

لَهْوًا وَلَعِبًا in amusement¹ and fun²
 وَعَرَّثَهُمُ and there deceived³ them
 الْحَيٰوةَ الدُّنْيَا the worldly life."
 فَالْيَوْمَ نَسَسَهُمْ So toady We forget⁴ them
 كَمَا سَوْا as they forgot⁵ the
 لِقَاءَ يَوْمِهِمْ هٰذَا meeting⁶ of this day of theirs
 وَمَا كَانُوا and as they used to
 يَتَّيِنُنَا بِحَدُوثِ reject⁷ Our revelatins.
 ﴿٥١﴾
 وَلَقَدْ جِئْتَهُمْ 52. And We have brought
 بِكِتَابٍ to them a Book,⁸
 فَصَّلْنَاهُ which We have elaborated⁹
 عَلَىٰ عِلْمٍ with knowledge,
 هُدًى وَرَحْمَةً as guidance and mercy
 لِّقَوْمٍ يُؤْمِنُونَ for a people who believe.¹⁰

هَلْ يَنْظُرُونَ 53. Do they await¹¹ aught
 إِلَّا تَأْوِيلَهُ but for its fulfilment?¹²
 يَوْمَ يَأْتِي تَأْوِيلُهُ The day its fulfilment comes
 يَقُولُ الَّذِينَ there will say those who
 نَسُوا مِنْ قَبْلُ had forgotten it before:
 فَجَاءَتْ "There indeed had come
 رُسُلُ رَبِّنَا the Messengers of our Lord

1. لَهْو *lahw* = fun, play, diversion, distraction, pleasure, amusement. See at 6:70, p. 418, n. 10.

2. لعب *la'ib* (s.; pl. 'al'âb) = play, game, sport, fun, joke, jest. See at 6:70, p. 418, n. 9.

3. غرث *gharrat* = she or it deceived, deluded, misled, beguiled (v. iii. f. s. past from *gharra* [ghurûr], to deceive, delude. See at 6:130, p. 446, n. 7).

4. نسى *nansâ* = we forget, became oblivious (v. i. pl. impfct. from *nasiya* [nasy/nisyân], to forget. See *yunsiyanna* at 6:68, p. 418, n. 2).

5. نسوا *nasû* = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [nasy/nisyân], to forget. See n. 4 above; also at 6:43, p. 405, n. 1).

6. لقاء *liqâ'* = meeting, encounter. See at 6:154, p. 459, n. 4.

7. يحدون *yajhadûna* = they reject, negate, deny, disavow, repudiate, refuse (v. iii. m. pl. impfct. from *jahada* [jahd/juhûd], to reject, to deny).

8. i. e., the Qur'ân.

9. فصلنا *faṣṣalnâ* = we elaborated, set forth in detail, made clear (v. i. pl. past. from *faṣṣala*, form II of *faṣala* [faṣl], to separate, set apart. See at 6:126, p. 444, n. 8).

10. The Qur'ân is guidance and mercy for those who believe, as stated at the very beginning of *sûrat al-Baqarah*. See 2:2-5.

11. The 'âyah is addressed to the unbelievers of the Prophet's time as well as all those who have not yet believed. ينظرون *yanẓurûna* = they look, look expectantly, wait for, await (v. iii. m. pl. impfct. from *nazara* [nazr/manzar], to see, view, look at. See at 6:152, p. 461, n. 1).

12. i. e., the fulfilment of the warning of punishment and of the Day of Judgement contained in this Book, the Qur'ân. تأويل *ta'wîl* (pl. تأويلات *ta'wîlât*) = interpretation (i. e., the bringing out of the truth and significance of something said, in other words, fulfilment. See *Al-Zamakhsharî*, II, p. 65; *Ṣafwat*, p. 207. Verbal noun in form II of 'âla ['awl/ma'âl], to return, to revert).

بِالْحَقِّ with the truth.
 هَلْ لَنَا مِنْ شُفَعَاءٍ So have we any intercessor¹
 فَيَشْفُوَنَا to intercede² for us
 أَوْ نُرَدُّ or could we be sent back³
 فَتَعْمَلُ that we might act
 غَيْرَ الَّذِي otherwise than what
 كُنَّا نَعْمَلُ we used to do?"
 فَذَخِرُوا أَنْفُسَهُمْ They have lost⁴ themselves
 وَضَلَّ عَنْهُمْ and there have strayed⁵ from
 مَا كَانُوا them what they used to
 يَفْتَرُونَ invent falsely.⁶

Section (Rukû') 7

إِنَّ رَبَّكُمْ اللَّهُ 54. Verily your Lord is Allah
 الَّذِي خَلَقَ Who created
 السَّمَوَاتِ وَالْأَرْضَ the heavens and the earth
 فِي سِتَّةِ أَيَّامٍ in six days;
 ثُمَّ اسْتَوَى then He took position⁷
 عَلَى الْعَرْشِ on the Throne.⁸
 يَغْشَى اللَّيْلَ He makes the night cover⁹
 النَّهَارَ the day
 يَبْطُلُهُ حَيْثًا seeking¹⁰ it rapidly;¹¹
 وَالشَّمْسَ وَالْقَمَرَ the sun and the moon

1. *shufa'a* (pl.; s. *shafi'*) = intercessors, advocates (active participle on the scale of *fu'il* from *shafa'a* (*shaf'*), to subjoin, to attach. See *shafi'* at 7:53, p. 486, n. 1).

2. *yashfa'u* (*na*) = they intercede, advocate (v. iii. m. pl. impfct. from *shafa'a* [*shaf'*], to subjoin, to attach. The terminal *nûn* is dropped because of a hidden '*an* in *fâ'* [causal *fâ'*] before the verb. See n. 1 above; also see *yashfa'u* at 4:85, p. 279, n. 1).

3. i. e., to the worldly life. *nuraddu* = we are returned, sent back, turned (v. i. pl. impfct. passive from *raddu* [*radd*], to send back. See at 6:71, p. 420, n. 1).

4. *khasirû* = they lost, suffered damage (v. iii. m. pl. past from *khasira* [*khusr* / *khusâr* / *khasârah* / *khusrân*], to lose. See at 7:9, p. 467, n. 10).

5. i. e., they did not come to any use for them. *ḍalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. See at 7:37, p. 478, n. 9).

6. i. e., the false gods the unbelievers set up for themselves will not be of any avail to them on the Day of Judgement. *yaftrûna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [رى *fary*], to cut lengthwise, to fabricate. See at 6:137, p. 449, n. 8).

7. *istawâ* = he became even (i. e., took position), straight, equal, regular, upright (v. iii. m. s. past in form VIII of *sawiya* [*siwan*], to be equal. See at 2:29, p. 15, n. 13).

8. *al-'arsh* = The Throne.

9. *yughshî* = he wraps, makes (someone) cover (v. iii. m. s. impfct. from *'aghshâ*, form IV of *ghashiya* [*ghashâwah*], to cover. See *yaghshâ* at 3:154, p. 215, n. 9).

10. *yaṭlubu* - he seeks, wants, wishes, demands (v. iii. m. s. impfct. from *ṭalaba* [*ṭalab/maṭlab*], to ask, to seek, to apply. See *ṭalaba* at 4:104, p. 291, n. 2).

11. i. e., following it constantly and rapidly without any intermission. *ḥathith* = rapid, quick. *ḥathithan*, rapidly, quickly.

وَالنُّجُومَ and the stars¹

مُسَخَّرَاتٍ are made subservient²

بِأَمْرِهِ by His command.

أَلَا لَهُ الْخَلْقُ Verily His is the creation³

وَالْأَمْرُ and the command.

بَارَكَ اللَّهُ Blessed be Allah,

رَبُّ الْعَالَمِينَ Lord of all the beings.⁴

آذِعُوا رَبِّكُمْ 55. Pray⁵ to your Lord

نَضْرَعًا وَخَفِيَةً humbly⁶ and secretly.⁷

إِنَّمَا لَا يُحِبُّ Verily He does not like

الْمُعْتَدِينَ the transgressors.⁸

وَلَا تُفْسِدُوا 56. And do not cause trouble⁹

فِي الْأَرْضِ in the earth

بَعْدَ إِصْلَاحِهَا after it has been set right;¹⁰

وَادْعُوهُ and beseech him

خَوْفًا وَطَمَعًا with fear and hope.¹¹

إِنَّ رَحْمَتَ اللَّهِ Indeed the mercy of Allah

قَرِيبٌ is close by

الْمُحْسِنِينَ the right-doers.

وَهُوَ الَّذِي 57. And He it is Who

1. نجوم *nujūm* (pl.; s. *najm*) = stars. See at 6:97, p. 432, n. 1.

2. It is a matter for reflection how Allah has made the sun, the moon and the stars subjected to His command and serviceable for all in the universe, all moving according to a set routine. مسخرات *musakhkharāt* (pl.; s. *musakhkharah*) = made subservient, subjected, made serviceable, made useful (passive participle from *sakhkhara*, form II of *sakhira*[*sukhr*/*maskhar*], to ridicule, deride. See *sakhirū* at 6:10, p. 395, n.3).

3. i. e., there is none to share with Him in the matter of creation and in the command over it. His is the absolute originality, right and mastery.

4. عالمين *'ālamīn* (pl.; acc./gen. of عالمون *'ālamūn*; sing. عالم *'ālam*, i.e., any being or object that points to its Creator. sing. *'ālam*) = all beings, creatures. See at 6:162, p. 463, n. 1).

5. ادعوا *ud'ū* = you (all) pray, call on, invoke, beseech (v. ii. m. pl. imperative from *da'da* [*du'da*], to call, to summon. See *yad'ūna* at 6:108, p. 436, n. 6).

6. تضرع *taḍarru'* = humility, imploring, begging (verbal noun in form VII of *ḍara'a* [*ḍara'*/*ḍarā'ah*], to be humble. See *taḍarru'ū* at 6:63, p. 418, n.).

7. خفية *khufyatan* = in secrecy, secretly, covertly. See at 6:63, p. 416, n. 6.

8. i. e., who transgress and violate the limits and prohibitions set by Allah. معدين *mu'tadīn* (pl.; acc./gen. of *mu'tadūn*, s. *mu'tadīn*) = transgressors, aggressors, assailants (active participle from *i'tadā*, form VIII of *'adā* [*'adw*], to speed, to run. See at 6:119, p. 441, n. 7).

9. لا تفسدوا *lā tufsidū* = you (all) do not make troubles, mischief, disorder (v. ii. m. pl. imperative (prohibition) from *'afsada*, to spoil, corrupt, mar, distort, create troubles; form IV of *fasada* [*fusād*/*fusūd*], to be or become bad, spoiled. See at 2:11, p. 7, n. 8).

10. إصلاح *'islāḥ* = to set right, restoration, repair, conciliation, reconciliation (verbal noun in form IV of *ṣalaha* [*ṣaluḥa*] [*ṣalāḥ*/*ṣalāhiyah* /*sulāḥ*], to be good, right, proper. See at 4:114, p. 295, n. 5).

11. طمع *ṭama'* (s.; pl. *'aṭmā'*) = hope, craving, desire. See *yaṭma'ūna* at 7:46, p. 483, n. 6.

يُرْسِلُ الرِّيحَ despatches¹ the winds²
 بُشْرًا as glad tidings³
 بَيْنَ يَدَيْ رَحْمَتِهِ in advance of His mercy,
 حَتَّىٰ إِذَا أَقْلَتْ till when it carries⁴
 سَحَابًا ثِقَالًا the heavy⁵ clouds⁶
 سَفَّنتُ لِبَلَدٍ مَّيِّتٍ We drive⁷ it to a dead⁸ land
 فَأَنْزَلْنَا بِهِ الْمَاءَ and send down thereby water
 فَأَخْرَجْنَا بِهِ and produce⁹ therewith
 مِنْ كُلِّ الشَّرْبِ of every kind of fruit.
 كَذَٰلِكَ نُخْرِجُ Likewise We shall bring out
 الْمَوْتَى لَعَلَّكُمْ the dead.¹⁰ Maybe that you
 تَذَكَّرُونَ bear in mind.¹²
 58. And the good land,
 يَخْرُجُ بِهَا نَبَاتٌ its vegetation¹³ comes out
 بِإِذْنِ رَبِّهِ by the leave of its Lord;
 وَالَّذِي خَبَتْ but that which is bad,¹⁴
 لَا يَخْرُجُ it does not come out
 إِلَّا تَكْدًا except with difficulty.¹⁵
 كَذَٰلِكَ نُنْصِرُ Thus do We spell out¹⁶
 الْآيَاتِ the revelations
 لِقَوْمٍ for a people
 يَشْكُرُونَ who express gratitude.¹⁷

1. After the emphasis in the previous two 'āyahs that it is Allah Alone Who is the Creator and Lord all beings and that He Alone should be worshipped, the present and the following 'āyahs point out how He provides the means of subsistence for all beings. يرسل *yursilu* = he despatches, sends, lets flow (v. iii. m. s. impfct. from 'arsala, form IV of *rasila* [*rasal*], to be long and flowing. See *nursilu* at 6:48, p. 409, n. 8).

2. ريح *riyāh* (pl.; s. *rīh*) = winds, odours.

3. بشرى *bushrā* = glad tidings, good news. See at 3:126, p. 205, n. 11.

4. أقلت *'aqallat* = she lifted, raised, carried, transported (v. iii. f. s. past from 'aqalla, form IV of *qalla* [*qill/qull/qillah*], to be little).

5. ثقال *thiqāl* (pl.; s. *thaqīl*) = heavy, weighty.

6. سحب *sahāb* = clouds.

7. سقنا *suqnā* = we drove, urged on, piloted, carried along (v. i. pl. past from *sāqa* [*sawq/ siyāqah/ masāq*], to drive, to urge on).

8. i. e., dry and barren land.

9. أخرجنا *'akhrajnā* = we produced, brought out (v. i. pl. past from 'akhraja, form IV of *kharaja* [*khurāj*], to go out. See at 2:267, p. 140, n. 7).

10. i. e., on the Day of Resurrection.

12. تذكرون *tadhakkarūna* (*tatadhakkarūna*) = you bear in mind, remember, receive admonition (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakkara* [*dhikr/tadhkār*], to remember. See at 7:3, p. 466, n. 3).

13. نبات *nabāt* = vegetation, plants, vegetable organism. See at 6:99, p. 432, n. 11.

14. خبت *khabutha* = he or it became bad, evil, malignant (v. iii. m. s. past from *khubith/ khabāthah*, to be bad. See *khabīth* at 5:100, p. 379, n. 8).

15. تكد *nakid* = hard, troublesome, difficult.

16. نصرف *nuṣarrifu* = we spell out, elucidate, explain, cause to flow off, inflect, (v. i. pl. impfct. from *ṣarrafa*, form II of *ṣarafa* [*ṣarf*], to turn, to turn away. See at 6:105, p. 435, n. 8).

17. يشكرون *yashkurūna* = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [*shukr/shukrān*], to thank. See at 2:243, p. 122, n. 11).

Section (Rukû') 8

لَقَدْ أَرْسَلْنَا نُوحًا 59. We indeed sent¹ Nûḥ

إِلَىٰ قَوْمِهِ فَقَالَ to his people and he said:

يَقَوْمُ "O my people,

أَعْبُدُوا اللَّهَ you all worship² Allah,

مَا لَكُمْ مِن إِلَهٍ you do not have any god

غَيْرُهُ إِنِّي أَخَافُ other than He. I fear³ against

عَلَيْكُمْ عَذَابٌ you the punishment of a

يَوْمٍ عَظِيمٍ tremendous⁴ day."

قَالَ الْمَلَأَمِينَ 60. The notables⁵ of his

قَوْمِهِ إِنَّا لَنَرَاكَ people said : "We indeed see

فِي ضَلَالٍ مُّبِينٍ you in manifest⁶ error."

قَالَ يَنْفَوُ 61. He said: "O my people,

لَيْسَ بِي ضَلَالَةٌ No error⁷ is there on my part;

وَلَكِنِّي رَسُولٌ but I am a Messenger

1 See 11:25-50 for further details about Nûḥ. أَرْسَلْنَا 'arsalnâ = we sent out, despatched, discharged (v. i. pl. past from 'arsala, form IV of rasila [rasal], to be long and flowing. See at 6:42, p. 407, n. 5).

2. i. e., you all worship Allah Alone and none else. This is made clear in the next clause which emphasizes that you do not have any god other than He. It is also to be noted that all the Prophets delivered the same message of monotheism to their respective people. أَعْبُدُوا u'budû = you (all) worship (v. ii. m. pl. imperative from 'abada ['ibādah / 'ubūdah / 'ubūdiyyah], to worship, to serve. See at 6:102, p. 434, n. 6).

3. أَخَافُ 'akhāfu = I fear, am afraid, dread (v. i. s. impfct. from khāfu [khawf], to fear. See at 6:79, p. 423, n. 8).

4. i. e., the Day of Judgement. عَظِيمٌ 'azīm = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, monstrous, grave. See at 6:15, p. 397, n. 3).

5. مَلَأَمِينَ mala' = crowd, gathering, host, grandees, council of elders, notables. See at 2:246, p. 123, n. 12.

6. It is invariably the practice of unbelieving leaders to accuse a Messenger of Allah of error and going astray while the fact is that they themselves are in error. مُبِينٌ mubīn = all too clear, obvious, manifest, patent, open and clear. See at 7:22, p. 472, n. 1.

7. ضَلَالَةٌ ḍalālāh = error, wrong way, going astray. See at 7:30, p. 475, n. 4.

مِن رَّبِّ الْعَالَمِينَ from the Lord of all beings.¹



أُبَلِّغُكُمْ 62. I convey² to you

رِسَالَتِي the messages³ of my Lord

وَأَنْصَحْكُمْ and give you sincere advice,⁴

وَأَعْلَمُ مِنَ اللَّهِ for I know from Allah

مَا لَا تَعْلَمُونَ what you do not know."⁵

أَوْ عَجِبْتُمْ 63. "Do you wonder⁶

أَنْ جَاءَكُمْ that there has come to you

ذِكْرٌ مِّن رَّبِّكُمْ a reminder⁶ from your Lord

عَلَى رَجُلٍ مِّنكُمْ on a man from among you⁷

لِيُنذِرَكُمْ that he may warn⁸ you and

وَلِتَسْخَبُوا that you be godfearing⁹

وَلَعَلَّكُمْ and maybe that you

رُحُمُونَ are shown mercy?"¹⁰

فَكَذَّبُوهُ 64. But they cried lies to him.

فَأَنْجَيْنَاهُ So We rescued¹⁰ him and

وَالَّذِينَ مَعَهُ those who were with him¹²

فِي الْفُلْكِ in the Ark¹³

وَأَغْرَقْنَا الَّذِينَ and drowned¹⁴ those who

كَذَّبُوا بِآيَاتِنَا cried lies to Our revelations.

1. *'ālamīn* (pl.; acc./gen. of *'ālamūn*; عالمون *'ālamūn*; sing. *'ālam*, i.e., any being or object that points to its Creator. sing. *'ālam*) = all beings, creatures. See at 7:54, p. 4487, n. 4).

2. *'uballighu* = I convey, communicate, inform, notify (v. i. s. impfct. from *ballagha*, form II of *balagha* [*bulāgh*], to reach. See *ballaghta* at 5:67, p. 363, n. 5).

3. *risalāt* (pl.; s. *risālah*) = messages, missions. See *risālah* at 5:67, p. 363, n. 6.

4. *'ansahu* = I give sincere advice, wish well (v. i. s. impfct. from *naṣaḥa* [*nash*/*nuṣh*/*naṣāḥa*/*naṣīḥah*], to give sincere advice, to wish {some one} well).

5. *'ajibtum* = you wondered, marvelled, were amazed/astonished/surprised (v. ii. m. pl. past from *'ajiba* [*'ajab*], to wonder. See *'ajaba* at 5:100, p. 379, n. 9).

6. i. e., Allah's revelations, the scripture. (See 21:50). *dhikr* = citation, recollection, mention, reminder.

7. Allah always sent Messengers who were men and were from among their respective peoples.

8. *yundhira(u)* = he warns, cautions (v. iii. m. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhr*/*nudhār*], to dedicate, to vow. The final letter takes *fathah* for a hidden *'an* in *li* {li of motivation} coming before the verb. See *tundhira* at 7:1, p. 465, n. 4).

9. *tattaqū(na)* = you (all) beware, be on your guard, act righteously, be godfearing (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* (*waqy*/*wiqāyah*), to guard. The terminal *nūn* is dropped for the reason stated in the previous note. See at 4:128, p. 201, n. 7).

10. *'anjaynā* = we rescued, saved, delivered (v. i. pl. past in form IV of *najā* [*najw*/*najā*/*najāh*], to save. See at 2:50, p. 24, n. 5).

12. i. e., those who believed and followed him.

13. *fulk* (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 2:164, p. 77, n. 1.

14. *'aghrāqnā* = we drowned, sunk, immersed (v. i. pl. past from *'aghrāqa*, form IV of *gharīqa* [*gharaq*], to be drowned. See at 2:50, p. 24, n. 6).

إِنَّهُمْ كَانُوا
فَوَمَا عَمِيَٓتَ ﴿١١﴾ a people unable to see.¹

Section (Rukû') 9

وَالْأَنبِيَاءُ 65. And to 'Âd,²

آخَاهُمْ هُودًا their brother³ Hûd.⁴

قَالَ يَقَوْمِ He said: "O my people,

اعْبُدُوا اللَّهَ you all worship⁵ Allah.

مَا لَكُمْ مِنْ إِلَهٍ
غَيْرِهِ You do not have any god
other than He.

أَفَلَا تَتَّقُونَ ﴿١٥﴾ Will you not then beware?⁶

قَالَ الْمَلَأُ 66. There said the notables⁷

الَّذِينَ كَفَرُوا who disbelieved⁸

مِنْ قَوْمِهِ إِنَّا of his people: "We indeed

لَنَرَنَّكَ فِي سَفَاهَةٍ see you in utter folly⁹

وإِنَّا لَنَظُنُّكَ and we certainly think¹⁰ you

مِنَ الْكَذِبِٓتِ are of those telling lies."¹¹

﴿١٦﴾

قَالَ يَقَوْمِ 67. He said: "O my people,

لَيْسَ بِي سَفَاهَةٌ no folly is there in me;

وَلَكِنِّي رَسُولٌ but I am a Messenger

مِّن رَّبِّ الْعَالَمِينَ from the Lord of all beings."¹²

﴿١٧﴾

1. عَمِينَ 'amim (pl.; s. 'amin) = blind, those who cannot see their way.

2. i. e., the First 'Âd people, who lived in Yaman between 'Umân and Ḥadramawt, then known as al-'Aḥqâf. They have gone completely out of existence. They were polytheists and worshipped idols.

3. In Arabic a person of a particular tribe or community is often referred to as "brother" of that community or tribe.

4. i. e., He was sent as Allah's Messenger to his people, the 'Âd. See 11:50-60, 26:123-140 and 46:21-26 for further details.

5. i. e., worship Allah Alone and none or nothing else, as emphasized in the next clause of the 'āyah. اَعْبُدُوا u'budū = you (all) worship (v. ii. m. pl. imperative from 'abuda ['ibādah / 'ubūdah / 'ubūdiyyah], to worship, to serve. See at 7:59, p. 489, n. 2).

6. تَتَّقُونَ tattaqūna = you are on your guard, protect yourselves, fear Allah (v. ii. m. pl. impfct. from ittaqā. form VIII of waqā [waqy/wiqāyah], to guard, to protect. See at 6:153, p. 458, n. 15).

7. مَلَأُ mala' = crowd, gathering, host, grandees, council of elders, notables. See at 2:246, p. 123, n. 12. See at 7:60, p. 489, n. 5.

8. كَفَرُوا kafarū = they disbelieved, denied, became ungrateful (v. iii. m. pl. past from kafara [kufr], to cover. See at 6: 7, p. 394, n. 3).

9. سَفَاهَةٌ safāhah = folly, stupidity, impudence, silliness. See safah at 6:140, p. 451, n. 1.

10. لَنَظُنُّ la+nazunnu = we certainly think, believe, suppose, presume (v. i. pl. impfct. from zanna [ẓann], to think, to suppose. See yazunnūna at 2:78, p. 37, n. 1).

11. كَاذِبِينَ kâdhībîn (acc./gen. of kâdhībûn, sing. كَاذِب kâdhīb) = those that lie, liars, untruthful (active participle from kadhabu [kidhb/ kadhīb/ kadhbah/ kidhbah], to lie. See at 3:61, p. 179, n. 8).

أَتَيْعُكُمْ 68. "I convey¹ to you
رِسَالَتِي رَبِّي the messages of my Lord
وَأَنَا لَكُمْ and I am for you a sincere
نَاصِحٌ آمِنٌ adviser,² trustworthy."³

أَوْعَيْتُمْ 69. "Do you wonder⁴
أَنْ جَاءَكُمْ that there has come to you
ذِكْرٌ مِنْ رَبِّكُمْ a reminder⁵ from your Lord
عَلَى رَجُلٍ مِنْكُمْ on a man from among you
يُنذِرُكُمْ that he may warn⁶ you?
وَاذْكُرُوا إِذْ And remember⁷ when
جَعَلَكُمْ خُلَفَاءَ He made you successors⁸
مِنْ بَعْدِ قَوْمِ نُوحٍ to the people of Nûh
وَزَادَكُمْ and increased⁹ you
فِي الْخَلْقِ بَصَاطَةً in make¹⁰ abundantly.¹¹
فَاذْكُرُوا So remember
مَا آتَاكُمُ اللَّهُ مِنْ فَضْلِهِ Allah's graces¹² so that you
تُقْلِحُونَ may attain success."¹³

قَالُوا 70. They said:
أَحِثَّنَا "Have you come to us for
لِنَعْبُدَ اللَّهَ وَحْدَهُ that we worship Allah Alone
وَنَذَرَمَا and abandon what

1. أبلغ *'uballighu* = I convey, communicate, inform, notify (v. i. s. impfct. from *ballagha*, form II of *balagha* [bulâgh], to reach. See at 7:62, p. 490, n. 2).

2. ناصح *nâsiḥ* (s., pl. *nâsiḥūn*) = well-wisher, sincere adviser (active participle from *naṣaḥa* [naṣḥ /nuṣḥ/ naṣaḥah/ naṣiḥah], to give sincere advice, to wish well. See *nâsiḥin* at 7:21, p. 471, n. 5).

4. آمِن *'amīn* = faithful, trustworthy, loyal, honest, trustee (active participle on the scale of *fa'il* from *'amuna* ['amānah], to be faithful).

4. عَجِبْتُمْ *'ajibtum* = you wondered, marvelled, were amazed/astonished/surprised (v. ii. m. pl. past from *'ajiba* ['ajab], to wonder. See at 7:63, p. 490, n. 5).

5. i. e., Allah's revelations, the scripture. (See 21:50). ذِكْر *dhikr* = citation, recollection, mention, reminder. See at 7:62, p. 490, n. 6.

6. يَنْذِر *yundhira(u)* - he warns, cautions (v. iii. m. s. impfct. from *'andhara*, form IV of *nadhara* [nadhīr /nudhīr], to dedicate, to vow. The final letter takes *fathah* for a hidden 'an in li [hi of motivation] coming before the verb. See *tundhira* at 7:63, p. 490, n. 8).

7. اذْكُرُوا *udhkurū* = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from *dhakara* [dhikr/tadhkār], to remember. See at 5:20, p. 339, n. 4).

8. خَلَّاف *khalā'if* (pl.: s. خليفة *khalīfah*) = successors, deputies, vicegerents, delegates. (active participle from *khalafa*, to succeed, to follow, to come after. See at 6:165, p. 464, n. 1).

9. زَاد *zāda* = he increased, grew, became more, added, enlarged, (v. iii. m. s. past from *zayad/ ziyādah*, to be more. See at 3:173, p. 223, n. 9).

10. خَلَقَ *khalq* = creation, origination, making, make. See at 3:190, p. 230, n. 10.

11. بَسْطَةً *bastatah* = extent, expanse, breadth, vastness, abundance, magnitude. See *yabsutu* at 2:247, p. 125, n. 5.

12. آيَاتِهِ *'ālā'* (pl.; s. *'ilan*) = blessings, graces.

13. تَفْلِحُونَ *tufliḥūna* = you (all) succeed, prosper (v. ii. m. pl. impfct. from *'afalaḥa*, form IV of *jalaha* [jalḥ], to split. See at 5:100, p. 379, n. 13).

كَانَ يَعْبُدُ آبَاءَنَا our fathers¹ used to worship?

فَأْتِنَا Then bring on us

يَمَاتِدُنَا إِن what² you threaten² us with,

كُنْتَ مِنَ الصَّادِقِينَ if you are of the truthful."³



قَالَ قَدْ 71. He said: " There indeed

وَقَعَ عَلَيْكُمْ has fallen⁴ on you

مِنْ رَبِّكُمْ from your Lord

رَجَسٌ وَعَظَبٌ punishment⁵ and wrath.⁶

أَتَجَادِلُونِي Do you dispute⁷ with me

فِي أَسْمَاءٍ about names⁸

سَمَّيْتُمُوهَا that you have designated,⁹

أَنْتُمْ وَأَبَاؤُكُمْ you and your fathers?

مَا نَزَّلَ اللَّهُ Allah has not sent down¹⁰

بِهَآئِنِ سُلْطَانٍ about these any authority.¹¹

فَأَنْتَظِرُوا So await;¹²

إِنِّي مَعَكُمْ إِن I am along with you of

الْمُنْتَظِرِينَ those awaiting."

فَأَنْجَيْنَاهُ 72. So We rescued¹³ him and

وَالَّذِينَ مَعَهُ those who were with him¹⁴

بِرَحْمَتِنَا as of mercy from Us;

وَقَطَعْنَا دَابِرَ and We cut off the rear¹⁵

1. i. e., their ancestors.

2. i. e., the punishment.

3. *ta'idu* = you promise, assure, threaten (v. iii. m. s. impfct. from *w'ada* [wa'd], to make a promise. See *yu'idu* at 4:120, p. 297, n. 8).

3. صادقين *ṣādiqîn* (pl.; acc./gen. of *ṣādiqûn*; s. *ṣādiq*) = truthful (active participle from *ṣadaqa* [*ṣadiq/ṣidiq*], to speak the truth. See at 6:16, p. 416, n. 12).

4. i. e., has become due (see *Tafsîr al-Jalâlayn*).

وقع *waqa'a* = he or it fell, fell down, occurred, lay (v. iii. m. s. past from *wuqu'*, to fall. Followed by the particle *'alâ*, the verb gives the sense of falling due. See at 4:100, p. 288, n. 5).

5. رجس *rijs* (s.; pl. *'arjâs*) = filth, dirt, dirty or atrocious act, punishment. See at 6:125, p. 444, n. 6.

6. غضب *ghadab* = wrath, fury, anger, indignation. See at 2:90, p. 43, n. 6.

7. تجادلون *tujādilûna* = you dispute, quarrel, controvert, argue, debate, wrangle (v. ii. m. pl. impfct. from *jādala*, form III of *jadala* [جدل *jadl*], to tighten. See *tujādilu* at 4:107, p. 292, n. 1).

8. i. e., the imaginary gods and goddesses whom they gave different imaginary names.

9. سميت *sammaytum* = you designated, named, called, nominated (v. ii. pl. past from *sammâ*, form II of *samâ* [*sumuww/samâ'*], to be high. See *sannamayta* at 3:36, p. 169, n. 5).

10. نزل *nazzala* = he sent down (v. iii. m. s. past in form II of *nazala* (*nuzâl*), to come down. See at 4:140, p. 306, n. 7).

11. سلطان *sulṭân* = authority, mandate, rule, evidence. See at 7:33, p. 476, n. 13.

12. انتظروا *intazirû* = you (all) wait, await, look closely, look expectantly, bide time (v. ii. m. pl. imperative from *intazara*, form VIII of *nazara*. See at 6:158, p. 461, n. 7).

13. أنجينا *'anjaynâ* = we rescued, saved, delivered (v. i. pl. past in form IV of *najâ* [*najw/ najâ'/ najâh*], to save. See at 7:64, p. 490, n. 11).

14. i. e., those who believed and followed him.

15. i. e., they were eradicated and annihilated. دابر *dâbir* = root, extremity, past. *qata'a dâbir al-shay* = to destroy the thing. See *'adbâr* at 6:44, p. 408, n. 10).

الَّذِينَ كَذَّبُوا¹ of those who cried lies¹
 بِآيَاتِنَا to Our revelations;² and they
 وَمَا كَانُوا مُؤْمِنِينَ were not believers.



Section (Rukû')

وَالِى ثَمُودَ³ 73. And to Thamûd,³
 أَخَاهُمْ صَالِحًا their brother⁴ Sâlih.⁵
 قَالَ يَنْقُورِ He said: "O my people,
 اعْبُدُوا اللَّهَ you all worship⁶ Allah.
 مَا لَكُمْ مِنْ إِلَهٍ غَيْرِهِ You do not have any god
 فَذَٰجَأَ تَكُمُ There has come to you
 بَيِّنَةٌ clear evidence⁷
 مِنْ رَبِّكُمْ from your Lord.
 هَذِهِ نَاقَةُ اللَّهِ This she camel of Allah
 لَكُمْ آيَةٌ is given for you as a sign.⁸
 فَذَرُوهَا تَأْكُلْ So let her alone⁹ to eat
 فِي أَرْضِ اللَّهِ in Allah's earth,¹⁰
 وَلَا تَمَسُّوهَا and do not touch¹¹ her
 سُوًى with any harm,¹²
 فَيَأْخُذَكُمْ for then there will seize you
 عَذَابٌ أَلِيمٌ a punishment very painful."



1. كَذَّبُوا *kadhhabû* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [kidhb / *kadhib* / *kadhbah* / *kidhbah*], to lie. See at 7:36, p. 477, n.7).

2. آيَات *'âyât* (sing. *'ayah*) = signs, miracles, revelations, evidences. See at 7:26, p. 473, n. 6.

3. i. e., We sent to Thamûd. They were another ancient Arab people who succeeded the First 'Âd and are also known as the Second 'Âd people. They lived in al-Hijr, a tract between al-Hijâz and Syria, lying on the way from Madînah to Tabûk.

4. In Arabic a person of a particular tribe or community is often referred to as "brother" of that community or tribe.

5. i. e., he was sent as Allah's Messenger to his people, the Second 'Âd. See 11:61-68, 26:141-159 and 27:45-53 for further details.

6. i. e., worship Allah Alone and none or nothing else, as emphasized in the next clause of the *'ayah*. أَعْبُدُوا *u'būdû* = you (all) worship (v. ii. m. pl. imperative from *'abada* ['ibâdah / *'ubûdah* / *'ubûdiyah*], to worship, to serve. See at 7:65, p. 491, n. 5).

7. The evidence is specified in the next clause. بَيِّنَةٌ *bayyînah* (f. s., pl. *bayyînât*) = clear, clear proof, clear evidence, obvious, manifest. See at 6:157, p.460, n. 4.

8. The Thamûd people asked Sâlih (p.b.h.) to produce a camel out of a big stone they pointed out and said that they would believe in him if he could do so. So he prayed to Allah and Allah granted his prayer and produced the camel they had asked for (see Al-Ṭabarî, pt. VIII, p. 22-227; Ibn Kathîr, III, 436-437).

9. ذَرُّوا *dharû* = you (all) shun, give up, abandon, renounce, forsake, leave, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]. See at 6:120, p. 441, n. 8).

10. i. e., to eat of pastures in the earth.

11. لَا تَمَسُّوا *lâ tamassû* = do not touch (v. ii. m. pl. imperative {prohibition} from *massu* [*mass* / *masûs*], to feel, to touch. See *yamassu* at 6:49, p. 410, n. 11).

12. سُوًى *sû* (pl. *'aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 6:54, p. 412, n. 5).

وَاذْكُرُوا إِذْ 74. And remember¹ when
 جَعَلَكُمْ خُلَفَاءَ he made you successors²
 مِنْ بَعْدِكُمْ after the 'Âd³
 وَوَبَّأَكُمْ فِي الْأَرْضِ and settled⁴ you in the earth,
 تَتَّخِذُونَ you taking up⁴
 مِنْ سُهُولِهَا قُصُورًا of its plains⁵ for palaces
 وَنَتَّحِثُونَ الْجِبَالَ and carving⁶ out mountains
 بُيُوتًا for homes.⁷
 فَادْكُرُوا آيَاتَ اللَّهِ So remember Allah's graces⁸
 وَلَا تَعْتَوْا فِي الْأَرْضِ and act not evilly⁹ in the
 مُفْسِدِينَ earth making trouble.¹⁰

قَالَ الْمَلَأُ 75. There said the notables¹¹
 الَّذِينَ اسْتَكْبَرُوا who had turned arrogant¹²
 مِنْ قَوْمِهِ from among his people
 لِلَّذِينَ اسْتَضَعِفُوا to those who were treated
 لِمَنْ آمَنَ as weak¹³ – to those who
 مِنْهُمْ أَتَقَلَّبُونَ believed of them: "Do you
 أَنْتَ صَاحِبُ مَرْسَلٍ know that Sâlih is one sent¹⁴
 مِنْ رَبِّهِ from his Lord?"
 قَالُوا إِنَّا They said: "Indeed we are
 بِمَا أُرْسِلَ بِهِ in what he has been sent with
 مُؤْمِنُونَ believers."

1. اذكروا *udhkurû* = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from *dhakara* [*dhikr/tadhkâr*], to remember. See at 7:69, p. 492, n. 7).
2. خلفاء *khulafâ'* (pl.; s. *khalifah*) = successors. See *khalâ'if* at 7:69, p. 492, n. 8.
3. See p. 491, n. 2.
4. بوا *bawwa'a* = settled, put up, provided accommodation, made (someone) take position (v. iii. m. s. past in form II of *bâ'a* [*baw'*], to be back. See *tubawwi'u* at 3:121, p. 204, n. 3).
4. تتخذون *tattakhidhûna* = you take, take up, adopt, make use of (v. ii. m. pl. impfct. from *ittakhadha*, form VIII *'akhadha* [*'akhdh*], to take. See *iattakhadhû* at 7:51, p. 484, n. 10).
5. سهول *suhâl* (pl.; s. *sahl*) = plains, plain ground.
6. نتحتون *tanhitûna* = you carve, hew (v. ii. m. pl. impfct. from *nahata* [*nahî*], to carve, to hew).
7. They are still to be seen in al-Hijr (Madâ'in Şâlih).
8. آلاء *'âlâ'* (pl.; s. *'ilan*) = blessings, graces. See at 7:69, p. 492, n. 12.
9. لا تعثوا *lâ ta'thaw* = do not act evilly, wickedly (v. ii. m. pl. imperative {prohibition} from *'athâ* [*'uthw*], to act wickedly).
10. مفسدين *mufsidîn* (acc./gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers (active participle from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See at 3:63, p. 180, n. 2).
11. ملاء *mala'* = crowd, gathering, host, grantees, council of elders, notables. See at 2:246, p. 123, n. 12. See at 7:66, p. 491, n. 7.
12. استكبروا *istakbarû* = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibur/ kabârah/kabr*], to become great, to be older. See at 7:40, p. 480, n. 2).
13. استضعفوا *ustud'ifû* = they were treated as weak, deemed weak (v. iii. m. pl. past passive from *ista'afa*, form X of *da'ufa* [*du'f/da'f*], to be weak. See *mustad'afin* at 4:127, p. 300, n. 6).
14. i. e., a Messenger of Allah. مرسل *mursal* = one sent, despatched (passive participle from *'arsala*, form IV of *rasala* [*rasal*], to be long and flowing. See *mursalin* at 6:48, p. 409, n. 9).

قَالَ الَّذِينَ 76. There said those who

أَسْتَكْبَرُوا إِنَّا turned arrogant: "Indeed we,

بِالَّذِي آمَنُكُمْ بِهِ in what you believe,

كُفْرُوت ﴿٧٦﴾ are disbelievers."

فَفَعَرُوا 77. So they slaughtered¹

النَّاقَةَ the she-camel

وَعَوَّاعَن and insolently turned² from

أَمْرِ رَبِّهِم the command of their Lord

وَقَالُوا يَنْصَبِخْ أَفَنَتَا and said: "O Şâlih, bring us

يَمَاعِدُنَا إِن كُنت what you threaten³ us with if

مِنَ الْمُرْسَلِينَ ﴿٧٧﴾ you are of the Messengers."⁴

فَأَخَذَتْهُمْ 78. So there seized⁵ them

الزَّجْفَةُ the tremor⁶ and

فَأَصْبَحُوا فِي دَارِهِمْ they became⁷ in their homes

جَنِينَ ﴿٧٨﴾ fallen prostrate.⁸

فَتَوَلَّى عَنْهُمْ 79. Then he turned⁹ from

وَقَالَ يَنْفَرُوا them and said: "O my people,

لَقَدْ أَنفَضْتُكُمْ I have indeed conveyed¹⁰ to

رِسَالَةَ رَبِّي you the message of my Lord

وَنَصَحْتُكُمْ and advised you sincerely¹¹

1. عَقَرُوا 'aqarû = they wounded, crippled by cutting the tendons at the back of the knees, hamstring, {figuratively, slaughtered, for they used to hamstring the camel for slaughtering it}(v. iii. m. pl. from 'aqara ['uqr/'aqr/'aqarah], to be barren. See 'âqir at 3:40, p. 171, n. 11).

2. عَوَّا 'ataw = they became insolent, recalcitrant, exceeded the limits (in disobedience) (v. iii. m. pl. past from 'atâ ['utûw/'utîy/'itîy], to be insolent).

3. تَعَدَّ ta'idu = you promise, assure, threaten (v. iii. m. s. impfct. from w'ada [wa'd], to make a promise. See ya'idu at 7:70, p. 493, n. 3).

4. مَرْسَلِينَ mursalîn (accusative /genitive of mursalîn, sing. mursal) = messengers, those sent out, despatched, delegated (passive participle from 'arsala, form IV of rasila [rasal], to be long and flowing. See at 6:48, p. 409, n. 9).

5. أَخَذَتْ 'akhadhat = she took, caught, got hold of, seized (v. iii. f. s. past from 'akhdh, to take. See itakhadhû at 7:51, p. 484, n. 10).

6. رَجْفَةً rajfah = severe earthquake, tremor. (See 11:67 where it is mentioned that they lay prostrate, i. e., died, on account of a shrill from the sky. Obviously, the tremor and the shrill came together but each element is mentioned separately at the two places. See Safwat, p. 212).)

7. أَصْبَحُوا 'asbahû = they became, became in the morning (v. ii. m. pl. past in form IV of sabaha [sabâh], to be in the morning. See at 5:102, p. 380, n. 5).

8. i. e., they lay dead in their homes. جَانِينَ jâthimîn (pl.; acc./gen. of jâthimân; s. jâthim) = crouching, prostrate (active participle from jathama [jathm/jutjhâm], to crouch, to fall).

9. تَوَلَّى tawallâ = he took over, undertook; also, turned away, desisted (v. iii. m. s. past in form V of waliya, to be near. See at 4:115, p. 295, n. 11).

10. أَبْلَغْتُ 'ablaghtu = I conveyed, informed, notified (v. i. s. past from 'ablagha, form IV of balagha [bulûgh], to reach. See 'uballighu at 7:68, p. 492, n. 1).

11. نَصَحْتُ naşahtu = I gave sincere advise (v. i. s. past from naşaha [naşh /nuşh/ naşâhah/ naşîhah], to give sincere advice, to wish {some one} well. See 'anşaḥu at 7:62, p. 490, n. 4).

وَلَكِنْ لَا تُحِبُّونَ but you do not like¹

الْمُتَّصِحِّينَ (٧١) the sincere advisers.²

80. And [remember] Lût,

إِذْ قَالَ لِقَوْمِهِ when he said to his people:

أَتَأْتُونَ الْفَاحِشَةَ "Do you commit lewdness?"³

مَا سَبَقَكُمْ بِهَا Never did before you⁴ do it

مِنْ أَحَدٍ مِنْ anyone of

الْعَالَمِينَ (٨٠) all the beings?"⁵

إِنَّكُمْ لَأَتُونَ 81. "Verily you come upon

الزَّجَالَ شَهْوَةً men in passion⁶

مِنْ دُونِ النِّسَاءِ instead of women.

بَلْ أَنْتُمْ قَوْمٌ Nay, you are a people

مُتْرِفُونَ (٨١) committing excesses."⁷

وَمَا كَانَتْ جَوَابَ 82. And naught was the reply

قَوْمِهِ إِلَّا أَنْ of his people except that

قَالُوا أَخْرِجُوهُمْ they said: "Drive them out"⁸

مِنْ قَرْيَتِكُمْ from your habitation."⁹

إِنَّهُمْ نَاسٌ They really are a folk¹⁰

يُطَهِّرُونَ (٨٢) practising puritanism."¹¹

1. تحبون *tuhibbûna* = you (all) love (v. ii. m. pl. impfct. from *'ahabba*, form IV of *ḥabba* [*ḥubb*], to love. See at 3:119, p. 203, n. 1).

2. ناصحين *nâsiḥîn* (pl.; acc/gen/ of *nâsiḥûn*; s. *nâsiḥ*) = well-wishers, sincere advisers (active participle from *naṣaḥa* [*naṣḥ*/nuṣḥ/ *naṣāḥah*/ *naṣiḥah*], to give sincere advise, to wish some one well. See at 7:21, p. 471, n. 5).

3. The exact nature of their misdeed is mentioned in the next *'āyah* فاحشة *fāḥishah* s.; (pl. فواحش *fawāḥish*) = vile deed, grave sin, monstrosity, atrocity, adultery, fornication, lewdness. See at 7:28, p. 474, n. 4.

4. سبق *sabaqa* = he preceded, did or went before (v. iii. m. s. past from *sabq*, to be or act before. See *istabiqū* at 2:148, p. 70, n. 8).

5. عالمين *'ālamîn* (pl.; acc/gen. of عالمون *'ālamûn*; sing. عالم *'ālam*, i.e., any being or object that points to its Creator; sing. *'ālam*) = all beings, creatures. See at 7:60, p. 490, n. 1).

6. i. e., commit homo-sexuality. شهوة *shahwah* (s.; pl. *shahawât*) = passion, desire, craving, greed. See *shahawât* at 3:14, p. 159, n. 10.

7. مترفون *musrifûn* (pl; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful. Active participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf*/ *saraf*], to corrode, to spoil, to neglect. See at 5:32, p. 344, n. 5).

8. i. e., drive Lût and his followers out of the land. أخرجوا *'akhrijû* = (you) oust, drive out, expel, dislodge (v. ii. m. pl. imperative from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 2:191, p. 92, n. 1).

9. أخرجوا *'akhrijû* = you (all) drive out, expel, dislodge (v. ii. m. pl. imperative from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See *tukhrajûna* at 7:25, p. 472, n. 12).

10. ناس *'unâs* = people, folk.

11. يطهرون *yataṭahharûna* = they purify themselves, get themselves cleaned, practise puritanism (v. ii. m. pl. imperative from *ṭaṭahhara*, form V of *ṭahara/ṭahura* [*ṭahr*/ *ṭahārah*], to be pure, clean. See *mutaṭahhirîn* at 2:222, p. 109, n. 12).

فَأَنْجَيْنَاهُ 83. So We delivered¹ him

وَأَهْلَهُ and his followers²

إِلَّا أَمْرَأَتَهُ except his wife.

كَانَتْ مِنْ She was of those

الْمُتَّبِعِينَ 83 remaining behind.³

وَأَمْطَرْنَا 84. And We showered⁴

عَلَيْهِمْ مَطَرًا on them a rain.⁵

فَانْظُرْ كَيْفَ So behold how

كَانَ عَذَابُهُ was the end⁶

الْمُجْرِمِينَ 84 of the sinful.

Section (Rukû') 11

وَالَّذِينَ 85. And to Madyan people⁷

أَخَاهُمْ شُعَيْبًا their brother Shu'ayb.

قَالَ يٰقَوْمِ He said: "O my people,

اعْبُدُوا اللَّهَ you all worship Allah.

مَا لَكُمْ مِنْ إِلٰهٍ You do not have any god

غَيْرِهِ other than He.

فَدَجَاءَكُمْ There really has come to you

بَيِّنَةٌ مِنْ clear proof from

رَبِّكُمْ your Lord.

فَأَوْفُوا الْكَيْلَ So fulfil⁸ and the measure⁹

وَالْمِيزَانَ and the balance;¹⁰

1. أَنْجَيْنَا 'anjaynâ = we rescued, saved, delivered (v. i. pl. past in form IV of najâ [najw/ najâ'/ najâh], to save. See at 7:71, p. 493, n.

2. أَهْلٌ 'ahl (s.; pl. أَهْلُونَ 'ahlûn/أهلين) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents. See at 4:25, p. 251, n. 5.

3. i. e., she stayed behind at home without accompanying Lût (p. b. h.) and was destroyed.

غَابِرِينَ ghâbirîn (pl.; acc./gen. of ghâbirûn; s. ghâbir) = those remaining behind, the bygone ones (active participle from ghabara [ghubûr], to stay, to remain, to pass away).

4. أَمْطَرْنَا 'amtarnâ = we showered, rained (v. i. pl. past from 'amtara, form IV of maṭara, to rain.

5. The nature of the punishment and rain are detailed in 15:73-74 wherein it is mentioned that the land was turned upside down and a rain of sijjil (brimstones) was showered on them. مَطَرٌ

maṭar (s.; pl. أمطار 'amtâr) = rain. See at 4:102, p. 290, n. 3.

6. عَاقِبَةٌ âqibah (s.; pl. عَوَاقِبُ 'awâqib) = end, ultimate, outcome, upshot, consequence, effect, result. See at 6:135, p. 448, n. 5.

7. i. e., We sent to the Madyan (Midian) people. These people were the descendants of Madyan, son of Prophet Ibrâhîm (p.b.h.) by his wife Qattûrah, and are so called after their progenitor. The territory in which they lived is also called after him Madyan. During the long course of its history its extent varied from time to time, but it roughly corresponds with the tract lying between the north-east of the Sinai Peninsula and Syria, including the northern parts of the Jordan valley. Prophet Shu'ayb called them to monotheism and asked them to abandon malpractices in their commercial dealings and their brigandage and waylaying travellers and trade caravans passing through their territories.

8. أَوْفُوا 'awfû = you (all) fulfil, carry out, redeem, give in full (v. ii. m. pl. imperative from wafâ [wafâ'], to fulfil. See at 6:152, p. 458, n. 1).

9. i. e., in your business transactions. كَيْلٌ kayl (s.; pl. اَكْيَالٌ) = measure. See at 6:152, p. 458, n. 2.

10. مِيزَانٌ mizân (s.; pl. مَوَازِينُ) = balance, scale. See at 6:152, p. 458, n. 3.

وَلَا تَخْشَوُا النَّاسَ and do not underpay¹ men

أَشْيَاءَهُمْ in their things;

وَلَا تَفْسِدُوا nor create disorders²

فِي الْأَرْضِ in the earth

بَعْدَ إِصْلَاحِهَا after it has been set in order.³

ذَٰلِكُمْ خَيْرٌ لَّكُمْ This is better for you,

إِنْ كُنْتُمْ if you are believers.

مُؤْمِنِينَ ﴿٨٥﴾

وَلَا تَقْعُدُوا 86. And do not sit⁴

بِكُلِّ صِرَاطٍ at every path

تُوعِدُونَ holding out threats⁵

وَتَصُدُّونَ and turning away⁶

عَنْ سَبِيلِ اللَّهِ from the way of Allah

مَنْ ءَامَنَ بِهِ those who believe in Him,

وَتَسْعَوْنَهَا عِوَجًا seeking⁷ it to be crooked.⁸

وَاذْكُرُوا إِذْ And remember when

كُنْتُمْ قَلِيلًا you had been a few

فَكَثَّرَكُم then He made you many;⁹

وَانْظُرُوا كَيْفَ كَانَ and behold how was the

عَاقِبَةُ الْمُفْسِدِينَ end¹⁰ of the mischief-makers.

﴿٨٦﴾

وَإِنْ كَانَ طَائِفَةٌ 87. And if there be a group¹²

مِنْكُمْ ءَامَنُوا of you who believe

1. *lâ tabkhasûu* = do not underpay, pay less, diminish, reduce, make less, decrease, lessen (v. ii. m. pl. imperative {prohibition} from *bakhasa* [bakhs], to decrease. See *yabkhas* at 2:282, p. 147, n. 12).

2. *lâ tufsidû* = you (all) do not make troubles, mischief, disorder (v. ii. m. pl. imperative (prohibition) from *'afsada*, to spoil, corrupt, mar, distort, create troubles; form IV of *fusada* [fusâd/fusûd], to be or become bad, spoiled. See at 7:56, p. 487, n. 9).

3. i. e., by Allah's guidance and rules given through His Messengers. *'islâh* = to set right, restoration, repair, conciliation, reconciliation (verbal noun in form IV of *šalaḥa* /*šalūḥa* [šalâḥ /šalâhiyah /šulūḥ], to be good, right, proper. See at 7:56, p. 487, n. 10).

4. i. e., do not lie in wait. *lâ taq'udû* = do not sit (v. ii. m. pl. imperative {prohibition} from *qa'ada* [qu'ûd], to sit down. See at 4:140, p. 306, n. 11).

5. *tû'idûna* = you hold out threats, threaten (v. ii. m. pl. impfct. from *'aw'ada*, form IV of *wa'ada* [wa'd], to promise. See *ta'idu* at 7:77, p. 496, n. 3).

6. *tašuddûna* = you (all) deter, hinder, divert, dissuade, alienate, turn away, prevent (v. ii. m. pl. impfct. from *šadda* [šadd], to turn away. See at 3:99, p. 194, n. 9).

7. *taghûna* = you (all) seek, seek to attain, wish, desire, covet (v. ii. m. pl. impfct. from *baghâ* [bughâ'], to seek, desire. See *yabghûna* at 3:99, p. 194, n. 10).

8. i. e., by misinterpreting the words of Allah and twisting them to serve particular whims and motives. *'iwaj* = crookedness, twist, bend, curvature. Here the infinitive has been used in the sense of *mu'awwaj*, crooked, twisted. See at 3:99, p. 194, n. 11).

9. *kaththara* = he made many, multiplied, made numerous (v. iii. m. s. past in form II of *kathura* [kathrah], to be many, much).

10. *âqibah* (s.; pl. *'awâqib*) = end, ultimate, outcome, upshot, consequence, effect, result. See at 7:84, p. 498, n. 6.

11. *âḥ'ifah* (pl. *'awâ'if*) = section of people, sect, group. See at 4:113, p. 294, n. 7).

بِالَّذِي in that which

أُرْسِلْتُ بِهِ I have been sent¹ with,

وَطَائِفَةٌ لَّا يُؤْمِنُونَ and a group who believe not,

فَاصْبِرْ وَارْحَمْنِي then be patient² till

يَحْكُمَ اللَّهُ بَيْنَنَا Allah judges³ between us,

وَهُوَ خَيْرُ الْحَاكِمِينَ and He is the Best of Judges.



PART (Juz') IX

قَالَ الْمَلَأُ 88. There said the notables⁴

الَّذِينَ اسْتَكْبَرُوا who turned arrogant⁵

مِنْ قَوْمِهِ from among his people:

لَنُخْرِجَنَّكَ "Surely we will drive you

نُشَيْبُ out⁶ O Shu'ayb, and those

ءَامَنُوا مَعَكَ who believe along with you,

مِنْ قَرْيَتِنَا أَوْ from our habitation⁷ or you

لَنَعُودَنَّ فِي مِلَّتِنَا shall revert⁸ to our religion."

قَالَ أُولَئِكَ He said: " Even if we were

كَرِهِينَ unwilling?"⁹

فَدَأْتَنَّا 89. "We would have fabrica-

عَلَى اللَّهِ كَذِبًا إِن ted¹⁰ against Allah a lie¹¹ if

عُدْنَا فِي مِلَّتِكُمْ we reverted¹² to your religion

بَعْدَ إِذْ جَعَلَنَا اللَّهُ after that Allah has saved¹³

مِنْهَا us from it;

1. أُرْسِلْتُ 'ursiltu = I was sent, despatched (v. i. s. past passive from 'arsala, form IV of rasila [rasal], to be long and flowing. See 'arsalnâ at 7:59, p. 489, n. 1).

2. اصْبِرُوا isbirû = (you all) be patient, bear calmly, persevere, (v. ii. m. pl. imperative from ṣabara [ṣabr], to be patient, to bind. See at 3:200, p. 235, n. 1).

3. يَحْكُم yahkuma(u) = he or it adjudicates, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from ḥukma [ḥukm], to pass judgement. The last letter takes fathah because of a hidden 'an in ḥattâ coming before the verb. See at 3:23, p. 164, n. 1).

4. مَلَأ mala' = crowd, gathering, host, grandees, council of elders, notables. See at 2:246, p. 123, n. 12. See at 7:66, p. 491, n. 7.

5. اسْتَكْبَرُوا istakbarû = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from istakbara, form X of kabur/kabara [kubr/ kibar/ kabârah/kabr], to become great, to be older. See at 7:75, p. 495, n. 12).

6. لَنُخْرِجَنَّكَ la nukhrijanna = we shall surely drive out, expel, dislodge (v. i. pl. impfct. emphatic from 'akhraja, form IV of kharaja [khurûj], to go out. See 'akhrijû at 7:82, p. 497, n. 8).

7. قَرْيَةٍ qaryah (s.; pl. قُرَى quran) = habitation, town, village, hamlet. See at 7:82, p. 497, n. 9.

8. لَنَعُودَنَّ la ta'ûdunna = you will certainly revert, come back, return (v. ii. m. pl. impfct. emphatic from 'âda ['awd/'awdah], to return. See ta'ûdûna at 7:29, p. 475, n. 1).

9. كَرِهِينَ kârihîn (pl.; acc./gen. of kârihûn, s. kârih) = unwilling, reluctant, averse.

10. دَأْتَنَّا iftaraynâ = we fabricated, made up, invented falsely, trumped up, slandered (v. i. pl. past. iftarâ, form VIII of farâ [fary], to cut lengthwise. See iftarâ at 7:37, p. 478, n. 1).

11. كَذِب kadhib = lie, falsehood, untruth, deceit. See at 6:93, p. 429, n. 5.

12. عُدْنَا 'udnâ = we returned, reverted, came back (v. i. pl. past from 'âda. See n. 8 above).

13. نَجَّى najjâ = he rescued, saved, delivered (v. iii. m. s. past in form II of najâ [najw/ najâ/ najâh], to save. See 'anjaynâ at 7:83, p. 498, n. 1).

وَمَا يَكُونُ لَنَا and it is not for us
 أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا that we revert¹ in it except
 that Allah, our Lord, wills.

وَسِعَ رَبُّنَا Our Lord encompasses²
 كُلَّ شَيْءٍ عِلْمًا everything in knowledge.
 عَلَى اللَّهِ تَوَكَّلْنَا On Allah we rely.³

رَبَّنَا افْتَحْ Our Lord, give decision⁴
 بَيْنَنَا وَبَيْنَ قَوْمِنَا between us and our people
 بِالْحَقِّ وَأَنْتَ خَيْرُ الْقَاضِينَ the Best of all to decide."⁵

وَقَالَ الَّذِينَ كَفَرُوا 90. And there said the chiefs
 الَّذِينَ كَفَرُوا who disbelieved
 مِنْ قَوْمِهِ لَئِنْ أَتَيْتُمْ شُعَبًا مِنْكُمْ لَنَكُونَنَّ شُعَبًا مَكْرُومًا of his people: "If you follow⁶
 شُعَبًا مِنْكُمْ لَنَكُونَنَّ شُعَبًا مَكْرُومًا Shu'ayb you will then
 لَنَكُونَنَّ شُعَبًا مَكْرُومًا surely be the losers."⁷

فَأَخَذَتْهُمُ الرَّجْفَةُ 91. So the tremor⁸ took them
 فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ and they became in their
 جَاثِمِينَ homes fallen prostrate.⁹

الَّذِينَ كَذَبُوا 92. Those who cried lies¹⁰ to
 شُعَبًا Shu'ayb were

1. نَعُودُ *na'ûda(u)* = we revert, return, come back (v. i. pl. impfct. from 'âda ['awd/'awdah], to return. The last letter takes *fathah* because of the particle 'an coming before the verb. See *la ta'ûdunna* at 7:88, p. 500, n. 8).

2. وَسِعَ *wasî'a* = he or it enclosed, encompassed, held, accommodated, contained, comprised (v. iii. m. s. past from *wasâ'h/sa'h*), to be wide. See at 2:255, p. 131, n. 10).

3. تَوَكَّلْنَا *tawakkalnâ* = we relied, depended, put our trust, appointed as representative (v. i. pl. past from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust. See *yatawakkal* at 5:11, p. 333, n. 10 and *wakkalâ* at 6:89, p. 427, n. 3).

4. افْتَحْ *iftah* = open, decide, give victory (v. ii. m. s. imperative from *fataha* [*fath*], to open. See *tafattaahu* at 7:40, p. 480, n. 3).

5. فَاتِحِينَ *fâtiḥîn* (pl.; acc./gen. of *fâtiḥûn*; s. *fâtiḥ*) = those who decide, openers, conquerors (act. participle from *fataha*, see n. 4 above).

6. اتَّبَعْتُمْ *ittaba'tum* = you followed, pursued (v. ii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba' /tabâ'ah*], to follow. See *yattabi'ûna* at 4:83, p. 278, n. 4).

7. خَاسِرُونَ *khâsirûn* (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khâsara* [*khusr /khasâr /khasârah /khusrân*] to lose. See *khâsirîn* at 7:23, p. 472, n. 5).

8. رَجْفَةٌ *rajjah* = severe earthquake, tremor. See at 7:78, p. 496, n. 6.

9. جَاثِمِينَ *jâthimîn* (pl.; acc./gen. of *jâthimûn*; s. *jâthim*) = crouching, prostrate (active participle from *jathama* [*jathm/jutjhûm*], to crouch, to fall. See at 7:78, p. 496, n. 8).

10. كَذَبُوا *kadhhabû* = they called lies, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb /kadhib /kadhbah /kidhbah*], to lie. See at 7:40, p. 480, n. 1).

كَأَن لَّمْ يَمُوتُوا فِيهَا as if they did not live¹ therein.

الَّذِينَ كَذَّبُوا Those who cried lies²

شُعَبًا كَانُواهُمْ to Shu'ayb, they were

الْخَسِرِينَ the ones in loss.³

فَوَلَّى عَنْهُمْ 93. So he turned from⁴ them

وَقَالَ يَقُومُ and said: "O my people,

لَقَدْ أَتَيْتُكُمْ I have indeed conveyed⁵ to

رِسَالَتِي رَبِّي you the messages of my Lord

وَنَصَحْتُ and have given sincere

لَكُمْ advice⁶ to you.

فَكَيْفَ أَتَى Then how can I grieve⁷

عَلَى قَوْمٍ كَفَرُوا over a disbelieving people?"



Section (Tukû') 12

وَمَا أَرْسَلْنَا فِي 94. And We sent not in

قَرْيَةٍ مِّنْ نَّبِيِّ a habitation any Prophet

إِلَّا أَخَذْنَا أَهْلَهَا but We took⁸ its people

بِالْأَسَاءِ وَالضَّرَّاءِ with distress⁹ and adversity¹⁰

لَعَلَّهُمْ يَضُرَّعُونَ that they might be humble.¹¹



ثُمَّ بَدَّلْنَا مَكَانَ 95. Then We changed¹² the

السَّيِّئَةِ الْحَسَنَةَ state of woe with weal

1. يَغْنَوُا *yaghnaw(na)* = they live, they become rich (v. iii. m. pl. impfct. from *ghaniya* [ghinan/ghanâ], to be free from want. The terminal *nûn* is dropped for the particle *lam* coming before the verb.

2. كَذَّبُوا *kadhhabû* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [kidhb /kadhib /kadhbah / kidhbah], to lie. See at 7:72, p. 494, n.1).

3. خَاسِرِينَ *khâsirîn* (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss (active participle from *khasara* [khusr /khasâr /khasârah /khusrân] to lose. See at 5:54, p. 357, n. 2).

4. تَوَلَّى *tawallâ* = he took over, undertook; also, turned away, desisted (v. iii. m. s. past in form V of *waliya*, to be near. See at 7:79, p. 496, n. 9).

5. أَتَيْتُكُمْ *'ablaghtu* = I conveyed, informed, notified (v. i. s. past from *'ablagha*, form IV of *balagha* [bulûgh], to reach. See *'uballighu* at 7:79, p. 496, n. 10).

6. نَصَحْتُ *naṣahtu* = I gave sincere advice (v. i. s. past from *naṣaḥa* [naṣḥ /nuṣḥ /naṣāḥah /naṣiḥah], to give sincere advice, to wish {some one} well. See at 7:79, p. 496, n. 11).

7. أَتَى *'āsî* = I grieve, be sad (v. i. s. impfct. from *'asiya* ['asan], to be sad).

8. أَخَذْنَا *'akhadhnâ* = we took, received, obtained, seized, grabbed (v. i. pl. past from *'akhadha* ['akhdh], to take. See at 6:43, p. 408, n. 6).

9. بِأَسَاءٍ *ba'sâ* = adversity, distress, difficulty, poverty. See at 6:42, p. 407, n. 7.

10. بِالضَّرَّاءِ *ḍarrâ* = affliction, suffering, illness, distress. See at 6:42, p. 407, n. 8.

11. يَضُرَّعُونَ *yaddarra'ûna* (originally *yataḍarra'ûna*) = they humble themselves, implore, beseech (v. iii. m. pl. impfct. from *taḍarra'a*, from V of *ḍara'a* / *ḍari'a* [ḍarâ'ah /ḍara'], to be humble. See *yataḍarra'ûna* at 6:42, p. 407, n. 9).

12. بَدَّلْنَا *baddalnâ* = we replaced, substituted, changed, exchanged (v. i. pl. past from *baddala*, form II of *badala* [badl], to replace. See at 4:56, p. 265, n. 7).

حَتَّىٰ عَنَوا وَقَالُوا till they prospered¹ and said:

فَدَمَسَ ءَابَاءَنَا "There did indeed afflict² our

الْضَّرَّاءَ وَالسَّرَّاءَ fathers bad³ and good days."⁴

فَأَخَذْنَهُمْ Then We seized⁵ them

بَغْتَةً all of a sudden⁶

وَهُمْ لَا يَشْعُرُونَ and they were unaware.⁷

وَلَوْ أَنَّ أَهْلَ 96. And if the inhabitants of

الْقُرَىٰ ءَامَنُوا the habitations believed

وَاتَّقَوْا and feared,⁸ surely

لَفَتَحْنَا We would have opened

عَلَيْهِمْ بَرَكَاتٍ مِن on them blessings⁹ from

السَّمَاءِ وَالْأَرْضِ the heaven and the earth;¹⁰

وَلَكِنْ كَذَّبُوا but they cried lies.¹¹

فَأَخَذْنَهُمْ بِمَا So We seized them for

كَانُوا يَكْسِبُونَ what they used to acquire.¹²



أَفَأَمِنَ 97. Or did there feel secure¹³

أَهْلُ الْقُرَىٰ the people of the habitations

أَنْ يَأْتِيَهُمْ against the coming on them

بِأَسْأَنِتْنَا Our retribution¹⁴ by night¹⁵

وَهُمْ نَائِمُونَ while they were asleep?

1. عَفَا 'afaw = they prospered, grew and multiplied, forgave (v. iii. m. pl. past from 'afā ['afw /afā'], to be effaced, to efface. See ya'fū at 5:15, p. 336, n. 4).

2. مَسَ massa = he touched, affected, afflicted (v. iii. m. s. past from mass/ masīs, to feel, to touch. See lā tamassū at 7:73, p. 494, n. 11).

3. ضَرَاءَ darrā' = affliction, suffering, illness, distress. See at 7:94, p. 502, n. 10.

4. سَرَاءَ sarrā' = prosperity, happiness.

5. أَخَذْنَا 'akhadhā = we took, received, obtained, seized, grabbed (v. i. pl. past from 'akhadhā ['akhdh], to take. See at 7:94, p. 502, n. 8).

6. بَغْتَةً baghtatan (baghtah surprise) = all of a sudden, by surprise. See at 6:47, p. 409, n. 4.

7. يَشْعُرُونَ yash'urūna = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from sha'ara [shu'ār], to realize, to know. See at 6:123, p. 443, n.5).

8. اتَّقُوا ittaqaw = they feared, were on their guard, feared Allah (v. iii. m. pl. past from ittaqā, form VIII of waqā [waqy/wiqāyah], to guard, to preserve. See at 5: 93, p. 375, n. 10).

9. بَرَكَاتٍ barakāt (pl.; s. barakah) = blessings.

10. i. e. , all sorts of blessings and benefits from all directions.

11. i. e. , to the Messenger and the messages delivered to them. كَذَّبُوا kadhhabū = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from kadhhaba, form II of kadhba [kidhb /kadhib /kadhbah / kidhbah], to lie. See at 7:72, p. 494, n.1).

12. i. e. , of guilt and sins. يَكْسِبُونَ yaksibūna = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from kasaba [kasb], to gain, to acquire. See at 6:129, p. 446, n. 2).

13. أَمِنَ 'amina = became safe, felt secure, trusted (v. iii. m. s. past from 'amn/'amîn/'amānah. See at 2:283, p. 150, n. 5).

14. بِأَسْأَنِتْنَا ba's = wrath, vehemence, strength, the thick of fighting, intrepidity, retribution. See at 7:4, p. 466, n. 5.

15. بِأَسْأَنِتْنَا bayātan = by night, while sleeping at night. See bayyata at 7:4, p. 466, n. 6.

98. Or did there feel secure¹
 أَهْلُ الْقُرَى the inhabitants of the towns
 أَن يَأْتِيَهُمْ against the coming on them
 بِأَسْأَ ضُحَى Our retribution² by forenoon³
 وَهُمْ يَلْعَبُونَ while they were at play?⁴

99. Or did they feel secure
 مَكْرَ اللَّهِ against Allah's plan?⁵
 فَلَا يَأْمَنُ But there cannot feel secure
 مَكْرَ اللَّهِ against Allah's plan
 إِلَّا الْقَوْمُ anyone except a people
 الْخَاسِرُونَ doomed to loss.⁶

Section (Rukû') 13

100. Would it not guide those
 يَرِثُونَ the earth
 who inherit⁷ the earth
 مِن بَعْدِ أَهْلِهَا after its inhabitants⁸
 أَن نُّوْشَاءُ that if We will
 أَصَبْنَاهُمْ We could hit⁹ them
 بِذُنُوبِهِمْ for their sins?
 وَنَطْعُ عَلَى And We put a seal¹⁰ on their
 قُلُوبِهِمْ فَهُمْ لَا hearts so they would not
 يَسْمَعُونَ listen?¹¹

1. أَمِنَ 'amina = became safe, felt secure, trusted (v. iii. m. s. past from 'amn/'amân/'amānah. See at 7:97, p. 503, n. 13).

2. بَأْسٌ ba's = wrath, vehemence, strength, the thick of fighting, intrepidity, retribution. See at 7:97, p. 503, n. 14.

3. ضُحَى duḥan = forenoon.

4. يَلْعَبُونَ yal'abūna = they play, are at play, make fun (v. iii. m. pl. impfct. from la'iba [lu'b/ li'b/ la'ib tal'āb], to play, to have fun. See at 6:91, p. 428, n. 8).

5. Allah might seize men in such a way that they could not imagine how it came about. مَكْرٌ māk = plan, expedient, tactic, stratagem, ruse, trickery.

6. خَاسِرُونَ khāsirūn (pl.; s. khāsir) = losers, those in loss, those doomed to loss (active participle from khasara [khusr /khasār /khasārah /khusrān] to lose. See khāsirūn at 7:90, p. 501, n. 7).

7. يَرِثُونَ yarithūna = they inherit, are heir to (v. iii. m. pl. impfct. from waritha [wirth/ 'irth/ 'irthah/ wirāthah /rithah/turāth], to inherit. See yarithu at 4:176, p. 324, n. 8).

8. i. e., would it not open the eyes of those who inherited the earth after its former inhabitants who had been destroyed because of their unbelief and sinful conduct that Allah may similarly punish them for their similar unbelief and misconduct?

أَهْلٌ ahl (s.; pl. ahlūn/اهل'ahālīn) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents. See at 7:83, p. 498, n. 2.

9. i. e., as we hit their predecessors. أَصَبْنَا 'aṣabnā = we hit, struck, inflicted, reached (v. i. pl. past from 'aṣaba form IV of ṣāba [ṣawb / ṣaybūbah], to hit the mark, to be right. See at 4:72, p. 272, n. 4).

10. i. e., because of their persistence in unbelief and sins, as clearly mentioned in the next 'āyah.

نَطَعٌ naṭba'u = we print, put a seal, imprint, impress (v. i. pl. impfct. from ṭaba'a [ṭab'], to impress, to set a seal. See ṭaba'a at 4:155, p. 314, n. 5).

11. يَسْمَعُونَ yasma'ūna = they listen, hear, pay attention (v. iii. m. pl. impfct. from sami'a [sam' /samā' /samā'ah /masma'], to hear. See sami'ū at 5:83, p. 371, n. 2).

تِلْكَ الْقُرَىٰ 101. These are the habita-
 نَقُصُّ عَلَيْكَ tions¹ We relate² unto you
 مِنْ أَنْبَاءِ some of their tidings.³
 وَلَقَدْ جَاءَتْهُمْ There indeed had come to
 رُسُلُهُم them their Messengers
 بِالْبَيِّنَاتِ with the clear proofs;⁴
 فَمَا كَانُوا but they were wont not to
 يُؤْمِنُوا believe in what
 كَذَبُوا they had cried lies⁵ to
 مِنْ قَبْلُ afore.
 كَذَلِكَ يَضَعُ اللَّهُ Thus does Allah put a seal⁶
 عَلَى قُلُوبِ on the hearts
 الْكَافِرِينَ of the unbelievers.

وَمَا وَجَدْنَا 102. Nor did We find⁷
 لَكُمْ فِيهِمْ in favour of most of them
 مِنْ عَهْدٍ any covenant;⁸
 وَإِنْ وَجَدْنَا but We found
 أَكْثَرَهُمْ most of them
 لَفَاسِقِينَ indeed wantonly sinful.⁹

ثُمَّ بَعَثْنَا 103. Then we sent out¹⁰
 مِنْ بَعْدِهِمْ مُوسَى after them Mûsâ

1. i. e., the habitations of the peoples of Nûh, Hûd, Sâlih, Lût and Shu'ayb, peace be on them. قُرَى *quran* (pl.; s. *quryah*) = villages, towns, habitations. See at 6:131, p. 447, n. 2.

2. نَقُصُّ *naquṣṣu* = we relate, narrate, narrate, recount (v. i. pl. impfct. from *qaṣṣa* [*qaṣṣa/qaṣṣaṣ*], to cut, to relate. See *naquṣṣanna* at 7:7, p. 467, n. 1).

3. أَنْبَاءُ '*anbâ*' (pl.; s. *naba'*) = news, tidings, intelligence. See at 6:5, p. 393, n. 1.

4. بَيِّنَاتِ *bayyinât* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. see at 5:132, p. 344, n. 4).

5. كَذَبُوا *kadhhabû* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 7:96, p. 503, n.11).

6. i. e., because of their persistent unbelief. يَطْعُ *yaṭba'u* = he puts a seal, imprints, impresses (v. iii. m. s. impfct. from *ṭaba'u* [*ṭab'*], to impress, to set a seal. See *naṭba'u* at 7:100, p. 504, n. 10).

7. وَجَدْنَا *wajadnâ* = we found, got (v. i. pl. past from *wajada* [*wujûd*], to find. See at 7:44, p. 482, n. 2).

8. i. e., any faithful adherence to and fulfilment of a covenant. عَهْدُ '*ahd*' (s.; pl. عُهُود '*uhûd*) = covenant, pledge, pact, vow, commitment. See at 2:124, p. 59, n. 4.

9. فَاسِقِينَ *fâsiqîn* (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 5:108, p. 384, n. 6).

10. بَعَثْنَا *ba'athnâ* = we raised, sent out, resurrected (v. i. pl. past from *ba'atha* [*ba'ith*], to raise, resurrect. See at 5:12, p. 333, n. 12).

إِن فِرْعَوْنَ وَمَلَئِهِ with Our signs to the

يَايُنْتَنَٓا Pharaoh¹ and his notables;²

فَظَلَمُوا۟ بِهَا but they did wrong³ to these.

فَإَنْظُرْ كَيْفَ كَانَتْ

عَنْقَبَةُ الْمُسْهِدِينَ end⁴ of the mischief-makers.⁵



وَقَالَ مُوسَى 104. And Mûsâ said:

يَنْفِرْعَوْنَ "O Pharaoh,

إِنِّي رَسُولٌ I am indeed a Messenger

مِّن رَّبِّ الْعَالَمِينَ from the Lord of all beings."⁶



حَقِيقٌ عَلَى 105. "Befitting⁷ is on my part

أَن لَّا أَقُولَ عَلَى اللَّهِ

إِلَّا الْحَقَّ except the truth.

فَدَجِئْتُكُمْ I have indeed come to you

بِسَيِّئَةٍ مِّن رَّبِّكُمْ with a proof from your Lord.

فَأَرْسِلْ مَعِيَ So send⁸ with me

بَنِي إِسْرَٓءِيلَ the Children of Isrâ'îl."

قَالَ إِن كُنتَ 106. He said: "If you have

جِئْتَ بِآيَةٍ come with a sign

فَأْتِ بِهَا إِن كُنتَ then present it, if you are

مِّنَ الصَّٰدِقِينَ of the truthful."⁹

1. "Pharaoh" was the title of the king of Egypt at that time. The particular king at Mûsâ's time was most probably Thothmes I of the 18th Dynasty reigning about 1540 B. C.

2. *mala'* = crowd, gathering, host, grandees, council of elders, notables. See at 2:246, p. 123, n. 12. See at 7:66, p. 491, n. 7.

3. i. e., by disbelieving and rejecting the proofs and miracles that Allah caused to happen through Mûsâ. *ظَلَمُوا* *zalamû* = they did wrong, injustice, oppressed, transgressed (v. iii. m. pl. past from *zalamu* [*zalm/zulm*], to do wrong. See at 6:145, p. 408, n. 11).

4. *ʿaqibah* (s.; pl. *ʿawâqib*) = end, ultimate, outcome, upshot, consequence, effect, result. See at 7:84, p. 498, n. 6.

5. Note the expression "from the Lord of all beings" here. It was a reminder to the Pharaoh himself that he was not the "Lord" of his people, as he claimed himself to be. It also stressed the true nature of Mûsâ's mission, which was from the Lord of all beings, not simply from the "Lord God of the Hebrews", as the Old Testament puts it (Exod. iii. 18). *مُسْهِدِينَ* *mufsidîn* (acc./gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers (active participle from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See at 7:74, p. 495, n. 1C).

6. *ʿālamîn* (pl.; acc./gen. of *ʿālamûn*; sing. *ʿālam*, i.e., any being or object that points to its Creator. sing. *'ālam*) = all beings, creatures. See at 7:80, p. 497, n. 5).

7. *ḥaqīq* (s.; pl. *ḥiqqât*) = worthy, competent, entitled, befitting, becoming.

8. *ʿarsil* = send, despatch (v. ii. m. s. imperative from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *'ursiltu* at 7:87, p. 500, n. 1).

9. *ṣādiqîn* (pl.; acc./gen. of *ṣādiqûn*; s. *ṣādiq*) = truthful (active participle from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 7:70, p. 493, n. 3).

فَآلَقَىٰ عَصَاهُ 107. So he threw¹ his stick²
فَإِذَا هِيَ ثُجْبَانٌ and lo! it was a huge serpent³
مُتَيْنٌ 108. all too clear.⁴

وَنَزَعَ يَدَهُ 108. And he pulled out⁵ his
فَإِذَا هِيَ بَيْضَاءُ hand and lo! it was white⁶
لِلنَّظِيرِينَ 109. to the onlookers.⁷

Section (Rukû') 14

قَالَ الْمَلَأُ 109. There said the notables
مِن قَوْمِ فِرْعَوْنَ of the people of Pharaoh:
إِنَّ هَذَا السَّحَرُ "This indeed is a sorcerer"⁸
عَلِيمٌ quite knowledgeable.⁹

يُرِيدُ أَنْ يُخْرِجَكُمْ 110. "He intends⁹ to expel¹⁰
مِنْ أَرْضِكُمْ you from your land.
فَمَاذَا أَتَانَا مَرْوَاتٌ So what do you advise?¹¹
حَاشِرِينَ 111. They said: "Defer him¹²
وَأَخَاهُ and his borthor,
وَأَرْسِلْ فِي الْمَدَائِنِ and send into the towns
حَاشِرِينَ collectors¹³ —

1. آلقى 'alqâ = he threw, cast, flung, plunged, posed, set forth, offered (v. iii. m. s. past. in from IV of laqiya [liqâ] /luqyân /luqy /luqyah/luqan], to meet. See 'alqaw at 4:171, p. 321, n. 3).

2. عصا 'aşâ (pl. 'uṣyî, 'iṣyî, a'ṣin) = staff, stick, rod. See at 2:60, p. 28, n. 2.

3. ثعبان thu'bân (s.; pl. tha'âbîn) = gigantic snake, huge serpent.

4. مبين mubîn = all too clear, obvious, manifest, patent, open and clear. See at 7:60, p. 489, n. 6.

5. i. e., from his pocket or from the fold of his robe (see 20:22 and 27:12). نزع naza'a = he pulled out, took off, removed, divested (v. iii. m. s. past from naz', to pull out, to take away. See naza'nâ at 7:43, p. 481, n. 3).

6. that is radiant with light.

7. ناظرين nâzirîn (acc./gen. of nâzirûn, s. nâzir) = onlookers, spectators, beholders (active participle from nazara [nazr/manzar], to see, view, look at. See yanzûrûna at 7:52, p. 485, n. 11).

8. ساحر sâhir (s.; pl. saḥarah/suḥḥâr) = sorcerer, magician, enchanter (act. participle from saḥara [sihr], to enchant, to bewitch. See sihr at 6:7, p. 394, n. 4).

9. يريد yuridu = he intends, desires (v. iii. m. s. impfct. form 'arâda, form IV from râda [rawd], to walk about. See at 5:91, p. 374, n. 12).

10. يخرج yukhrija(u) = he expels, drives out, takes out, ousts, produces (v. iii. m. s. impfct. from 'akhraja, form IV of kharaja [khurûj], to go out, to leave. The last letter takes fathah for the particle 'an coming before the verb. See 'akhraja at 7:27, p. 473, n. 9).

11. تأمرؤن ta'murûna = you (all) enjoin, command, give orders, advise (v. ii. m. pl. impfct. from 'amara ['amr], to order. See at 3:110, p. 199, n. 2).

12. أرجه 'arjih (originally أرجه 'arji'hu) = put him off, postpone, delay, adjourn, defer (v. ii. m. s. imperative from 'arja'al form IV from the root rajj], to postpone, to defer).

13. حاشرين ḥāshirîn (acc./gen. of ḥāshirûn) = collectors, gatherers, assemblers (act. participle from ḥashara [hashr], to gather. See yaḥshuru at 6:128, p. 445, n. 3).

يَأْتُوكَ 112. "That they bring to you

يَكُلُّ سَاحِرٍ عَلِيمٍ every expert sorcerer."



وَجَاءَ السَّحَرَةُ 113. And the sorcerers¹ came

وَعُونَ to the Pharaoh.

قَالُوا إِنَّكَ They said: "Surely we should

لَنَا أَجْرٌ إِنْ كُنَّا have a reward² if we were

عَنِ الْفَائِزِينَ the winners."³

قَالَ نَعَمْ وَإِنَّكُمْ 114. He said: "Yes; and you

لِنَمُوتَ بِقُرْبٍ will surely be posted near."⁴

قَالُوا يَمُوتُ 115. They said: "O Mûsa,

إِمَّا أَنْ تُتْلَى whether you will throw⁵

وَأِمَّا أَنْ نَكُونَ عَنْ or will it be we

الْمُتْلِينَ the throwers?"⁶

قَالَ أَتَقُولُوا 116. He said: "You throw."

فَلَمَّا أَلْقَوْا سَحَرُوا So when they threw they

أَعْيُنَ النَّاسِ bewitched⁷ the men's eyes

وَأَسْرَفُوهُمْ and overawed⁸ them

وَجَاءُوا and came up

بِسِحْرِ عَظِيمٍ with a great⁹ sorcery.

1. سحرة *saḥarah* (pl., s. *sāḥir*) = sorcerers, magicians, enchanters. See *sāḥir* at 7:109, p. 507, n. 8.

2. أجر *'ajr* (pl. *'ujūr*) = reward, recompense, remuneration, emolument, fee. See at 6:90, p. 427, n. 7).

3. غَالِبِينَ *ghālibîn* (acc./gen. of *ghālibûn*) = winners, victors, conquerors, dominant (active participle from *ghalaba* [*ghalib/ghalbah*], to subdue, to conquer. See *ghālibûn* at 5:23, p. 340, n. 10).

4. i. e., near the royal court as close counsellors and courtiers. مُقَرَّبِينَ *muqarrabîn* (acc./gen. of *muqarrabûn*, sing. *muqarrab*) those placed or posted near (passive participle from *qarraba*, form II of *qaruba* [*qurb/maqrabah*], to be near. See at 3:45, p. 173, n. 8).

5. تَلْقَى *tulqiya* (*qī*) = you throw, fling, cast (v. ii. m. s. impfct. from *'alqā*, from IV of *laqiya* [*liqā'* /*luqyān* /*luqy* /*luqyah/luqan*], to meet. The final letter takes *fathah* for the particle *'an* coming before the verb. See *'alqā* at 7:107, p. 507, n. 1).

6. مُلْقِينَ *mulqîn* (pl.; acc./gen. of *mulqûn*; s. *mulqin*) = throwers, casters (active participle from *'alqa*. See n. 5 above).

7. سَحَرُوا *saḥarû* = they bewitched, mesmerized, enchanted, charmed (v. iii. m. pl. past from *saḥara* [*sihr*], to enchant. See n. 1 above).

8. اسْتَرْهَبُوا *istarhabû* = they frightened, terrified, overawed, scared, alarmed, intimidated, threatened (v. iii. m. pl. past from *istarhaba*, form X of *rahiba* [*rahb/ ruh/ rahbah*], to fear. See *irhabûnî* at 2:40, p. 21, n. 1).

9. عَظِيمٍ *'aẓîm* = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, monstrous, grave. See at 7:59, p. 489, n. 4).

وَأَوْحَيْنَا 117. And We communicated¹

إِلَى مُوسَى to Mûsâ

أَنْ أَلْقَى عَصَاكَ that you throw your stick;

فَإِذَا هِيَ تَلْقَفُ and lo! It swallowed up²

مَا يَأْفِكُونَ what they had faked.³

فَوَقَعَ الْحَقُّ 118. So the truth came to

وَبَطَلَ pass⁴ and futile became⁵

مَا كَانُوا يَعْمَلُونَ what they used to perform.⁶

فَعُلبُوا 119. So were they defeated⁷

هُنَاكَ there

وَأَقْبَلُوا صَفِيرِينَ and turned⁸ despicable.⁹

وَأَلْقَى السَّحَرَةُ 120. And the sorcerers were

سَجِدِينَ thrown¹⁰ prostrate.¹¹

قَالُوا آمَنَّا 121. They said: "We believe

رَبِّ الْعَالَمِينَ in the Lord of all beings –

رَبِّ مُوسَى 122. "The Lord of Mûsâ

وَهَارُونَ and Hârûn."

1. *'awḥaynâ* = we communicated (v. i. pl. past. from *'awḥâ*, form IV of *wahâ* [*wahy*], to communicate. See at 4:163, p. 317, n. 6) The word *wahy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

2. *talqafu* = she or it snatches, grabs, seizes quickly, i. e. swallowed (v. iii. f. s. impfct. from *laqafa* [*laqf/laqafân*], to seize quickly).

3. *ya'fikûna* = they fake, fake up, artfully contrive, falsely make up (v. iii. m. pl. impfct. from *'afaka* [*'ifk/ 'afk/ 'afak/ 'ufûk*], to lie, to deceive. See *tu'fakûna* at 6:95, p. 431, n. 7).

4. *waqa'a* = he or it fell, fell down, occurred, came to pass (v. iii. m. s. past from *wuqû'*, to fall. See at 7:71, p. 493, n. 4).

5. *batala* = he or it became, null, void, futile, worthless (v. iii. m. s. past from *butl/ batlân*, to be null, void. See *bâtîl* at 4:161, p. 316, n. 11).

6. *ya'malûna* = they do, perform (v. iii. m. pl. impfct. from *'amila* [*'amal*], to do. See at 2:144, p. 69, n. 3).

7. *ghulibû* = they were defeated, overcome, conquered, subdued (v. iii. m. pl. past passive from *ghalaba* [*ghalb/ ghalbah*], to subdue, to conquer. See *ghâlibîn* at 7:113, p. 508, n. 3).

8. *inqalabû* = they (all) returned, turned round, turned, retreated (v. iii. m. pl. past from *inqalaba*, form VII of *qalaba* [*qalb*], to turn, to turn about. See at 3:174, p. 224, n. 1).

9. *ṣaghîrîn* (pl.; acc./gen. of *ṣaghîrûn*; s. *ṣaghîr*) = low, lowly, humiliated, despised, contemptible, despicable (act. participle from *ṣaghura* [*ṣighâr/ṣaghârah*], to be small).

10. *'ulqiya* = he was thrown flung, cast (v. iii. m. s. past passive from *'alqâ*, from IV of *laqiya* [*liqâ' luqyân luqy luqyah/luqan*], to meet. See *'alqâ* at 7:107, p. 507, n. 1).

11. i. e., they prostrated themselves to Allah, as is clear from the two succeeding *'âyahs*. *sâjidîn* (pl.; acc./gen. of *sâjidûn*; s. *sâjid*) = those who prostrate themselves, prostrate (act. participle from *sajada* [*sujûd*], to prostrate oneself. See *usjudû* at 7:11, p. 468, n. 4).

قَالَ فِرْعَوْنُ 123. The Pharaoh said:

ءَأَمَنْتُمْ بِهِ "Did you believe in Him

قَبْلَ أَنْ أَدْنِ لَكُمْ before I gave you leave¹ to?

إِنَّ هَذَا لَمَكْرٌ Surely this is a plot²

مَكَّرْتُمُوهُ فِي الْمَدِينَةِ you hatched³ in the city

لِتُخْرِجُوا that you might drive⁴ out

نَهْأَ أَهْلَهَا therefrom its inhabitants.⁵

فَسَوْفَ تَعْلَمُونَ Then soon you shall know."⁶

لَأَقْطَعَنَّ 124. "I shall surely cut off⁷

أَيْدِيَكُمْ وَأَرْجُلَكُمْ your hands and feet

مِنْ خَلْفٍ on alternate sides;⁸

ثُمَّ لَأَصْلَبَنَّكُمْ then I will crucify⁹ you

أَجْمَعِينَ all together."

قَالُوا 125. They said:

إِنَّا إِلَى رَبِّنَا "Surely We are to our Lord

مُقَلَّبُونَ going to be turned over."¹⁰

وَمَا نَتَّقُمُ 126. "And you take not ven-

غِيَانًا إِلَّا أَنَّا geance¹¹ on us but for that we

آمَنَّا believed

بِآيَاتِ رَبِّنَا in the signs of our Lord

1. آذَنٌ 'ādhana(nu) = I give leave, permit, allow (v. i. impfct. from 'adhina' ['idhn], to allow, to permit, to listen. The last letter takes *fathah* for the particle 'an coming before the verb. See 'adhdhana at 7:44, p. 482, n. 5).

2. مَكْر makr = plan, expedient, tactic, stratagem, ruse, plot, scheme, trickery. See at 7:99, p. 504, n. 5.

3. مَكَّرْتُمْ makartum = you plotted, hatched, devised, schemed (v. iii. m. pl. past from makara [makr], to plot, to deceive. See yamkurû at 6:123, p. 443, n. 4).

4. تُخْرِجُوا tukhrijû(na) = you expel, oust, drive out, bring out, produce (v. ii. m. pl. impfct. from 'akhrāja, form IV of kharaja [kharāj], to go out, to leave. The terminal nûn is dropped for a hidden 'an in li (of motivation) coming before the verb. See yukhrija at 7:110, p. 507, n. 10).

5. أَهْلٌ 'ahl (s.; pl. أَهْلُونَ 'ahlûn/أهل 'ahâlin) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents. See at 7:100, p. 504, n. 8.

6. i. e., the consequences of your disobedience. The threat is elaborated in the next 'ayah.

7. أَقْطَعَنَّ 'uqatti'anna = I shall surely cut, sever, mutilate, slash (v. i. impfct. emphatic from qat'a'a, form II of qata'a [qat'], to cut. See quli'a at 6:44, p. 408, n. 9).

8. خِلَافٌ khilâf (s.; pl. kilâfât) = difference, disparity, contrast. min khilâf = from the opposite, i. e., alternately.

9. أُصَلِّبَنَّ 'usallibanna = I shall surely crucify (v. i. impfct. form II of emphatic from šall'aba, form II of šalaba [šalb], to crucify. See šalabû at 4:157, p. 315, n. 1).

10. The true believer in Allah and the meeting with Him in the hereafter are not afraid of any corporal punishment or death for His sake. مَقْلُوبُونَ munqalibûn (pl.; s. munqalib) = those turned over, turned about, upturned, capsized, overturned

(act. participle from inqalaba, to be turned round, form VII of qalaba [qalb], to turn round. See inqalabû at 7:119, p. 509, n. 8).

11. تَتَّقِمُ tanqimu = you take revenge, vengeance, avenge yourself (v. ii. m. s. impfct. from naqama [naqm], to take revenge. See tanqimûna at 5:59, p. 359, n. 7).

لَمَّا جَاءَتْهُمْ when these have come to us.

رَبَّنَا أَفْرِغْ عَلَيْنَا Our Lord, pour out¹ on us

صَبْرًا patience and

تَوَفَّا مُسْلِمِينَ let us die² as Muslims."

Section (Rukû') 15

وَقَالَ الْمَلَأُ 127. There said the notables

مِن قَوْمِ فِرْعَوْنَ of the people of the Pharaoh:

أَتَذَرُهُمْ "Do you let alone³ Mûsâ and

وَقَوْمَهُ يُفْسِدُوا his people to create troubles⁴

فِي الْأَرْضِ in the land

وَيَذَرَكْ and to forsake⁵ you

وَالِهَتَكَ and your gods?"

قَالَ سَنَقُولُ He said: "We will slaughter⁶

أَبْنَاءَهُمْ their sons and

وَنَسْتَحْيِي نِسَاءَهُمْ keep alive⁷ their womenfolk;

وَأِنَّا فَوْقَهُمْ and indeed we are over them

فَقَاهِرُونَ irresistible."⁸

قَالَ مُوسَى لِقَوْمِهِ 128. Mûsâ said to his people:

" اَسْتَعِينُوا بِاللَّهِ " Seek the help⁹ of Allah

وَأَصْبِرُوا and have patience.¹⁰

إِنَّ الْأَرْضَ لِلَّهِ Verily the earth is Allah's.

1. اَفْرِغْ 'afrigh = pour out, empty, unload (v. ii. m. s. imperative from 'afragha, form IV of *faragha/farigha* [farâgh /furûgh], to be empty. See at 2:250, p. 127, n. 9).

2. تَوَفَّ = (you) take in full, cause to die, let die (v. ii. m. s. imperative from *tawaffû*, form V of *wafû* [wafû'/wafy], to be perfect, to fulfil. See at 3:193, p. 232, n. 7).

3. تَذَرْ *tadharu* = you leave, let alone, abandon, forsake (v. ii. m. s. impfct. from *wadhara/yadharu* [wadh] to leave. See *nadharu* at 6:110, p. 437, n. 10).

4. يُفْسِدُوا *yufsidû(na)* = they make trouble, cause disorder, spoil (v. iii. m. pl. impfct. from 'afsada, form IV of *fasada* [fasâd/fusûd], to be bad. The terminal *nûn* is dropped for a hidden 'an in *li* (of motivation) coming before the verb. See *muhsidin* at 7:103, p. 506, n. 5).

5. يَذَرْ *yadhara(u)* = he leaves, lets alone, abandons, forsakes (v. iii. m. s. impfct. from *wadhr* { See n. 3 above}. The last letter takes *fathah* for the verb is conjunctive to the previous verb *yufsidû* which is governed by a hidden 'an.

6. نَقْتُلْ *nuqattilu* = we slaughter, massacre (v. i. pl. impfct. from *qattala*, form II of *qatala* [qatl], to kill, slay. See *yuqattalû* at 5:33, 344, n. 10).

7. نَسْتَحْيِي *nastahyî* = we let live, keep alive, are ashamed of (v. i. pl. impfct. *istahyâ*, form X of *hayiya/ hayya* [hayâh], to live. See *yastahyûna* at 2:49, p. 23, n. 16).

8. قَاهِرُونَ *qâhirûn* (pl.; s. *qâhir*) = irresistible, overpowering, subjugators (act. participle from *qahara* [qahr], to overpower, subjugate, vanquish).

9. اَسْتَعِينُوا *ista'inû* = you (all) seek help, ask for help, beseech help (v. ii. m. pl. imperative from *ista'ana*, form X from 'ana [awn], to assist, help. See at 2:153, p. 72, n. 13).

10. اَصْبِرُوا *ishbirû* = (you all) be patient, have patience, bear calmly, persevere, (v. ii. m. pl. imperative from *shabara* [shabr], to be patient, to bind. See at 7:88, p. 500, n. 2).

يُورِثُهَا He makes inherit¹ it
 مَن يَشَاءُ whom He will
 مِنْ عِبَادِهِ of His servants;
 وَالْمَقْبَرَةُ and the end² is
 لِلْمُتَّقِينَ for the godfearing.³

قَالُوا 129. They said:⁴
 أُوذِينَا "We have been persecuted⁵
 مِنْ قَبْلِ أَنْ تَأْتِيَنَا before you came to us and
 وَبَعْدَ مَا جِئْتَنَا after you have come to us."
 قَالَ عَسَى رَبُّكُمْ He said: "Maybe Your Lord
 أَنْ يُهْلِكَ عَدُوَكُمْ will destroy⁶ your enemy⁷
 وَيَسْتَخْلِفَكُمْ and make you successors⁸
 فِي الْأَرْضِ فَيَنْظُرْ in the land and then see
 كَيْفَ تَعْمَلُونَ how you act."



Section (Rukū') 16

وَلَقَدْ أَخَذْنَا 130. And We seized⁹
 آلَ فِرْعَوْنَ the people of the Pharaoh
 بِالسِّنِينَ with years (of drought)
 وَنَقَصَ مِنَ الثَّمَرَاتِ and shortage¹⁰ in yields¹¹
 لَعَلَّهُمْ that they might
 يَذْكُرُونَ bear in mind.¹²

1. يورث *yūrithu* = makes inherit, gives as inheritance, appoints heir to (v. iii. m. s. impfct. from 'awratha, form IV of waritha ['irth/ 'irthah/ wirāthah/ rithah/turāth], to be heir, to inherit. See 'āriththum at 7:43, p. 481, n. 12).

2. عاقبة *āqibah* (s.; pl. عواقب 'awāqib) = end, ultimate, outcome, upshot, consequence, effect, result. See at 7:103, p. 4506, n. 4

3. متقين *muttaqīn* (acc./gen. of *muttaqūn*, sing. *muttaqin*) = those who are on their guard, godfearing. Active participle from *ittaqa*, form VIII of *waqa* [waqy/ wiqāyah], to guard, to protect. See at 5:46, p. 352, n. 10).

4. i. e., Mūsā's people said.

5. أُوذِينَا *'ūdhinā* = we were persecuted, tortured, hurt, damaged (v. i. pl. past passive from 'ādhā, form IV of 'adhiya ['adhan], to be harmed, to suffer. See at 6:34, p. 404, n. 3).

6. يهلك *yuhlika(u)* = he destroys, he ruins, annihilates (v. iii. m. s. impfct. from 'ahlaka, form IV of *halaka* [halk/hulk/tahlukah], to destroy). The last letter takes *fathah* because of the particle 'an coming before the verb. See at 5:17, p. 337, n. 5).

7. عدو *'adūww* (s.; pl. أعداء 'a'dā') = foe, enemy. See at 7:24, p. 472, n. 7.

8. يستخلف *yastakhlifa(u)* = he puts/ appoints as successor (v. iii. m. s. impfct. from *istakhlafa*, form X of *khalafa* [khalf/khilāfah], to come after, to follow, to succeed. The last letter takes *fathah* because the verb is conjunctive to the previous verb *yuhlika* which is governed by the particle 'an. See *yastakhtalifa* 6:133, p. 447, n. 8).

9. أخذنا *'akhadhnā* = we took, received, obtained, seized, grabbed (v. i. pl. past from 'akhadha ['akhdh], to take. See at 7:95, p. 503, n. 5).

10. نقص *naqs* = loss, diminution, decrease, shortage, deficit. See at 2:155, p. 73, n. 9.

11. ثمرات *thamarāt* (pl.; sing. *thamarah*) = fruits, yields, results, benefits. See at 2:265, p. 139, n. 12).

12. i. e., take heed and believe. يذكرون *yadhdkkarūna* (originally *yatadhdkkarūna*) = they remember, bear in mind, take heed (v. iii. m. pl. impfct. *tadhakkara*, form V of *dhakara* [dhikr /tadhkār], to remember, to mention. See at 7:26, p. 473, n. 7).

فَإِذَا جَاءَهُمْ 131. So if there came to them
 الْحَسَنَةُ قَالُوا any good thing¹ they said:
 لَنَا هَذِهِ 132. "Ours is this";² but if
 تُصِيبَهُمْ سَيِّئَةٌ there befell³ them an evil⁴
 يَظُنُّوْنَ أَنَّهُمْ مُوسَىٰ they augured ill⁵ of Mûsâ
 وَمَنْ مَّعَهُ and those with him.
 أَلَا إِنَّمَا طَافُوا عَلَيْهِمْ 133. O sure, their ill augury
 عِنْدَ اللَّهِ was with Allah;⁶
 وَلَكِنَّ أَكْثَرَهُمْ 134. but most of them
 لَا يَعْلَمُونَ did not know.

وَقَالُوا 132. And they said:
 مَهْمَا تَأْتِنَا بِهِ مِنْ "Whatever you bring us of a
 آيَةٍ لِّيَسْخَرَنَا بِهَا sign to enchant⁷ us therewith,
 فَمَا نَحْنُ لَكَ we will not be in you
 بِمُؤْمِنِينَ believers".

فَأَرْسَلْنَا عَلَيْهِمُ 133. So We sent on them
 الطُّوفَانَ وَالْجَرَادَ the deluge⁸ and the locusts,⁹
 وَالْقُمَّلَ وَالضَّفَادِعَ and the lice¹⁰ and the frogs¹¹
 وَالْدَّمَ and blood,
 آيَاتٍ مُّفَصَّلَاتٍ as signs¹² set forth in detail.¹³
 فَاسْتَكْبَرُوا But they turned arrogant¹⁴

1. i. e., a good year of harvest. حَسَنَةٌ *hasanah* (s.; pl. *hasanât*) = good thing, good deed (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 6:160, p. 462, n. 1.

2. i. e., we deserve this because of our efforts.

3. *tuṣīb* (تُصِيبُ) = she or it afflicts, affects, befalls, hits (v. iii. f. s. impfct. from *asāba*, form IV of *sāba* [*ṣawb/ṣaybūbah*], to hit the mark, to be right. The final letter becomes vowelless and hence the medial *yā'* is dropped because the verb is in a conditional clause (preceded by 'in). See at 4:77, p. 275, n. 12).

4. i. e., hardship and bad season. سَيِّئَةٌ *sayyi'ah* (pl. *sayyi'ât*) = sin, offence, misdeed, bad deed, evil. See at 2:81, p. 38, n. 3 and *sayyi'ât* at 6:160, p. 462, n. 3.

5. يَظُنُّوْنَ *yatṭayyarû* (na) [originally *yataṭayyarûna*] = they augur ill, see an evil omen (v. iii. m. pl. impfct. from *taṭayyara*, form V of *tāra* [*tayr/tayrân*], to fly. The terminal *nūn* is dropped for the verb comes as conclusion of a conditional clause. See *yatṭiru* at 6:38, p. 415, n. 11).

6. i. e., the evil befell them by Allah's decree.

7. *tashara* (تَسْحَرُ) = you enchant, bewitch, charm (v. ii. m. s. impfct. from *saḥara* [*sihr*], to enchant. The final letter takes *fathah* for a hidden 'an in *li* (of motivation) coming before the verb. See *saḥirû* at 7:116, p. 508, n. 7).

8. i. e., the land (Egypt) was inundated with all the troubles mentioned here. Even the rivers and wells were filled with blood. طُوفَانٌ *tûfân* = deluge, flood.

9. جَرَادٌ *jarâd* = locusts.

10. قُمَّلٌ *qummal* = lice, small insects.

11. ضَفَادِعٌ *ḍafāḍi'* (pl.; s. *ḍifḍi'/ḍafḍa'*) = frogs.

12. i. e., signs of Allah's retribution.

13. مُفَصَّلَاتٍ *mufaṣṣalât* (fem. pl.; s. *mufaṣṣalah*; m. *mufaṣṣal*) = set forth in detail, elaborated (passive participle from *faṣṣala*, from II of *faṣala* [*faṣl*], to separate, set apart. See *mufaṣṣal* at 6:114, p. 439, n. 8).

14. اسْتَكْبَرُوا *istakbarû* = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 7:88, p. 500, n. 5).

وَكَانُوا قَوْمًا and had been a people

تُجْرِمُونَ committing sins.¹

وَلَمَّا وَقَعَ 134. And when there fell²

عَلَيْهِمُ الرِّجْزُ on them the retribution³

قَالُوا يٰمُوسَى they said: "O Mûsâ,

ادْعُ نَارَ رَبِّكَ pray⁴ for us to your Lord

بِمَا by what He has

عَاهَدَ عِنْدَكَ commissioned⁵ you with.

لَئِنْ كَشَفْتَ عَنَّا

الرِّجْزَ the punishment

لَنُؤْمِنَنَّ لَكَ we will surely believe in you

وَلَنُرْسِلَنَّ مَعَكَ and will send with you

بَنِي إِسْرَءِيلَ you the Children of Isrâ'îl.

فَلَمَّا كَشَفْنَا 135. But when We removed⁷

عَنْهُمْ الرِّجْزَ from them the punishment

إِلَّا أَجَلٌ لَهُمْ يَلْغَوْهُ⁸ till a time⁸ they would reach,⁹

إِذَا هُمْ يَنْكُثُونَ¹⁰ lo, they violated.¹⁰

فَأَنقَمْنَا 136. So We took vengeance¹¹

مِنْهُمْ on them and

فَأَغْرَقْنَاهُمْ فِي الْيَمِّ drowned¹² them in the sea¹³

1. مجرمين *mujrimîn* (pl.; acc./gen. of *mujrimûm*; s. *mujrim*) = those who commit crimes/sins, culprits, evildoers (act. participle from '*ajrama*', form IV of *jarama* [*jarm*], to commit a crime. See at 7:40, p. 480, n. 10).

2. وقع *waqa'a* = he or it fell, fell down, occurred, came to pass (v. iii. m. s. past from *wuqû'*, to fall. See at 7:71, p. 493, n. 4).

3. رجز *rijz* = retribution, punishment, dirt, filth. See at 2:59, p. 27, n. 15.

4. ادع *ud'u* = you call, pray, invite (v. ii. m. s. imperative from *da'a* [*du'a*'], to call, to summon. See at 2:61, p. 28, n. 12).

5. i. e., by virtue of your being Allah's Prophet and the provision of forgiveness for believing.

عهد *'ahida* ('ilâ) = he assigned, committed, commissioned, entrusted, charged, delegated (v. iii. m. s. past from '*ahd*', to delegate, to entrust, to commit. See at 3:183, p. 227, n. 9).

6. كشفت *kashafta* = you removed, disclosed, uncovered (v.ii. m. s. past from *kashafa* [*kashf*], to remove. See *yakshif* at 6:41, p. 407, n. 1).

7. كشفنا *kashafnâ* = we removed, lifted, disclosed, uncovered, exposed (v. i. pl. past from *kashafa* [*kashf*], to remove. See n. 6 above).

8. i. e., the date they were to meet with drowning. أجل *'ajal* (pl. '*âjâl*') = appointed time, term, date, deadline. See at 6:128, p. 445, n. 8.

9. بالغوا *bâlighû* (n) (pl.; s. *bâligh*) = those who reach, attain (act. participle from *balagha* [*bulâghh*], to reach. See *bâlighah* at 6:149, p. 456, n. 2).

10. يَنْكُثُونَ *yankuthûna* = the violate, infringe, break (v. iii. m. pl. impfct. from *nakatha* [*nakth*], to break, violate).

11. i. e. duly punished. انتقمنا *intaqamnâ* = we revenged, took vengeance, avenged ourselves (v. i. pl. past from *intaqama* form VIII of *naqamu/naqima* [*naqm/naqam*], to revenge. See *yantaqimu* at 5:95, p. 377, n. 110).

12. أغرقنا *'aghraqnâ* = we drowned, sunk, immersed (v. i. pl. past from '*aghraqa*', form IV of *ghariqa* [*gharaq*], to be drowned. See at 7:64, p. 490, n. 14).

13. يَم *yamm* (s.; pl. *yamûm*) = open sea.

بِأَنَّهُمْ كَذَّبُوا because they cried lies¹

بِآيَاتِنَا وَكَانُوا heedless² to them.

عَنَّا عَافِيَةً

وَأَوْزَنَّا 137. And We made over³ to

الْقَوْمَ الْذِينَ the people who

كَانُوا يُسْتَضَعِفُونَ had been deemed weak⁴

مَشْرِقَ الْأَرْضِ the eastern parts of the land

وَمَغْرِبَهَا and its western parts

الَّتِي بَرَكَتْنَا فِيهَا wherein We gave blessings⁵;

وَنَمَتْ and fulfilled⁶ was the

كَلِمَتُ رَبِّكَ الْحُسْنَى best word of your Lord

عَلَى بَنِي إِسْرَءِيلَ on the Children of Isrâ'îl

يَمَاصِّرُوا for they bore with patience;⁷

وَدَمَّرْنَا and We annihilated⁸ what

كَانَ يُصْنَعُ there used to make⁹

فِرْعَوْنَ وَقَوْمَهُ the Pharaoh and his people

وَمَا كَانُوا and what they used

يَعْرِشُونَ to erect.¹⁰

وَجَوَّزْنَا 138. And We crossed¹¹

بِئْسَ إِسْرَءِيلَ with the Children of Isrâ'îl

الْبَحْرَ فَأَتَوْا عَلَى the sea and they came upon

قَوْمٍ يَعْكُفُونَ عَلَى a people devoted¹² to

1. كَذَّبُوا *kadhhabû* = they called lies, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [kidhb /kadhîb /kadhbah / kidhbah], to lie. See at 7:101, p. 505, n.5).

2. غَافِلِينَ *ghâfilîn* (pl.; acc./gen. of *ghâfilân*; s. *ghafil*) = negligent, unmindful, heedless, inattentive, indifferent to (act. participle from *ghafala* [ghaflah /ghufâl], to neglect, to ignore. See at 6:156, p. 460, n.2).

3. أَوْزَنَّا *'awrathnâ* = we made over, bequeathed, gave as inheritance (v. i. pl. past from *'awratha*, form IV of *waritha* ['irith/ 'irthah/ wirâthah/ riithah/ turâth], to be heir, to inherit. See *yûrithu* at 7:128, p. 512, n. 1).

4. يُسْتَضَعِفُونَ *yustad'afûna* = they are deemed weak, treated as weak, (v. iii. m. pl. impfct. passive from *istad'afa*, form X of *da'ufa* [du'f /da'f], to be weak. See *ustad'ifû* at 7:75, p. 495, n. 13).

5. بَارَكْنَا *bâraknâ* = we blessed, gave blessings (v. i. pl. past from *bâraka*, form III of *baraka*, to kneel down. See *barakât* at 7. 96, p. 503, n. 9).

6. نَمَتْ *tammal* = she or it was complete, full, perfect, fulfilled; came to an end, came off (v. iii. f. s. past from *tamma* [tamâm], to be completed. See at 6:115, p. 439, n. 11).

7. صَبَرُوا *ṣabarû* = they bore with patience, persevered (v. iii. m. pl. past from *ṣabara* [ṣabr], to be patient. See *taṣbirû* at 6:34, p. 2404, n. 2).

8. دَمَّرْنَا *dammarnâ* = we devastated, annihilated, destroyed, ruined, demolished (v. i. pl. past from *dammara*, form II of *damara* to perish).

9. يَصْنَعُ *yaṣna'u* = he manufactures, makes, performs (v. iii. m. s. impfct. from *ṣana'a* [ṣan' ṣun' / ṣanî'], to do, to make. See *yasna'ûna* at 5:63, p. 361, n. 5).

10. يَعْرِشُونَ *ya'rishûna* = they erect, raise (v. iii. m. pl. impfct. from *'arasha*, ['arsh/'urûsh], to erect a trellis).

11. جَوَّزْنَا *jâwaznâ* = we crossed, passed by, overstepped (v. i. pl. past from *jâwaza*, form III of *jâza* [jawz/jawâz/majâz], to pass, to be allowed. See *jâwaza* at 2:249, p. 126, n. 14).

12. يَعْكُفُونَ *ya'kifûna* = they cling to, devote themselves to, are addicted to (v. iii. m. pl. impfct. from *'akafa* ['ukûf], to adhere, to cling. See *'âkifûn* = at 2:187, p. 90, n. 2).

أَصْنَامِهِمْ^١ the idols¹ of theirs.

قَالُوا يَا مُوسَى They said: "O Mûsâ,

اجْعَلْ لَنَا إِلَهًا make² for us a god

كَمَا لَهُمْ آلِهَةٌ as they have gods."

قَالَ إِنَّكُمْ He said: "Indeed you are

قَوْمٌ جَاهِلُونَ^٣ a people that do not know."³

إِنَّ هَؤُلَاءِ 139. "As to these people,

مُتَّبِعُونَ مَا هُم فِيهِ doomed to ruin⁴ is what

وَنُطْلُ مَا they are in⁵ and void⁶ is what

كَانُوا يَعْمَلُونَ they use to do."



قَالَ 140. He said:

أَغْيَرَ اللَّهُ "Is one other than Allah I

أَبْغَيْتُكُمْ إِلَهًا should seek⁷ for you as a god

وَهُوَ فَضَّلَكُمْ while He has preferred⁸ you

عَلَى الْكَائِفَاتِ over all the beings?"⁹



وَاذْأَنْجَيْنَاكُمْ^{١٠} 141. And when We saved¹⁰

مِنْ عَالِ you from the people of the

فِرْعَوْنَ Pharah

يَسُوءُونَكُمْ who were inflicting¹¹ on you

سُوءَ الْعَذَابِ the evil of persecution,

1. Prophet Mûsa (p. b. h.), along with the Children of Isrâ'îl, crossed over from Egypt to the Sinai peninsula where the people were then steeped in

idolatry and poytheism. أصنام 'aşnām (pl.; s. صنم şanam) = idols, images. See at 6:74, p. 421, n. 9.

2. Influenced by the instance of the local people and impelled by Satan the Children of Isrâ'îl ignored the teachings of their Prohet and insisted on worshipping an idol. اجعل 'ij'al = appoint, set,

make (v. ii. m. s. imperative from ja'ala [ja'l], to make, put, place. See at 4:75, p. 273, n. 8).

3. تجهلون tajhalûna = you ignore, do not know, are foolish (v. ii. m. pl. impfct. from jahala [jah/ jahâlah], to be ignorant. See jahâlah at 4:17, p. 246, n. 2.

4. متبر mutabbar = destroyed, annihilated, doomed to ruin (passive participle from tabbara, form II of tabara [tabr], to destroy).

5. i. e., polytheism and worship of idols.

6. باطل bâtil = vain, futile, untruth, that which is untrue, false, falsehood, baseless, void. See at 4:61, p. 316, n. 11.

7. ابغى 'abghî = I seek, desire (v. i. s. impfct. from baghâ [bughâ'], to seek. See abtaghî at 6:164, p. 463, n. 4).

8. i. e., He has preferred you for sending Prophets from among you and for giving you proper guidance. فضل faddala = he preferred, gave precedence (v. iii. m. s. past in form II of fadala [fadl ffaḍâl], to excel, to be in excess. See at 4:95, p. 285, n. 9).

9. i. e., all the beings of the time. عالمين 'âlamîn (pl.; acc./gen. of عالون 'âlamûn; sing. عالم 'âlam, i.e., any being or object that points to its Creator. sing. 'âlam) = all beings, creatures. See at 7:80, p. 497, n. 5).

10. أنجينا 'anjaynâ = we rescued, saved, delivered (v. i. pl. past in form IV of najâ [najw/ najâ'/ najâh], to save. See at 7:83, p. 498, n. 1).

11. يسمون yasûmûna = they impose, inflict, subject to (v. iii. m. pl. impfct. from sâma [sawm], to impose, inflict, to offer for sale. See at 2:49, p. 23, n. 15).

يَقْتُلُونَ أَبْنَاءَكُمْ slaughtering¹ your sons
وَيَسْتَحْيُونَ and keeping alive² your
نِسَاءَكُمْ women,
وَالَّذِينَ فِيكُمْ مِنْ and in that was a trial³ from
رَبِّكُمْ عَظِيمٌ your Lord, a grave one.⁴



Section (Rukû') 17

وَوَعَدْنَا مُوسَى 142. We appointed⁵ for Mûsâ
ثَلَاثِينَ لَيْلَةً thirty nights and comple-
وَأَتَمَمْنَاهَا بِعَشْرِ mented⁶ them with ten.
فَتَمَّ مِيقَاتُ Thus became full the term⁷
رَبِّهِ أَرْبَعِينَ لَيْلَةً of his Lord in forty days.
وَقَالَ مُوسَى And Mûsâ said
لِأَخِيهِ هَارُونَ : to his brother Hârûn :
أَخْلُفْنِي فِي قَوْمِي "Take my place⁸ in my people
وَأَصْلِحْ and put right⁹
وَلَا تَتَّبِعْ سَبِيلَ and do not follow¹⁰ the way
الْمُفْسِدِينَ of the mischief-makers."



وَلَمَّا جَاءَ مُوسَى 143. And when Mûsâ came
لِمِيقَاتِنَا to Our appointed place
وَكَلَّمَ رَبَّهُ and His Lord spoke to him
قَالَ رَبِّ أَرِنِي he said: "My Lord, show me
أَنْظُرْ إِلَيْكَ that I may look at You."

1. يَقتُلُونَ *yūqattilûna* = they slaughter, massacre (v. iii. m. pl. impfct. from *qattala*, form II of *qatala* [qat], to kill, slay. See *yūqattalû* at 5:33, 344, n. 10).

2. يَسْتَحْيُونَ *yastahyûna* = they keep alive, are ashamed of (v. iii. m. pl. impfct. in form X of *hayiya/ hayya* [hayâh], to live. See at 2:49, p.23, n.16).

3. بَلَاءٌ *balâ'* = trial, test, tribulation (See 2:49, p. 24, n. 1). This word is used in respect of both good and bad things. Hence the commentators interpret the clause in two different ways, namely, that either (a) the persecution by the Pharaoh was a great test or (b) the saving of you by Allah from the Pharaoh's persecution was a great favour (See Al-Ṭabarî, I, 274-275; Ibn Kathîr, I, 128-129).

4. عَظِيمٌ *'aẓîm* = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, monstrous, grave. See at 7:116, p. 508, n. 9).

5. وَاعَدْنَا *wâ'adnâ* = we appointed, arranged (v. i. pl. past from *wâ'ada*, form III of *wa'ada* [wa'd] to promise).

6. See 2:51. After Mûsâ had escaped with the Israelites from Egypt they demanded of him to bring down a Book from his Lord and he went to the place appointed by Allah for him for a period of forty days. أَتَمَمْنَا *'atmamnâ* = we completed, complemented, finished (v. i. pl. past from *'atamma*, form IV of *tamma* [tamâm], to be completed. See *'atmamtu* at 5:3, p. 328, n.4).

7. مِيقَاتٍ *mîqât* (sing.; pl. *mawâqîṭ*) = appointed time/ term, meeting point, venue, deadline, timetable. See *mawâqîṭ* at 2:189, p. 91, n. 3.

8. اُخْلُفْ *ukhluf* = you succeed, take the place of (v. ii. m. s. imperative from *khakafa*, to succeed. See *yastakhliṭ* at 7:129, p. 512, n. 8).

9. اَصْلَحْ *'aṣliḥ* = put right, put in order, make good, reform (v. ii. m. s. imperative from *'aṣlaḥa*, form IV of *ṣalaḥa* [ṣalâh/ ṣulûḥ/ maṣlahah], to be good, proper. See at 6:54, p. 412, n. 8).

10. لَا تَتَّبِعْ *lâ tattabi'* = do not follow, obey, pursue (v. ii. m. s. imperative {prohibition} from *ittaba'a*, form VIII of *tabi'a* [taba'/tabâ'ah], to follow. See at 6:150, p. 456, n. 6).

قَالَ لَنْ تَرَنِ He said: "You cannot see Me
 وَلَكِنْ أَنْظِرْ إِلَى الْجَبَلِ but look at the mountain,
 فَإِنْ أَسْفَرَ¹ if it remains stable¹
 مَكَانَهُ in its place
 فَسَوْفَ تَرَنِي then you will see Me."
 فَلَمَّا جَلَّى So when his Lord cast His
 رَبُّهُ بِالْجَبَلِ Light² on the mountain,
 جَعَلَهُ دَكًّا He made it a level ground³
 وَخَرَّ مُوسَى صَوِقًا and Mûsa fell³ unconscious.⁴
 فَلَمَّا أَفَاقَ And when he recovered⁶
 قَالَ سُبْحَانَكَ he said: "Glory be to You;
 تَبْتُ إِلَيْكَ I trun to you in repentance⁷
 وَأَنَا أَوَّلُ and I am the first
 الْمُؤْمِنِينَ of the believers."

قَالَ يَمُوسَى 144. He said: "O Mûsâ,
 إِنِّي أَصْطَفَيْتُكَ I have chosen⁸ you
 عَلَى النَّاسِ بِرِسَالَتِي over men with My messages⁹
 وَكَلِمَتِي and My words.
 فَخُذْ مَا آتَيْتُكَ So take¹⁰ what I have given
 وَكُنْ مِنَ الشَّاكِرِينَ you and be of the grateful."¹¹

وَكَتَبْنَا لَهُ 145. And We wrote for him

1. Mûsâ (p.b.h.) was enabled to hear the words of Allah without seeing Him. استقر *istaqarra* = he or it became stable/steady, settled (v. iii. m. s. past in form X of *qarra* [*qarâr*], to settle down, to abide. See *mustaqarr* at 7:24, p. 472, n. 8).

2. تجلى *tajallâ* = he cast his light, revealed himself, shone forth (v. iii. m. s. past in form V of *jalâ* [*jalw/jaly*], to throw light, to make clear).

3. i. e., made it crumble to dust. دك *dakk* (s.; pl. *dukûk*) level ground, demolished to the ground.

4. خر *kharra* = he fell, fell down, sank to the ground (v. iii. m. s. past from *kharr/khurûr*), to fall, fall down).

5. صق *ṣa'iq* = thunderstruck, dumbfounded, unconscious.

6. أفاق *'afâqa* = he recovered, regained consciousness, woke up (v. iii. m. s. past in form IV of *fâqa* [*fawq/fawâq*], to surpass, to overtop, to transcend).

7. تبت *tubtu* = I turned in repentance, turned, repented (v. iii. m. s. past from *tâba* [*tawb, tawbah / matâb*], to repent. See *tâba* at 5:39, p. 347, n. 7). Technically *tâba* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 2:187, p. 89, n. 8.

8. اصطفيت *iṣṭafaytu* = I chose, selected, picked out, singled out (v. i. s. past from *iṣṭafâ*, form VIII of *ṣafâ* [*ṣafw/ṣufûw/ṣafâ*], to be clear. See *iṣṭafâ* at 3:42, p. 172, n. 5).

9. رسالات *risalât* (pl.; s. *risâlah*) = messages, missions. See at 7:62, p. 490, n. 3.

10. i. e., take the tablets and the instructions contained therein, as stated in the next 'ayah. خذ *khudh* = take, receive, seize, grab (v. ii. m. s. imperative from *'akhadha* [*'akhdh*], to take. See *'akhadhnâ* at 7:130, p. 512, n. 9).

11. شاكرين *shâkirîn* (acc./gen. of *shâkirûn*, sing. *shâkir*) = appreciative, thankful, grateful (active participle from *shakara* [*shukr / shukrân*], to thank. See at 7:17, p. 470, n. 1).

فِي الْأَنْوَاحِ مِنْ in the tablets¹
 كُلِّ شَيْءٍ مَوْعِظَةً of everything in exhortation²
 وَتَفْصِيلًا and elucidation³
 لِكُلِّ شَيْءٍ regarding every matter.
 فَخُذْهَا بِقُوَّةٍ "So take them with firmness"⁴
 وَأْمُرْ قَوْمَكَ and bid your people
 بِأَخْذِهَا that they take
 بِأَحْسَنِهَا the best of these.
 سَأُورِيكُمْ And I shall show⁵ you
 دَارَ الْفَاسِقِينَ ﴿١١٥﴾ the land of the defiant."⁶
 سَأَصْرِفُ عَنْ 146. "I shall divert⁷ from
 آيَاتِي My revelations
 الَّذِينَ يَتَكَبَّرُونَ those who turn arrogant⁸
 فِي الْأَرْضِ بِغَيْرِ الْحَقِّ in the earth without right.
 وَإِنْ يَرَوْا And even if they see
 كُلَّ آيَةٍ every sign
 لَا يُؤْمِنُوا بِهَا they will not believe in it;
 وَإِنْ يَرَوْا and if they see
 سَبِيلَ الرُّشْدِ the way of right conduct⁹ they
 لَا يَتَّخِذُوهُ سَبِيلًا do not adopt¹⁰ it as a way;
 وَإِنْ يَرَوْا and if they see
 سَبِيلَ الْغَيِّ the way of error¹¹

1. *alwâḥ* (pl.; s. لوح *lawḥ*) = boards, tablets, slabs, blades, sheets, planks.
2. *maw'izah* (pl. موعظه *mawâ'iz*) = admonition, exhortation, counsel. See at 5:46, p. 352, n. 9.
3. *tafsîl* = to set in detail, elaborating, explaining, cutting out (verbal noun in form II of *faṣala* [faṣ'l], to separate, to cut off. See at 6:154, p. 459, n. 3).
4. *quwwah* (s.; pl. قووات *quwwât*/ قو *quwan*) = force, power, strength, firmness. See at 2:63, p. 30, n. 11.
5. *'urî* = I show (v. i. s. impfct, from *'urâ*, form IV of *ra'a* [ra'y/ru'yah], to see. See *yuriya* at 7:27, p. 473, n. 12).
6. *fâsiqîn* (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [fisq], to stray from the right course, to renounce obedience. See at 7:102, p. 505, n. 9).
7. *'aşrifu* = I divert, distract, turn, turn away, keep away (v. i. s. impfct. from *şarafa* [şarf], to turn, to divert. See *nuşarrifu* at 7:58, p. 488, n. 16).
8. *yatakabbarûna* = they turn arrogant, wax proud, be haughty (v. iii. m. pl. impfct. from *takabbara*, from V of *kabura/kabara* [kubr/ kibar/ kabârah/kabr], to become great, to be older. See *istakbarû* at 7:133, p. 513, n. 14).
9. *rushd* = right and proper conduct, good sense, maturity of the mind, guidance. See at 4:6, p. 239, n. 1.
10. *yattakhidhû(na)* = they take, take to themselves, assume, adopt (v. iii. m. pl. impfct. from *ittakhadha*, form VIII of *'akhadha* ['akhdh], to take. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause preceded by 'in. See *tattakhidhûna* at 7:74, p. 495, n. 4).
11. *ghayy* = error, sin, transgression, offence. See at 2:256, p. 132, n. 5.

يَتَّخِذُوهُ سَبِيلًا they will adopt it as a way.

ذَٰلِكَ بِأَنَّهُمْ That will be so because they

كَذَّبُوا بِآيَاتِنَا وَ cry lies¹ to Our signs and

كَانُوا غَافِلِينَ use to be heedless² to them.



وَالَّذِينَ كَذَّبُوا 147. And those who cry lies

بِآيَاتِنَا وَ to Our signs and

لِقَاءِ الْآخِرَةِ the meeting³ in the hereafter,

حِطَّتْ أَعْمَالُهُمْ their deeds will fall through.⁴

هَلْ يُجْزَوْنَ إِلَّا Will they be repaid⁵ except

مَا كَانُوا يَعْمَلُونَ what they use to perform?



Section (Rukû') 18

وَاتَّخَذَ قَوْمُ مُوسَى 148. And Mûsâ's people took

مِنْ بَعْدِهِ to them after him,

مِنْ حُلِيِّهِمْ out of their jewellery,⁶

عِجْلًا جَسَدًا a calf⁷ as an image⁸

لَهُ حَوَارٌ having a mooing.⁹

أَلَمْ يَرَوْا أَنَّهُ Did they not see that it

لَا يَكْلِمُهُمْ did not speak to them

وَلَا يَهْدِيهِمْ سَبِيلًا nor show them a way?

أَتَّخَذُوهُ They took it themselves

وَكَانُوا ظَالِمِينَ and were transgressors.¹⁰



1. كَذَّبُوا *kadhhabû* = they called lies, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhhaba* [kidhb /kadhîb /kadhbah / kidhbah], to lie. See at 7:136, p. 515, n. 1).

2. غَافِلِينَ *ghâfilîn* (pl.; acc./gen. of *ghâfilân*; s. *ghafil*) = negligent, unmindful, heedless, inattentive, indifferent to (act. participle from *ghafala* [ghafalah /ghufûl], to neglect, to ignore. See at 7:136, p. 515, n. 2).

3. لِقَاءِ *liqâ'* = meeting, encounter. See at 7:51, p. 485, n. 6.

4. حِطَّتْ *hapiṭat* = she or it fell through, miscarried, went in vain, was futile, was of no avail (v. iii. f. s. past from *ḥabaṭa* [ḥubûṭ], to come to nothing. See at 5:53, p. 357, n. 1).

5. يُجْزَوْنَ *yujzawna* = they are repaid, requited, rewarded, recompensed (v. iii. m. pl. impfct. passive from *jazâ* [jazâ'], to recompense. See *yujzâ* at 6:160, p. 462, n. 4).

6. After the departure of Mûsâ (p.b.h.) for the time and place appointed by Allah the Israelites adopted the image of a calf made by Sâmiriyy for them out of the golden ornaments which they had brought from Egypt and started worshipping it. It was so contrived that air could be blown into it producing a sound resembling the mooing of a cow. حُلِيٍّ *ḥuliyy* (pl.; s. *ḥaly*) = jewellery, ornaments.

7. عِجْلٍ *'ijl* (s.; pl. *'ujûl/'ijalah*) = calf. See at 4:153, p. 313, n. 4.

8. جَسَدٍ *jasad* (s.; pl. *'ajsâd*) = body, corpus, image.

9. حَوَارٍ *khuwâr* = lowing, mooing

10. i. e., especially by setting partners with Allah and worshipping an image, which is described in the Qur'ân as a grave transgression (*zulm*). ظَالِمِينَ *zâlimîn* (acc./gen. of *zâlimûn*, sing. *zâlim*) = transgressors, wrong-doers, unjust persons (active participle of *zalama* [zulm], to transgress, do wrong. See at 7:44, p. 482, n. 8).

وَلَمَّا شَقِطَ 149. And when they were
 أَيْدِيهِمْ وَرَأَوْا full of remorse¹ and saw that
 أَنَّهُمْ قَدَ ضَلُّوا they had gone astray² they
 قَالُوا لَئِنْ لَمْ يَرْحَمْنَا said: "If our Lord pities us
 رَبَّنَا وَبِعَفْرِنَا not and forgives us
 لَنَكُونَنَّ we shall certainly be of
 الْخَسِرِينَ those doomed to loss."³

وَلَمَّا رَجَعَ مُوسَى 150. And when Mûsâ came
 إِلَى قَوْمِهِ غَضَبَ back to his people enraged⁴
 أَسْفًا قَالِ and grieved⁵ he said:
 يَسْمَا خَلَفْتُونِي "Evil is what you have done
 مِنْ بَعْدِي in my place⁶ in my absence.
 أَعَجَلْتُمْ Did you forestall⁷
 أَمْرَ رَبِّكُمْ the command of your Lord?
 وَأَلْقَى الْأَلْوَاحَ And he cast down⁸ the tablets
 وَأَخَذَ بِرَأْسِ and seiged by the head of
 أَخِيهِ يَحْيَىٰ إِلَى his brother dragging⁹ to him.
 قَالَ ابْنُ أُمِّ He said: "Son of my mother,
 الْقَوْمِ indeed the people treated me
 أَسْتَضْعِفُونِي وَكَادُوا as weak¹⁰ and were about
 يَقْتُلُونِي to kill me.
 فَلَا تُشْمِتْ بِي So do not make a fun¹¹ of me

1. سقط في أيديهم *suqita fi 'aydihî/aydihim* is a phrase meaning to be full of remorse, to repent deeply and be at a loss.

2. i. e., from the right way. ضلوا *ḍallû* = they went astray, strayed, lost way, erred (v. iii. m. pl. past from *ḍalla* [*ḍalâl/ḍalâlah*], to loose one's way. See at 5:77, p. 368, n. 5).

3. خاسرين *khâsirîn* (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss (active participle from *khâsara* [*khusr/khasâr/khasârah/khusrân*] to lose. See at 7:92, p. 502, n. 3).

4. غضبان *ghaḍbân* (s.; pl. غضاب *ghidâb*) = enraged, furious, infuriated, indignant, angry. See *ghaḍiba* at 5:61, p. 360, n. 2.

5. أسف *'asif* = grieved, regretful, sorry.

6. خلفتم *khalaftum* = you succeeded, came after, took the place of (v. ii. m. pl. past from *khalaḥ* [*khalf/khilâfah*], to come after, to follow, to succeed. See *ukhluf* at 7:142, p. 517, n. 8.

7. i. e., by not waiting till the return of Mûsâ (p.b.h.) and worshipping an image in disregard of the instructions given to them not to worship anyone except Allah. عجلتم *'ajiltum* = you speeded, acted before, outstripped, forestalled (v. ii. m. pl. past from *'ajila* [*'ajal/'ajalah*], to hasten. See *tasta 'jilûna* at 6:57, p. 413, n. 9).

8. ألقى *'alqâ* = he threw, cast down, flung, plunged, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 7:107, p. 507, n. 1).

9. يجر *yajurru* = he drags, draws, pulls (v. iii. m. s. impfet. from *jarra* [*jarr*], to draw, to pull).

10. استضعفوا *istad'afû* = they deemed weak, treated as weak, (v. iii. m. pl. past from *istad'afu*, form X of *ḍa'ufa* [*ḍu'f/ḍa'f*], to be weak. See *yustad'afûna* at 7:137, p. 515, n. 4).

11. لا تشمت *lâ tushmit* = do not make a fun of, make an object of malicious pleasure (v. ii. m. s. imperative {prohibition} from *'ashmata*, form IV of *shamita* [*shamât/shamâtah*], to rejoice at the misfortune of someone).

الْأَعْدَاءَ for the enemies¹

وَلَا تَجْعَلْنِي مَعَ nor place me with

الْقَوْمِ الظَّالِمِينَ the transgressing people."²

قَالَ رَبِّ 151. He said: "My Lord,

اعْفِرْ لِي وَلِإِخِي forgive me and my brother

وَادْخُلْنَا فِي and enter³ us into Your mercy,

رَحْمَتِكَ for You are the Most

وَأَنْتَ أَرْحَمُ Merciful of the merciful."

الرَّحِيمِ

Section (Rukû') 19

إِنَّ الَّذِينَ أَخَذُوا 152. Verily those who took

الْعِجْلَ up⁴ the calf,

سَيَنَالُهُمْ there shall get hold⁵ of them

غَضَبٌ مِنْ رَبِّهِمْ wrath⁶ from their Lord and

وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا ignominy⁷ in the worldly life.

وَكَذَلِكَ نَجْزِي And thus We requite⁸

الْمُفْتَرِينَ the falsehood-inventors.⁹

وَالَّذِينَ عَمِلُوا 153. And those who do

السَّيِّئَاتِ ثُمَّ bad deeds¹⁰ and then

تَابُوا مِنْ بَعْدِهَا turn in repentance¹¹ after

وَأَمَنُوا that¹² and believe –

1. أعداء 'a'dâ' (pl.; s. عَدُوٌّ 'aduww) = enemies, foes, adversaries. See at 4:44, p. 260, n. 15.

2. i. e., those who worshipped the image of the calf in disregard of the instructions given to them. Setting partners with Allah is a grave transgression (zulm). ظالِمِينَ *ẓālimîn* (acc./gen. of *ẓālimûn*, sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [zulm], to transgress, do wrong. See at 7:148, p. 520, n. 10).

3. ادخل 'adkhl = enter (in the transitive sense), admit (v. ii. m. s. imperative from IV of *dakhala* [dukhûl], to enter. See *yadkhlû* at 7:46, p. 483, n. 6).

4. i. e., took up the calf for worshipping it. اتَّخَذُوا *ittakhadhû* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of 'akhadha' [akhdh], to take. See at 7:51, p. 484, n. 10).

5. يَنَالُ *yanâlu* = he or it reaches, attains, gets hold of, affects (v. iii. m. s. impfct. from *nâla* [nayl/manâl], to reach, attain. See at 7:49, p. 484, n. 3).

6. غَضَبٌ *ghaḍab* = wrath, fury, anger, indignation. See at 7:71, p. 493, n. 6.

7. ذِلَّةٌ *dhillah* = ignominy, debasement, depravity. See at 3:112, p. 199, n. 11.

8. نَجْزِي *najzî* = we reward, recompense, requite, repay (v. i. pl. impfct. from *jazâ* [jazâ'], to recompense. See at 7:40, p. 480, n. 9).

9. i. e., innovators who introduce anything new in the *dîn* (*bid'ah*), without any basis in *sharī'ah* (*Mukhtasar Tafsīr al-Qāsimī*, p. 169). مُفْتَرِينَ *muftarīn*

(pl.; acc./gen. of *muftarūn*; s. *muftarin*) = fabricators, calumniators, falsehood-inventors (act. participle from *iftarâ*, form VIII of *farâ* [fary], to cut lengthwise. See *iftaraynâ* at 7:89, p. 500, n. 10).

10. سَيِّئَاتٍ *sayyi'ât* (pl.; s. *sayyi'ah*) = evil deeds, misdeeds, bad sides, offences, sins. See at 5:12, p. 334, n. 6.

11. تَابُوا *tâbû* = they returned, turned in repentance (v. iii. m. pl. past from *tâba* [tawb/tawbah / matâb]. See at 5:34, p. 345, n. 7).

12. i. e., without delaying after the realization of the fault.

إِنَّ رَبَّكَ مِنْ بَعْدِهَا verily your Lord is after that
لَغَفُورٌ definitely Most Forgiving,
رَحِيمٌ Most Merciful.

وَلَمَّا سَكَتَ 154. And when there calmed
عَنْ مُوسَى الْغَضَبُ down¹ the anger² in Mûsâ
أَخَذَ الْأَلْوَاحَ he took up the tablets,³
وَفِي نُسخَتِهَا for in their transcript⁴
هُدًى وَرَحْمَةً were guidance and mercy
لِلَّذِينَ هُمْ لِرَبِّهِمْ for those who are of their
يَرْهَبُونَ Lord in dread.⁵

وَأَخَارَ مُوسَى 155. And Mûsâ selected⁶
قَوْمَهُ سَبْعِينَ رَجُلًا for his people seventy men
لِيَقِيتَنَا for Our appointed time;⁷
فَلَمَّا أَخَذَتْهُمْ and when there seized⁸ them
الرَّجْفَةُ the severe earthquake⁹
قَالَ رَبِّ he said: "My Lord, were
لَوْ شِئْتَ You to will, you could have
أَهْلَكْتَهُمْ مِنْ قَبْلُ destroyed¹⁰ them before,
وَأَنِّي and me too.
أَتُهْلِكُنَا Would you destroy¹¹ us for
فَعَلَ السُّفَهَاءُ مِنَّا what the fools¹² of us did?

1. سَكَتَ *sakata* = he or it became silent, calmed, calmed down, subsided (v. iii. m. s. past from *sukûta* / *sukât*, to be silent, quiet).

2. غَضَبٌ *ghaḍab* = wrath, fury, anger, indignation. See at 7:152, p. 522, n. 6.

3. ألَوَاحُ *'alwâḥ* (pl.; s. لوح *lawḥ*) = boards, tablets, slabs, blades, sheets, planks.

4. نسخة *nuskhah* (s.; pl. نسخ *nusakh*) = transcript, copy.

5. يَرْهَبُونَ *yarhabûna* = they dread, are in dread of, hold in awe, fear (v. iii. m. pl. impfct. from *rahib* / *rahab* / *ruhb* / *rahbah*), to fear, to be frightened. See *irhabûni* at 2:40, p. 21, n. 1).

6. Mûsâ (p.b.h.) selected seventy of the leading men of the Children of Isrâ'îl and went with them to Mount Sinai to ask Allah's forgiveness for them. اخْتَارَ *ikh târa* = he selected, chose, picked, elected (v. iii. m. s. past in form VIII of *khâra* [*khayr*], to chose, to prefer).

7. مِيقَاتٍ *mîqât* (sing.; pl. *mawâqîṭ*) = appointed time/ term, meeting point, venue, deadline, timetable. See *mawâqîṭ* at 7:142, p. 517, n. 7.

8. On going to Mount Sinai at the appointed time the people demanded to see Allah with their eyes. Hence a severe earthquake seized them and they fell dead. أَخَذَتْ *'akhadhat* = she took, seized (v. iii. f. s. past from *'akhadha* [*'akhdh*], to take. See *yattakhidhû* at 7:146, p. 519, n. 10).

9. رَجْفَةٌ *rajfah* = severe earthquake, tremor. See at 7:91, p. 501, n. 8.

10. أَهْلَكْتَ *'ahlakta* = you destroyed, devastated, ruined (v. ii. m. s. past from *'ahlaka*, form IV of *halaka* [*halk/hulk/tahlukah*], to destroy. See *'ahlaknâ* at 7:4, p. 466, n. 5).

11. تُهْلِكُ *tuhliku* = you destroy, devastate, ruin (v. ii. m. s. impfct. from *'ahlaka*. See n. 10 above).

12. سُفَهَاءٌ *sufahâ* (pl.; sing. سَفِيه *safih*) = fools, stupid, impudent, incompetent. See at 4:5, p. 238, n. 7.

إِنْ هِيَ إِلَّا فِتْنَتُكَ It was nought but Your trial¹

تُضِلُّ بِهَا whereby You let go astray²

مَنْ تَشَاءُ whom You will

وَتَهْدِي مَنْ تَشَاءُ and guide whom you will.

أَنْتَ وَلِيُّنَا You are our Guardian-

فَاغْفِرْ لَنَا Protector;³ so forgive us

وَارْحَمْنَا and have mercy on us,

وَأَنْتَ for You are

حَيْرُ الْغَفِيرِينَ the Best Forgiver of all.

وَاكْتُبْ لَنَا فِي 156. And write for us

هَذِهِ الدُّنْيَا حَسَنَةً in this world good thing,⁴

وَفِي الْآخِرَةِ and in the hereafter.

إِنَّا هُذُنَا إِلَيْكَ We have returned⁵ to You."

قَالَ عَذَابِي He said: "My punishment,

أُصِيبُ بِهِ مَنْ أَشَاءُ I inflict⁶ it on whom I will,

وَرَحْمَتِي and My mercy,

وَسِعَتْ كُلَّ شَيْءٍ it encompasses⁷ everything.

فَسَاكُتُهَا لِلَّذِينَ So I shall write that for those

يَنْقُوتُونَ who guard themselves⁸

وَيُؤْتُونَ الزَّكَاةَ and pay zakâh,

وَالَّذِينَ هُمْ and those who

يَتَّبِعُونَ بَيِّنَاتِنَا يُؤْمِنُونَ believe in Our revelations."⁹

1. فِتْنَةٌ *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, plea or excuse (on trial). See at 6:23, p. 399, n. 10.

2. تُضِلُّ *tuḍillu* = you let go astray, mislead, delude, get lost (v. ii. m. s. impfct. from 'aḍalla, form IV of ḍalla [ḍalāl/ḍalālah], to loose one's way. See ḍalla at 7:37, p. 478, n. 9).

3. وَلِي *waliyy* (s.; pl. *awliyā'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 6:127, p. 445, n. 1).

4. حَسَنَةٌ *hasanah* (s.; pl. *ḥasanāt*) = good thing, good deed (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 7:131, p. 513, n. 1.

5. هُدُنَا *hudnâ* = we returned, were guided (v. i. pl. past from *hâda* [hawḍ], to return, to be guided, to be a Jew).

6. أُصِيبُ *'uṣību* = I hit, strike, inflict, reach (v. i. pl. past from 'aṣaba form IV of ṣaba [ṣawb / ṣaybūbah], to hit the mark, to be right. See 'aṣabnâ at 7:100, p. 504, n. 9).

7. وَسِعَتْ *wasi'at* = she or it encompassed, enclosed, held, accommodated, contained, (v. iii. f. s. past from *wasi'a* [wasâ'h/sa'h], to be wide. See *wasi'a* at 7:89, p. 501, n. 2).

8. يَنْقُوتُونَ *yattaqûna* = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [waqy/wiqāyah], to guard, to protect. See at 6:69, p. 418, n. 5).

9. آيَاتٍ *'āyât* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 7:72, p. 494, n. 2.

الَّذِينَ يَتَّبِعُونَ 157. Those who follow¹
 الرَّسُولُ the Messenger,
 الَّذِينَ لَا يَتْلُونَ 2 the unlettered² Prophet—
 الَّذِينَ يَجِدُونَهُ 3 whom they find³
 مَكْتُوبًا عِنْدَهُمْ written down with them
 فِي التَّوْرَةِ in the *Tawrah*
 وَالْإِنْجِيلِ بِأَمْرِهِمْ 4 and the Gospel⁴ – bidding
 بِالْمَعْرُوفِ them to the approved⁵
 وَيَنْهَاهُمْ and forbidding to them
 عَنِ الْمُنْكَرِ the disapproved;⁶
 وَيُحِلُّ لَهُمْ and making lawful⁷ for them
 الطَّيِّبَاتِ the good things⁸
 وَيُحَرِّمُ عَلَيْهِمْ and prohibiting on them
 الْخَبِيثَاتِ the filthy things,⁹ and
 يَضَعُ عَنْهُمْ ridding¹⁰ them of
 إِصْرَهُمْ وَالْأَغْلَالَ 12 their burden¹¹ and the fetters¹²
 الَّتِي كَانَتْ عَلَيْهِمْ that were on them.
 فَالَّذِينَ آمَنُوا بِهِ، So those who believe in him,
 وَعَزَّرُوهُ وَنَصَرُوهُ and support¹³ and help him,
 وَاتَّبَعُوا النُّورَ and follow the light¹⁴ that has
 الَّذِي أُنْزِلَ مَعَهُ, been sent down with him,
 أُولَئِكَ هُمُ such are the ones who
 الْمُفْلِحُونَ will be successful.

1. يَتَّبِعُونَ *yattabi'ûna* = they follow, obey, pursue (v. iii. m. pl. impfct. from *ittab'a*, form VIII of *tabi'a* [*taba'*/*tabâ'ah*], to follow. See at 6:116, p. 440, n. 7).

2. i. e., Muhammad, peace and blessings of Allah be on him. أُمِّي *'ummiyy* (s.; pl. *'ummiyyûn*) = unlettered, unscriptured, illiterate. See *'ummiyyîn* at 3:76, p. 185, n. 1).

3. يَجِدُون *yajidûna* = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*], to find. See at 4:173, p. 323, n. 1).

4. i. e., mentioned by name as well as by description of his qualities (See Abdul Ahad Dawud, *Muhammad in the Bible*, 3rd edition, Doha, 1980).

5. معروف *ma'rûf* = known, well-known, fairness, equity, kindness, approved by *sharî'ah* (passive participle from *'arafa'* *arifa* [*ma'rifah* / *'irfân*], to know, to recognize. See at 4:25, p. 251, n. 6).

6. منكر *munkar* (pl. منكرات *munkarât*) = detested, disapproved, abominable, abomination. See at 5:79, p. 369, n. 4.

7. يحل *yuhillu* = he makes lawful, allows (v. iii. m. s. impfct. from *'ahalla*, form IV of *halla* [*hall/hill*], to be allowed. See *'ahalla* at 5:87, p. 372, n. 11).

8. i. e., in respect of food, marriage, dress, conduct and social relationships.

9. i. e., in respect of the things mentioned in n. 8 above. خَبَائِث *khabâ'ith* (pl.; s. *khabîth*) = bad, evil, vicious, noxious, malignant, filthy things. See *khabîth* at 5:100, p. 379, n. 8.

10. يضع *yada'u* = he places, puts down, lays, lays off [followed by 'an the verb gives the sense of ridding, unburdening, taking off] (v. iii. m. s. impfct. from *wada'a* [*wad'*], to place, to put down. See *taḍa'u* at 4:102, p. 290, n. 5).

11. إصْر *'iṣr* (pl. أَسَار *'aṣār*) = burden, load, bond. See at 3:81, p. 188, n. 1).

12. i. e., the hard provisions of the previous laws. أَغْلَال *'aghāl* (pl.; s. *ghull*) = fetters, shackles, manacles, iron collars.

13. عَزَّرُوا *'azzarû* = they supported, aided (v. iii. m. pl. past from *'azara* [*'azr*], to reprove, to prevent).

14. i. e., the light of guidance, the Qur'ân.

Section (Rukû') 20

قُلْ يَا أَيُّهَا النَّاسُ 158. Say: " O mankind,

إِنِّي رَسُولُ اللَّهِ I am the Messenger of Allah

إِلَيْكُمْ جَمِيعًا to you all ⁻²

الَّذِي لَهُ He to Whom belongs

مُلْكُ السَّمَوَاتِ the dominion¹ of the heavens

وَالْأَرْضِ and the earth.

لَا إِلَهَ إِلَّا هُوَ No deity is there except He.

يُحْيِي He gives life³

وَيُمِيتُ and causes death.⁴

فَآمِنُوا بِاللَّهِ So believe in Allah

وَرَسُولِهِ and His Messenger,

الَّذِي الْأُمِّيُّ الَّذِي the unlettered⁵ Prophet

يُؤْمِنُ بِاللَّهِ who believe in Allah

وَكَلِمَاتِهِ and His words.⁶

وَاتَّبِعُوهُ لَعَلَّكُمْ And follow⁷ him that you

تَهْتَدُونَ may be guided aright.⁸

وَمِنْ قَوْمِ مُوسَى 159. And of Mûsâ's people

أُمَّةٌ there is a community⁹

يَهْدُونَ بِالْحَقِّ who guide¹⁰ with the truth

وَبِهِ يَعْدِلُونَ and with it mete out justice.¹¹

1. Muḥammad, peace and blessings of Allah be on him, was the Messenger of Allah to mankind as a whole, not to any particular people or country; and the message and teachings he delivered are meant for mankind as a whole.

2. i. e., His is the absolute ownership and sovereignty of the heavens and the earth and all that exists. There is no partner of Him in the dominion. So He Alone deserves to be adored and He Alone is to be worshipped. ملك *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 5:120, p. 390, n. 11.

3. i. e., the power to give life and cause death belongs solely to Him. يحيى *yuhyi* = he gives life revivifies, saves life, (v. iii. m. s. impfct. from '*ahyâ*', form IV of *hayiya* [*hayah*], to live. See *nastahî* at 7:127, p. 511, n. 7).

4. يميت *yumitu* = he causes death, puts to death (v. iii. m. s. impfct. from '*amûta*', form IV of *mûta* [*mawt*], to die. See at 3:156, p. 217, n. 7).

5. أمي '*ummiyy*' (s.; pl. '*ummiyyân*') = unlettered, unscriptured, illiterate. See '*ummiyyîn*' at 7:157, p. 525, n. 2).

6. i. e., all that is communicated to him and all that was communicated to the previous Prophets by Allah.

7. The '*âyah*' addresses the creation in general. اتبعوا *ittabi'û* = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'*/*tabâ'ah*], to follow. See at 7:2, p. 466, n. 1).

8. تهتدون *tahtadûna* = you (all) get guided, guide yourselves, are guided aright, find the way (v. ii. m. pl. impfct. from *ihtadû*, form VIII of *hadû* [*hady* / *hudan* / *hidâyah*], to guide, to show. See *tahtadû* at 6:97, p. 432, n. 2).

9. أمة '*ummah*' (pl. اسم '*umam*') = community, people, nation, generation, species, class, category. See at 5:48, p. 354, n. 1.

10. i. e., guide themselves and their people who follow them. يهتدون *yahdûna* = they guide, show the way (v. iii. m. pl. impfct. from *hadâ*. See n. 8 above).

11. يعدلون *ya'dilûna* = they make equals, set equals, equalize, act justly, mete out justice (v. iii. m. pl. impfct. from '*adala*' [*'adl*'/*'adâlah*], to be just/equal. See at 6:150, p. 456, n. 8).

وَقَطَعْنَاهُمْ 160. And We carved¹ them²
 أَنْتَقَيْنَا عَشْرَةَ أَسْبَاطًا into twelve tribes³
 أُمَمًا as communities⁴ and
 وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ We communicated to Mûsâ
 إِذِ اسْتَسْقَاهُ قَوْمُهُ when his people asked him
 أَنْ يَضْرِبَ for water⁵ that you strike
 بِعَصَاكَ الْحَجَرَ with your stick the rock.
 فَأَنْبَجَسَتْ مِنْهُ So there gushed⁶ out from it
 اثْنَتَا عَشْرَةَ عَيْنًا twelve springs.
 فَدَعَلِمَ كُلُّ أَنْبَاشٍ Every people⁷ had known
 مَشْرَبِهِمْ their drinking place.⁸
 وَظَلَّلْنَا And We cast as shadow⁹
 عَلَيْهِمُ الْغَمَمَ over them the clouds¹⁰
 وَأَنْزَلْنَا عَلَيْهِمُ and sent down on them
 الْمَنَّاءَ وَالسَّلْوَىٰ the manna and the salwâ.¹¹
 كُلُوا مِنْ طَيِّبَاتِ "Eat of the good things of
 مَا رَزَقْنَاكُمْ what We have granted you."
 وَمَا ظَلَمُونَا And they wronged¹² Us not,
 وَلَكِنْ كَانُوا but they were
 أَنْفُسَهُمْ to themselves
 يَظْلِمُونَ doing wrong.
 وَإِذْ قِيلَ لَهُمْ 161. And when it was said to
 اسْكُونُوا هَذِهِ them: "Inhabit¹³ this hamlet¹⁴
 الْقَرْيَةَ

1. i. e., *qatṭa' nâ* = we cut into pieces, carved (v. i. pl. past from *qatṭa' a*, form II of *qatṭa' a* [*qat*], to cut. See 'uqatṭi'anna at 7:124, p. 510, n. 7).

2. i. e., the Children of Isrâ'il.

3. i. e., *'asbâṭ* (sing. *sibṭ*) = grandsons, the 12 tribes of the Israelites, so called because they arose out of the 12 sons of Ya'qûb (p.b.h.). See at 4:136, p. 318, n. 1.

4. i. e., *'umam* (pl.; s. *umma*) = communities, nations, peoples, generation. See 'ummah at 6:38, p. 415, n. 1; 5:48, p. 354, n. 1.

5. i. e., during their sojourn in al-Tih. استسقى *istasqâ* = he asked for a drink, asked for water (v. iii. m. s. past in form X of *saqâ* [*saqy*], to drink, to give a drink, to make someone drink. See at 2:60, p. 27, n. 17).

6. i. e., *inbajsat* = she or it gushed out, poured forth abundantly (v. iii. f. s. past from *inbajsa*, form VII of *bajasa* [*bajs*], to cause to flow).

7. i. e., each of the twelve tribes. أناس *'unâs* = people, folk. See at 7:82, p. 497, n. 10.

8. i. e., *mashrab* (pl. *mashârib*) = drinking place, drink, drinking trough. See at 2:60, p. 28, n. 6.

9. i. e., *zallalnâ* = we caused to give shade, cast as shade, screened (v. i. pl. past from *zallala*, form II of *zalla* [*zall/zulûl*], to be, to continue. In its forms II and IV the verb means to shade, to screen. See at 2L57, p. 26, n. 9).

11. *manna* and *salwâ* are said to be respectively a honey-like substance and a kind of bird or they stand for all the good foods provided for them. See at 2:57, p. 26, n. 12.

12. i. e., by not being grateful and not abiding by the instructions given to them. ظلموا *zalamû* = they did wrong/injustice, transgressed (v. iii. m. pl. past from *zalamu* [*zalm/zulm*], to do wrong. See at 7:103, p. 506, n. 3).

13. اسكنوا *uskunû* = you (all) live, dwell, inhabit, abide (v. ii. m. pl. imperative from *sakana* [*sakan*] to live, to inhabit. See *uskun* at 7:19, p. 470, n. 7).

14. i. e., Bayt al-Maqdis. قرية *qaryah* (s.; pl. قري *quran*) = habitation, town, village, hamlet. See at 7:88, p. 500, n. 7.

وَكُلُوا مِنْهَا and eat¹ of there

حَيْثُ شِئْتُمْ wherever you like;

وَقُولُوا حِطَّةٌ and say: "Forgiveness",²

وَادْخُلُوا الْبَابَ and enter the gate

سُجَّدًا prostrating yourselves,³

نَغْفِرَ لَكُمْ We shall forgive you

خَطِيئَتِكُمْ your sins.⁴

سَنَزِيدُ We shall make an increase⁵

الْمُحْسِنِينَ for the righteous.⁶



فَبَدَّلَ 162. But there substituted⁷

الَّذِينَ ظَلَمُوا those who transgressed

مِنْهُمْ of them

قَوْلًا غَيْرَ الَّذِي a saying other than that

قِيلَ لَهُمْ said to them.

فَأَرْسَلْنَا عَلَيْهِمْ So We sent⁸ on them

رِجْرًا مِنَ السَّمَاءِ a retribution⁹ from the sky

بِمَا كَانُوا because they went on

يَظْلِمُونَ transgressing.¹⁰

Section (Rukû') 21

وَسْأَلْهُمْ عَنِ 163. And ask them about

الْحَمَلَةِ الَّتِي كَانَتْ the hamlet that was

حَاضِرَةً الْبَحْرِ standing¹¹ by the sea –

1. كُلُوا *kulû* = you (all) eat (v. ii. m. pl. imperative from 'akala ['akl], to eat. See at 2:167, p.79, n. 6).

2. حِطَّةٌ *hiṭṭah* = relief, mitigation (it is here an abbreviation of حِطُّ عَنَّا ذُنُوبَنَا *hiṭṭa 'annâ dhunûbanâ* = remove from us our sins, i. e., forgive us. See at 2:58, p. 27, n. 8).

3. سُجَّدًا *sujjad* (pl., s. *sâjid*) = those who prostrate themselves (active participle from *sajada* [sujād], to prostrate oneself. See *sâjidîn* at 7:120, p. 509, n. 10).

4. خَطِيئَاتٍ *khaṭi'ât* (pl.; s. *khaṭi'ah*) = wrongs, mistakes, faults, sins. See *khaṭi'ah* at 4:111, p. 283, n. 8.

5. نَزِيدُ *nazîdu* = we increase, enhance, give more (v. i. pl. impfct. from *zâda* [ziyâdah], to grow, to increase. See at 2:58, p. 27, n. 10).

6. الْمُحْسِنِينَ *muḥsinîn* = (acc. /gen. of *muḥsinûn*, sing. *muḥsin*) = those who do right things, righteous, charitable (active participle from 'aḥsana, form IV of *ḥasuna* [ḥusn], to be good. See at 6:84, p. 425, n. 10).

7. بَدَّلَ *baddala* = he changed, altered, substituted (v. iii. m. s. past in form II of *badala* [badaʿ], to replace. See at 2:59, p. 27, n. 12). The defiant Israelites changed the words of repentance they were asked to utter substituting them for something else showing disrespect and disregard of the command of Allah.

8. أَرْسَلْنَا *'arsalnâ* = we sent out, despatched, discharged (v. i. pl. past from 'arsala, form IV of *rasila* [rasal], to be long and flowing. See at 7:59, p. 489, n. 1).

9. رِجْرٍ *rijz* = retribution, punishment, dirt, filth. See at 7:134, p. 514, n. 3.

10. يَظْلِمُونَ *yazlimûna* = they transgress, do wrong, treat unjustly, oppress (v. iii. m. pl. impfct. from *zalama* [zalm/zulm], to do wrong. See *yuzlamûna* at 7:9, p. 467, n. 11).

11. حَاضِرَةً *hâḍirah* (f.; m. *hâḍir*) = on the spot, instant, present, settled, resident (active participle from *ḥaḍara* [huḍâr], to be present. See *ḥaḍara* at 2:282, p. 149, n. 5). The settlement referred to was either Aylah or Madyan or Tabriyyah.

إِذْ يَعْذُونَ¹ when they transgressed¹
 فِي السَّبْتِ إِذْ about the Sabbath—
 تَأْتِيهِمْ حِثَانُهُمْ² when their fish² came to them
 يَوْمَ سَبْتِهِمْ on their Sabbath day appea-
 رَ شُرْعًا³ ring and coming near;³ and
 وَيَوْمَ لَا يَسْبُتُونَ⁴ the day they sabbatised⁴ not
 لَا تَأْتِيهِمْ⁵ these did not come.
 كَذَلِكَ تَبْلُوهُمْ⁶ Thus did We try⁵ them, for
 بِمَا كَانُوا يَفْسُقُونَ they used to sin defiantly.⁶



وَإِذْ قَالَتْ 164. And when
 أُمَّةٌ مِنْهُمْ a group of them said:
 لِمَ تَنْظُرُونَ قَوْمًا "Why you exhort⁷ a people
 اللَّهُ مَهْلِكُهُمْ Allah is going to destroy⁸
 أَوْ مُعَذِّبُهُمْ or chastise⁹
 عَذَابًا شَدِيدًا with a severe punishment?"
 قَالُوا مَعذَرَةٌ 10 They said: "As an excuse¹⁰
 إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ to Your Lord and that they
 يَنْتَوْنَ might be on their guard."¹¹

فَلَمَّا نَسُوا 165. So when they forgot¹²
 مَا ذُكِّرُوا بِهِ what they were reminded of
 أَجْمَعِينَ We saved those who

1. i. e., by capturing fish on the Sabbath day. يَعْذُونَ
ya'dûna = they transgress, act unjustly, assail,
 wrong (v. iii. m. pl. impfct. from 'adû ['adw], to
 speed. See *mu'tadin* at 7:55, p. 487, n. 8).

2. حِثَانٌ *hitân* (pl.; s. *hit*) = fish, whales.

3. i. e., appearing above water and coming near
 the shore. شُرْعٌ *shurra'* (pl.; s. *shâri'*) =
 appearing and coming near (act. participle from
shara'a [*shurû' / shar'*], to start, to enact.

4. يَسْبُتُونَ *yasbûtuna* = they sabbatise, keep the
 Sabbath (v. iii. m. pl. impfct. from *sabata*, to rest,
 to keep the Sabbath).

5. نَبْلُو *nablû* = we try, put to test (v. i. pl. impfct.
 from *balû* [*balw / balâ*], to test, to try. See
yablua at 6:165, p. 464, n. 4).

6. يَفْسُقُونَ *yafsquqûna* = they sin defiantly,
 renounce obedience, stray from the right course
 (v. iii. m. pl. impfct. from *fasaqa* [*fisq / fusûq*], to
 stray from the right course, to renounce
 obedience. See at 6:49, p. 410, n. 3).

7. The 'âyah refers to the conversation between
 two groups of the people of the hamlet who did
 not violate the Sabbath, one group exhorting the
 violators not to do so. تَنْظُرُونَ *ta'izûna* = you exhort,
 advise, admonish (v. ii. m. pl. impfct. from
wa'aza [*wa'z*], to admonish, to preach. See *ya'izu*
 at 4:59, p. 1266, n. 11).

8. مُهْلِكٌ *muhlik* = one who destroys, destructive,
 annihilating (act. participle from 'ahlaka, form
 IV of *halaka* [*halk / hulk / halâk / tahlukah*], to
 perish. See at 6:131, p. 447, n. 1).

9. مُعَذِّبٌ *mu'adhdhib* = one who punishes (act.
 participle from *adhdhaba*, form II of *'adhaba*
 [*'adhb*], to obstruct. See *yu'adhdhibu* at 5:23, p.
 347, n. 11).

10. i. e., of performing the duty of giving good
 advice. مَعذَرَةٌ *ma'dhirah* = excuse, pardon.

11. يَتَّقُونَ *yattaqûna* = they are on their guard,
 protect themselves, fear Allah (v. iii. m. pl.
 impfct. from *ittaqâ*, form VIII of *waqâ*
 [*waqy / wiqâyah*], to guard, to protect. See at 6:69,
 p. 418, n. 5).

12. نَسُوا *nasû* = they forgot, became oblivious (v.
 iii. m. pl. past from *nasiya* [*nasy / nisyân*], to
 forget. See n. 4 above; also at 7:51, p. 485, n. 12).

يَنْهَوْنَ عَنِ السُّوءِ who held back¹ from the evil
وَأَخَذْنَا الَّذِينَ
ظَلَمُوا transgressed with
يُعَذِّبُ بِعَذَابٍ مُبِينٍ a miserable³ punishment,
يَمَّا كَانُوا يَفْسُقُونَ for they used to sin defiantly.



فَلَمَّا عَتَوْا 166. And when they excee-
دوا all bounds⁴ of what
نُهِوْا عَنْهَا they were prohibited⁵ from,
قُلْنَا لَهُمْ كُونُوا We said to them: "Be you all
فِرْدَاقًا خَسِيسًا apes⁶ despicable."⁷



وَإِذْ 167. And [recall] when
تَأَذَّتْ رِبَّكَ Your Lord proclaimed⁸ He
لَيَبْعَثَنَّ would surely be raising⁹
عَلَيْهِمْ إِلَى against them till
يَوْمِ الْقِيَامَةِ the Day of Resurrection
مَنْ يَسُومُهُمْ those who would inflict¹⁰ on
سُوءَ الْعَذَابِ them the evil of punishment.
إِنَّ رَبَّكَ لَسَرِيعٌ Your Lord is indeed quick¹¹
الْعِقَابِ وَإِنَّهُ in punishing;¹² and He is
لَغَفُورٌ indeed Most Forgiving,
رَحِيمٌ Most Merciful.



1. يَنْهَوْنَ *yanhawna* = they forbid, prohibit, proscribe, prevent, hold back (v. iii. m. pl. impfct. from *nahâ*, [nahw/nahy], to forbid. See at 6:26, p. 401, n. 1).

2. i. e., seized with punishment. أَخَذْنَا *'akhadhnâ* = we took, received, seized (v. i. pl. past from *'akhadha* [أخذ *'akhdh*], to take. See at 5:70, p. 364, n. 8).

3. يَبِيسٍ *ba'is* (s.; pl. *bu'asâ'*) = miserable, wretched.

4. عَتَوْا *'ataw* = they became insolent, recalcitrant, exceeded the limits (in disobedience) (v. iii. m. pl. past from *'atâ* [*'utâw/'ufy/'ify*], to be insolent. See at 7:77, p. 496, n. 2).

5. نُهِيَ نُهًا *nuhû* = they were forbidden, prohibited, banned, proscribed (v. iii. m. pl. past passive from *nahâ* [nahw/nahy], to forbid. See at 6:28, p. 401, n. 13).

6. فِرْدَاقٍ *qiradah* (sing. *qird*) = monkeys, apes. See at 5:61, p. 360, n. 3 and 2:65, p. 31, n. 5.

7. خَاسِيَةً *khâsi'in* (accusative/genitive of *khâsi'ûn*, sing. *khâsi'*) = the banished ones, those driven away, outcast, despicable, contemptible (active participle from *khasa'a* [*khas'*], to chase away. See at 2:65, p. 31, n. 6).

8. تَأَذَّنَ *ta'adhdhana* = announced, proclaimed (v. iii. m. s. past in form V of *'adhina* [*'idhn*], to allow, to permit, to listen. See *'adhdhana* at 7:44, p. 482, n. 5).

9. لَيَبْعَثَنَّ *la+yab'athanna* = he will surely raise, despatch, send out, resurrect (v. iii. m. s. impfct. emphatic from *ba'atha* [*ba'th*], to send out, to raise. See *yub'athûna* at 7:14, p. 469, n. 5).

10. يَسُومُ *yasûmu* = he imposes, inflicts, subjects to (v. iii. m. s. impfct. from *sâma* [*sawm*], to impose, inflict, to offer for sale. See *yasûmûna* at 7:141, p. 516, n. 11).

11. سَرِيعٌ *sarî'* = prompt, expeditious, quick, speedy, rapid, swift. See at 6:165, p. 464, n. 5.

12. 2. i. e., those who defy and disobey Him. عِقَابٍ *'iqâb* = infliction of punishment, penalty. See at 6:165, p. 464, n. 6.

168. And We carved¹ them
 قَطَعْنَاهُمْ فِي الْأَرْضِ أُمَمًا in the earth into nations.
 وَمِنْهُمْ الصَّالِحُونَ Of them some were righ-
 وَمِنْهُمْ دُونَ ذَلِكَ teous² and some otherwise.
 وَبَلَوْنَاهُمْ And We tried³ them
 بِالْحَسَنَاتِ وَالسَّيِّئَاتِ with weal⁴ and woe⁵
 لَعَلَّهُمْ يَرْجِعُونَ that they might return.⁶

169. Then there followed⁷
 فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ after them successors⁸
 وَرِثُوا الْكِتَابَ who inherited the Book,
 يَأْخُذُونَ عَرَصَ taking the worldly⁹ thing of
 هَذَا الْأَدْنَى this vilest sort¹⁰ and saying:
 سَيَغْفِرْنَا "It will be forgiven us;"
 وَإِنْ يَأْتِهِمْ and if there comes to them
 عَرَصٌ مِثْلَهُ a stuff similar to it
 يَأْخُذُوهُ they grasp it.
 أَلَمْ يَتَّخِذْ عَلَيْهِمْ Was there not taken on them
 مِيثَاقَ الْكِتَابِ the covenant¹¹ of the Book
 أَنْ لَا يَقُولُوا that they would not say of
 عَلَى اللَّهِ إِلَّا الْحَقَّ Allah ought but the truth,
 وَدَرَسُوا مَا فِيهِ and they study¹² what is in it?
 وَالَّذِينَ فِي الْأَخِرَةِ And the hereafter abode

1. قطعنا *qaṭṭa'na* = we cut into pieces, carved (v. i. pl. past from *qaṭṭa'a*, form II of *qaṭa'a* [*qat'*], to cut. See at 7:160, p. 527, n. 1).

2. صالحون *ṣāliḥūn* (pl.; s. صالح *ṣāliḥ*) = righteous, virtuous, good (active participle from *ṣalaḥa* [*ṣalāḥ/ ṣulūḥ/ maṣlahah*], to be good, right, proper. See *ṣāliḥīn* at 6:85, p. 425, n. 11).

3. بلونا *balawnā* = we tried, put to test (v. i. pl. past from *balā* [*balw / balā*], to test, to try. See *nablā* at 7:163, p. 529, n. 5).

4. حسنات *ḥasanāt* (pl.; s. حسنة *ḥasanah*) = good things, good deeds, benefaction, advantages [here it means weal or good fortune]. See *ḥasanah* at 7:156, p. 524, n. 4.

5. سيئات *sayyi'āt* (pl.; s. سيئة *sayyi'ah*) = evil deeds, misdeeds, offences, sins, bad sides [here it means misfortune or woe]. See at 7:153, p. 522, n. 10.

6. i. e., to obedience, by leaving the way of sin and disobedience. يرجعون *yarji'ūna* = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجوع *rujū'*] to come back, return. See at 3:72, p. 183, n. 6).

7. خلف *khalafa* = he came after, followed, succeeded, came after, took the place of (v. iii. m. s. past from [*khalaf/khilāfah*], to come after, to follow, to succeed. See *khalāftum* at 7:150, p. 521, n. 6).

8. خلف *khalf* = rear, rear part, successors, those behind. See at 7:17, p. 469, n. 11.

9. The allusion is to the Jews' taking of bribes and similar worldly considerations for tampering with or concealing what was written in the *Tawrah*. عَرَصٌ *'arāḍ* (s.; pl. أعراض *'a'rāḍ*) = stuff, object, chattel, thing, goods, worldly thing. See at 4:94, p. 284, n. 11.

10. أدنى *'adnā* = nearer, closer, lower, nether, viler, vilest. Elative form of دان *dānin*. See at 5:2107, p. 383, n. 11.

11. ميثاق *mīthāq* (pl. مَوَاقِيت *mawāthiq*) = covenant, pact, treaty. See at 5:70, p. 364, n. 9).

12. درسوا *darasū* = they studied, learnt (v. iii. m. pl. past from *darasa* [درس *dars*], to study, to efface. See *darasta* at 6:105, p. 1435, n. 11).

خَيْرٌ لِّذِينَ is better¹ for those who
 يَتَّقُونَ fear Allah.²
 أَفَلَا تَعْقِلُونَ Will you not then realize?³
 وَالَّذِينَ يَمْسُكُونَ 170. And those who hold
 بِالْكِتَابِ fast⁴ by the Book and
 وَأَقَامُوا الصَّلَاةَ properly perform⁵ the prayer,
 إِنَّا لَا نَضِيعُ We shall surely not frustrate⁶
 أَجْرَ الْمُصْلِحِينَ the reward of the rectifiers.⁷
 وَإِذْ 171. And [recall] when
 نَفَقْنَا الْجَلْ We lifted⁸ the mountain
 فَوْقَهُمْ above them
 كَأَنَّهُ ظِلَّةٌ as if it were a canopy⁹
 وَظَنُوا أَنَّهُ and they thought¹⁰ that it was
 رَاقِعٌ بِهِمْ going to fall¹¹ on them.
 خُذُوا مَا آتَيْنَاكُمْ "Hold what We have given
 بِقُوَّةٍ you with force and
 وَادْكُرُوا مَا فِيهِ remember what is therein,
 لَعَلَّكُمْ تَتَّقُونَ that you might fear Allah."¹²

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وَإِذْ 172. And [recall] when
 أَخَذَ رَبُّكَ مِنْ your Lord took from
 بَنِي آدَمَ the Children of 'Âdam, from

1. خَيْر *khayr* = good, better, best. See at 4:169, p. 320, n. 4.

2. يَتَّقُونَ *yattaqûna* = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [waqy/wiqâyah], to guard, to protect. See at 7:164, p. 529, n. 11).

3. تَعْقِلُونَ *ta'qilûna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* ['aqf], to be endowed with reason. See at 6:151, p. 457, n. 10).

4. يُمْسِكُونَ *yumassikûna* = they hold, hold fast (v. iii. m. pl. impfct. from *massaka*, form II of *masaka*[mask], to hold, to grab. See 'amsakna at 5:4, p. 329, n. 1).

5. أَقَامُوا *'aqâmû* = they performed, straightened, made rise, set up (v. iii. m. pl. past from *'aqama*, form IV of *qâma* [قام qawmah/قام qiyâm] to get up, stand up. See at 5:66, p. 362, n. 10).

6. نَضِيعُ *nuḍī'u* = we ruin, let perish, let go in vain, frustrate, thwart (v. i. s. impfct. from *'aḍā'a*, form IV of *ḍā'a* [دَاى/ḍiyā], to get lost. See 'uḍī'u at 3:195, p. 232, n. 14).

7. i. e., those who rectify their faults and reform themselves. مُصْلِحِينَ *muṣliḥîn* (acc./gen. of *muṣliḥûn*) = peace-makers, those who set things right, reformers, rectifiers (active participle from *'aṣlaḥa*, to set right, to compose differences; form IV of *ṣalaḥa/ṣaluḥa* [صَلَّاهُ/ṣulūḥ/ṣalāhiyah/maṣlahah], to be good, right, proper, in order).

8. See 2:63, 93. نَفَقْنَا *nataqnâ* = we raised, lifted (v. i. pl. past from *nataqa* [نَتَقَ natq], to lift).

9. ظِلَّةٌ *zullah* (s.; pl. ظِلَال *zūlal*) = canopy, shade, awning, marquee.

10. ظَنُّوا *ẓannû* = they thought, supposed, believed, presumed (v. iii. m. pl. past from *ẓanna* [ظَنَّ ẓann], to think, to suppose. See *ẓannun* at 7:66, p. 491, n. 10).

11. رَاقِعٌ *wāqī'* = that which falls, is about to fall, is going to occur (act. participle from *waqa'a* [وَقَعَ wuqū], to fall. See *waqa'a* at 7:134, p. 514, n. 2).

ظُهُورِهِمْ ذُرِّيَّتَهُمْ¹ their loins,¹ their progeny,²
 وَأَشْهَدُهُمْ³ and made them bear witness³
 عَلَى أَنْفُسِهِمْ over themselves –
 أَلَسْتُ بِرَبِّكُمْ⁴ "Am I not your Lord?"
 قَالُوا بَلَى شَهِدْنَا They said: "Yes, we testify" –
 أَنْ تَقُولُوا lest you should say
 يَوْمَ الْقِيَمَةِ on the Day of Resurrection,
 إِنَّا كُنَّا عَنْ هَذَا "We indeed were about it
 غَافِلِينَ⁵ unaware."⁴

أَوْ تَقُولُوا 173. Or lest you should say:

إِنَّمَا أَشْرَكَ⁵ "There only set partners⁵ our

أَبَاءُؤُنَا مِنْ قَبْلُ وَكُنَّا fathers afore and we were

ذُرِّيَّةً مِنْ بَعْدِهِمْ descendants after them.

أَفَنُهِّلُكُمْ⁶ Will you then destroy⁶ us for

بِمَافَعَلِ الْمُبْطِلُونَ what the⁷ lying ones did?"



وَكَذَلِكَ نَقُصِّلُ⁸ 174. And thus We elucidate⁸

الْآيَاتِ وَلَعَلَّهُمْ the revelations and in order

يَرْجِعُونَ⁹ that they might return.⁹

وَاتْلُ عَلَيْهِمْ¹⁰ 175. And recite¹⁰ unto them

نَبَأَ الَّذِي the account of him to whom

1. i. e., Allah created the progeny of 'Âdam generation after generation, each generation being produced from the loins of their predecessors. ظُهُورُ (sing. ظَهْر *ẓahr*) = backs, rears, rear sides. loins, spines. See at 6:146, p.454, n. 9).

2. ذرية *dhurriyah* (pl. *dhurriyât/dharâriyy*) = offspring, progeny, children, descendant. See at 6:84, p. 425, n. 8).

3. i. e., in their original and natural state. أَشْهَدُ 'ash-hada = he made testify/bear witness (v. iii. m. s. past in form IV of *shahida* [shuhâd], to witness. See *yash-hadûna* at 6:150, p. 456, n. 5).

4. غَافِلُونَ *ghâfilûn* = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [ghaflah/ ghufûl], to neglect, to ignore. See at 6:131, p. 447, n. 4).

5. أَشْرَكَ 'ashraka = he set partners, associated, (v. iii. m. s. past in form IV of *sharika* [shirk/sharikah], to share. See 'ashrakû at 6:148, p. 455, n. 5).

6. تَهْلِكُ *tuhliku* = you destroy, devastate, ruin (v. ii. m. s. impfct. from 'ahlaka, form IV of *halaka* [halk/hulk/tahlukah], to destroy. See at 7:155, p. 523, n. 11).

7. i. e., those who falsely set partners with Allah and worship a multiplicity of gods. مَبْطُلُونَ

mubtûlûn (pl.; s. *mubtûl*) = lying ones, followers of falsehood (act. participle from 'abatala, form IV of *batala* [batûl/batûlân], to be null/ false. See *batala* at 7:118, p. 509, n. 5). The plea of merely following the forefathers in setting partners with Allah will not be acceptable because of the original and natural affirmation of *tawhîd* by each individual and because of the reminding of it through Prophets and Messengers.

8. نَقُصِّلُ *nufaṣṣilu* = we elaborate, elucidate, set forth in detail, make clear (v. i. pl. impfct. from *faṣṣala*, form II of *faṣala* [faṣûl], to separate, set apart. See at 7:32, p. 476, n. 4).

9. i. e., from their wrong way to monotheism. يَرْجِعُونَ *yarji'ûna* = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [rajâ' rujû'] to come back, return. See at 7:168, p. 531, n. 6).

10. اَتْلُ *utlu* = recite, read aloud (v. ii. m. s. imperative from *talâ* [tilâwah], to recite. See at 5:26, p. 341, n. 9).

ءَاتَيْنَاهُ ءَايَاتِنَا We gave our evidences¹

فَأَنسَلَخَ مِنْهَا but he cast them off.²

فَاتَّبَعَهُ الشَّيْطَانُ So Satan subordinated³ him

فَكَانَ and he became

مِنَ الْغَاوِينَ one of those gone astray.⁴

وَلَوْ شِئْنَا 176. And had We willed We

لَرَفَعْتَهُ would have elevated⁵ him

بِهَا وَلَكِنَّهُ أَخْلَدَ therewith, but he abided⁶

إِلَى الْأَرْضِ in the earth

وَاتَّبَعَ هَوَاهُ and followed⁷ his desire.⁸

فَمَثَلُهُ So his instance is

كَمَثَلِ الْكَلْبِ like the instance of the dog:

إِنْ تَحْمِلْ عَلَيْهِ if you make an attack⁹ on

يَلْهَثَ him he lolls out his tongue¹⁰

أَوْ تَرَكَهُ or if you let him alone

يَلْهَثَ he lolls out his tongue.

ذَٰلِكَ مَثَلُ That is the parable of

الْقَوْمِ الَّذِينَ the people who

كَذَّبُوا بِآيَاتِنَا cry lies to Our signs.

فَأَقْصَصِ الْقَصَصَ So narrate the tales

لَعَلَّهُمْ يَتَفَكَّرُونَ that they may reflect.¹¹



1. i. e., a knowledge of the revelations. The reference is most probably to a man of Banû Isrâ'îl who was given some knowledge of the scriptures but he rejected and disbelieved in them (see Al-Jabârî, IX, 119-123 for different reports on the subject). آيَاتُ 'āyât (sing. 'āyah) = signs, miracles, revelations, evidences. See at 7:156, p. 524, n. 9.

2. انسَلَخَ *insalakha* = he stripped himself, cast off, gave up, abandoned (v. iii. m. s. past in form VII of *salakha* [salkh], to strip off, to flay).

3. اتَّبَعَ 'atba'a = he subordinated, made to follow, placed under someone's authority (v. iii. m. s. past in form IV of [taba'/tabâ'ah], to follow. See yattabi'ûna at 7:157, p. 525, n. 1).

4. غَاوِينَ *ghāwîn* (pl.; acc/gen. of *ghāwûn*; s. *ghāwin*) = those gone astray, misguided, misled, seduced (act. participle from *ghawâ* [ghayy/ghawāyah], to go astray. See ghayy at 7:146, p. 519, n. 11).

5. رَفَعْنَا *rafa'na* = we raised, lifted up, elevated (v. i. pl. past from *rafa'a* [raf'], to raise, to lift up. See at 4:154, p. 313, n. 8).

6. i. e., he preferred the life of this world to the life in the hereafter. أَخْلَدَ 'akhlada = he perpetuated, eternalized, remained, lingered, abided (v. iii. m. s. past in form IV of *khalada* [khulād], to remain for ever. See khālīdīn at 7:20, p. 471, n. 3).

7. اتَّبَعَ *itaba'a* = he followed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [taba'/tabâ'ah], to follow. See at 5:15, p. 336, n. 7).

8. هَوَى *hawān* (s.; pl. 'ahwā') = affection, desire, craving. See 'ahwā' at 4:135, p. 304, n. 9.

9. حَمَلَ *tahmil(u)* = you carry, bear. Followed by the particle 'alâ the verb means to attack, to make an attack (v. ii. m. s. impfct. from *hamala* [haml], to carry. The last letter is vowelless because the verb is in a conditional clause preceded by 'in. See hamalta at 6:146, p. 454, n. 10).

10. يَلْهَثُ *yalhath(u)* = he lolls out his tongue, gasps (v. iii. m. s. impfct. from *lahatha* [lahith/luhâith], to loll one's tongue with thirst or fatigue. The final letter is vowelless because the verb is conclusion of a conditional clause).

11. يَتَفَكَّرُونَ *yatafakkara* = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [fakr], to reflect. See at 3:191, p. 231, n. 9).

177. Bad is the instance

أَلْقَوْمُ الَّذِينَ of the people who

كَذَّبُوا بِآيَاتِنَا cry lies¹ to Our revelations

وَأَنْفُسَهُمْ and to themselves

كَانُوا يَظْلِمُونَ they use to do wrong.²

178. Whoever Allah guides

فَهُوَ عَلَى الْمُهْتَدَى he is on the right way;³

وَمَنْ يَضِلْ and whoever He lets stray,

فَأُولَئِكَ هُمْ they are the ones

الْخَسِرُونَ doomed to loss.⁴

179. And We have created⁵

لِجَهَنَّمَ كَثِيرًا for hell many

مِنَ الْجِنَّ وَالْإِنسِ of jinn and mankind.

لَهُمْ قُلُوبٌ They have hearts they

لَا يَفْقَهُونَ بِهَا do not understand⁶ therewith;

وَلَهُمْ أَعْيُنٌ and they have eyes

لَا يَبْصُرُونَ بِهَا they do not see⁷ therewith;

وَلَهُمْ آذَانٌ and they have ears

لَا يَسْمَعُونَ بِهَا they do not hear⁸ therewith.

أُولَئِكَ كَالْأَنْعَامِ They are like cattle,⁹

بَلْ هُمْ أَضَلُّ nay worse astray.¹⁰

1. كَذَّبُوا *kadhhabû* = they cried lies, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [kidhb /kadhib /kadhbah / kidhbah], to lie. See at 7:146, p. 520, n. 1).

2. يَظْلِمُونَ *yaẓlimûna* = they transgress, do wrong, treat unjustly, oppress (v. iii. m. pl. impfct. from *ẓalama* [ẓalm/ẓulm], to do wrong. See *yuzlamûna* at 7:162, p. 528, n. 10).

3. مُهْتَدَى *muhṭadî* (s.; pl. *muhṭadûn*) = rightly guided, on the right way, in receipt of guidance (active participle from *ihṭadâ*, form VIII of *hadâ* [hidâyah/hudan/hady], to lead, to guide. See *muhṭadûn* at 7:30, p. 475, n. 7).

4. خَاسِرُونَ *khâsirûn* (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [khusr /khasâr /khasârah /khusrân] to lose. See *khâsirûn* at 7:99, p. 504, n. 6).

5. ذَرَأْنَا *dhara'nâ* = we created (v. i. pl. past from *dhara'a* [ذرء dhar'], to create).

6. i. e., they do not understand the truth and their own well-being in the long term. يَفْقَهُونَ *yafqahûna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqih* [فقه fiqh], to understand. See at 6:98, p. 432, n. 9).

7. i. e., they do not see the truth and the signs that point to the truth and the existence of Allah. يَبْصُرُونَ *yubṣirûna* = they see, realize, comprehend (v. iii. m. pl. impfct. from *'abṣara*, form IV of *baṣura/baṣira* [بصر baṣar], to look, to see. See at 2:17, p. 9, n. 12).

8. i. e., they do not pay attention to Allah's revelations and the good counsels given to them. يَسْمَعُونَ *yasma'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [sam' /samâ' /samâ'ah /masma'], to hear. See *sami'û* at 7:100, p. 504, n. 11).

9. أَنْعَامٌ *'an'âm* (pl.; s. نَم na'am) = grazing livestock (sheep, cattle, camels, goats). See at 6:139, p. 450, n. 5.

10. They are worse than the cattle because even the latter follow the instructions of the herdsman and understand what is good and bad for them.

أَضَلُّ *'aḍallu* = further astray, farthest astray, more misguided (relative of ضَال ḍall). See at 5:61, p. 360, n. 8.

أُولَٰئِكَ Such ones,

هُمُ الْغَافِلُونَ they are the heedless.¹

وَلِلَّهِ 180. And Allah have

الْأَسْمَاءُ الْحُسْنَىٰ the Best Names;²

فَادْعُوهُ بِهَا So call on³ Him by these.

وَذَرُوا الَّذِينَ And let alone⁴ those who

يُلْحِدُونَ فِي أَسْمَائِهِ blaspheme⁵ His Names.

سَيُجْزَوْنَ They will be requited⁶

مَا كَانُوا يَعْمَلُونَ for what they use to do.

وَمَنْ 181. And of those whom We

خَلَقْنَا أُمَّةً have created are a nation

يَهْدُونَ بِالْحَقِّ who guide⁷ by the truth

وَبِهِ يَعْدِلُونَ and by it mete out justice.⁸



Section (Rukû') 23

وَالَّذِينَ كَذَّبُوا 182. And those who cry lies⁹

بِآيَاتِنَا to Our revelations,

سَنَسْتَدْرِجُهُمْ We deal with them gradu-

مِّنْ حَيْثُ ally¹⁰ in such a manner

لَا يَعْلَمُونَ as they know not.

1. غَافِلُونَ *ghâfilûn* = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [*ghaflah* / *ghufûl*], to neglect, to ignore. See at 7:172, p. 533, n. 4.

2. According to an authentic saying of the Prophet, peace and blessings of Allah be on him, Allah has ninety-nine beautiful names (See *Bukhârî*, n. 6410; *Muslim*, n. 2677). These names and attributes are all mentioned in the Qur'ân.

3. ادْعُوا *ud'û* = you (all) pray, call on, invoke, beseech (v. ii. m. pl. imperative from *da'â* [*du'â'*], to call. See at 7:55, p. 87, n. 5).

4. ذَرُوا *dharû* = you (all) shun, give up, abandon, renounce, forsake, leave, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]. See at 7:73, p. 494, n. 9).

5. يُلْحِدُونَ *yulhidûna* = blaspheme, deviate, digress, pervert, profane (v. iii. m. pl. impfct. from *'alḥada*, form IV of *laḥada*, [*laḥd*], to dig a grave, to deviate from the right course, to apostatize).

6. يُجْزَوْنَ *yujzawna* = they are repaid, requited, rewarded, recompensed (v. iii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See *yujzâ* at 7:147, p. 520, n. 5).

7. i. e., who accept and abide by the truth and guidance given by Allah and guide others by that truth. According to Ibn Kathîr, the allusion here is to the Muslim nation (see Ibn Kathîr, III, 517 *yahdûna* = they guide, show the way (v. iii. m. pl. impfct. from *hadâ* [*hady* / *hudan* / *hidâyah*], to guide, to show. See at 7:159, p. 526, n. 10).

8. يَعْدِلُونَ *ya'dilûna* = they make equals, set equals, equalize, act justly, mete out justice (v. iii. m. pl. impfct. from *'adala* [*'adl* / *'adâlah*], to be just/equal. See at 7:159, p. 526, n. 11).

9. كَذَّبُوا *kadhhabû* = they cried lies, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb* / *kadhib* / *kadhbah* / *kidhbah*], to lie. See at 7:177, p. 535, n. 1).

10. i. e., Allah leaves them to enjoy life till He seizes them at the time He thinks fit (See Ibn Kathîr, III, 518. Also see 6:44-45). نَسْتَدْرِجُ

nastadriju = we proceed or deal gradually, promote by degrees (v. i. pl. impfct. from *istadraja*, form X of *daraja* [*durûj*], to move, to approach gradually).

وَأْمَلِي لَهُمْ 183. I shall respite¹ them.

إِنِّي كَيْدِي مَتِينٌ Verily My plan² is firm.³



أَوَلَمْ يَتَفَكَّرُوا 184. Do they not reflect?⁴

مَا بِصَاحِبِهِمْ Their companion⁵ has not in

مِنْ جِنَّةٍ him any madness.⁶

إِنْ هُوَ إِلَّا

نَذِيرٌ مُّبِينٌ an obvious warner.⁷

أَوَلَمْ يَنْظُرُوا 185. Do they not look into

فِي مَلَكُوتٍ the realm⁸ of

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth

وَمَا خَلَقَ اللَّهُ and what Allah has created

مِنْ شَيْءٍ of things

وَأَنْ عَسَى أَنْ يَكُونَ and that it may be

قَدْ أَقْرَبَ أَجَلُهُمْ their term has drawn near?⁹

فِي أَيِّ حَدِيثٍ Then in what speech¹⁰ after

بَعْدَهُ يَزْمِنُونَ this¹¹ will they believe?

مَنْ يُضِلِلِ اللَّهُ 186. Whomsoever Allah lets

فَلَا هَادِيَ لَهُ stary, none can guide him;

وَيَذَرُهُمْ and He leaves them¹²

فِي طُغْيَانِهِمْ in their transgression¹³

1. This 'āyah is in elucidation of the previous 'āyah. أَمَلِي 'umli = I respite, give rein to, give indulgence (v. i. s. impfct. from 'amlā, form IV of malā [malw], to race, to walk briskly. See numli at 3:178, p. 225, n. 4).

2. كيد kayd = scheme, plot, plan, stratagem. See at 4:76, p. 274, n. 5.

3. متين mafin = solid, firm (act. participle in the scale of fa'īl from matana [matānah], to be firm).

4. يتفكروا yatafakkarū(na) = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from tafakkara, form V of fakara [fakr], to reflect. The terminal nūn is dropped because of the particle lam coming before the verb. See yatafakkarūna at 7:1176, p. 534, n. 11).

5. i. e., Prophet Muhammad, peace and blessings of Allah be on him. He was one of the Makkans themselves and they knew him well. صاحب sāhib

(s.; pl. 'ashāb/ ṣaḥb/ ṣaḥābah/ ṣuḥbān/ṣuḥbah) = companion, comrade, friend. See at 4:36, p. 257, n. 4.

6. جنة jinnah = insanity, madness, possession.

7. نذير nadhīr (pl. nudhūr) = warner (i. e., against Allah's displeasure and punishment). Active participle in the scale of fa'īl from nadhara [nadhr/nudhūr], to vow, to pledge. See at 5:19, p. 339, n. 2.

8. ملكوت malakūt = empire, realm, kingdom. See at 6:75, p. 421, n. 11.

9. i. e., they might die at any time, so they should believe in Him and His message. اقرب iqtaraba = he or it came near, approached (v. iii. m. s. past in form VIII of qaruba [qurb/ maqrabah], to be near. See qarrabā at 5:27, p. 342, n. 2).

10. حديث ḥadīth (s.; pl. 'ahādīth) = speech, talk, narrative, conversation, report, account. See at 4:140, p. 307, n. 2.

11. i. e., the Qur'ān.

12. يذر yadharu = he leaves, lets alone, abandons, forsakes (v. iii. m. s. impfct. from wadhara/ yadharu[wadhr] to leave. See yadhar at 7:127, p. 511, n. 5).

13. طغيان ṭughyān = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 6:110, p. 437, n. 11.

يَعْمَهُونَ ﴿١٨٧﴾ roaming blindly.¹

يَسْأَلُونَكَ عَنِ 187. They ask you about

السَّاعَةِ the Hour of Resurrection,²

أَيَّانَ مَرْسَمُهَا when is its mooring?³

قُلْ إِنَّمَا عِلْمُهَا Say: "Its knowledge is only

عِنْدِي with my Lord.

لَا يُخْبِرُهَا أَحَدٌ None can disclose⁴ its time
إِلَّا هُوَ except He.

فَتَكُنْ فِي It weighs heavy⁵ in

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth.⁶

لَا تَأْتِيكُمْ It shall not come upon you

إِلَّا بَغْتَةً except all of a sudden.⁷

يَسْأَلُونَكَ كَأَنَّكَ They ask you as if you are

حَفِيٌّ عَنْهَا well informed⁸ about it.

قُلْ إِنَّمَا عِلْمُهَا Say: "Its knowledge is only

عِنْدَ اللَّهِ with Allah,

وَلَكِنَّ أَكْثَرَ النَّاسِ but most men

لَا يَعْلَمُونَ ﴿١٨٨﴾ do not know.⁹

قُلْ لَا أَمْلِكُ 188. Say I have no power¹⁰

لِنَفْسِي to do to myself

نَفْعًا وَلَا ضَرًّا any benefit¹¹ or any harm¹²

1. يَعْْمَهُونَ *ya'mahûna* = they wander, stray, rove blindly, are confused, are at a loss, are perplexed (v. iii. m. pl. impfct from 'amaha [*'amah*], to stray, to rove blindly. See at 6:110, p. 437, n. 12).

2. ساعة *sâ'ah* (s.; pl. *sâ'ât*) = hour, Hour of Resurrection. See at 6:140, p. 416, n. 10.

3. i. e., its occurrence. *mursâ* = anchorage, harbour, berth, mooring.

4. يَجْلِي *yujallî* = he discloses, brings to light (v. iii. m. s., impfct. from *jallâ*, form II of *jalâ* [*jalw* / *jaly*], to throw light, to make clear. See *tajallâ* at 7:143, p. 518, n. 2).

5. ثَقُلَتْ *thaqulat* = she or it became heavy, weighed heavy (v. iii. f. s. past from *thaqula* [*thiqil/thaqâlah*], to be heavy. See at 7:8, p. 467, n. 7).

6. i. e., it weighs heavy on all those who are in the heavens and the earth because of its horror, stupendousness and upheavals.

7. بَغْتَةً *baghtatan* (*baghtah* surprise) = all of a sudden, by surprise. See at 7:95, p. 503, n. 6.

8. حَفِيٌّ *hafîyy* (s.; pl. *hafawâ'*) = well informed, thoroughly conversant, delicately kind.

9. i. e., most men do not know that it is only Allah Who has the knowledge about the Dooms Day and Resurrection and that no human being does have that knowledge.

10. أَمْلِكُ *'amlîku* = I own, possess, have power over (v. i. s. impfct. from *malaka* [*malk* / *mulk* / *milk*], to take in possession. See *yamlîku* at 5:25, p. 341, n. 4).

11. نَفْعٌ *naf'* = benefit, use, usefulness, profit. See at 5:76, p. 367, n. 10.

12. The emphasis is on the fact that the Prophet, peace and blessings of Allah be on him, was no more than a human being and that he only received *wahy* from Allah and followed and delivered it. He had no power even to do any benefit or harm to him, let alone doing the sort of things the unbelievers demanded of him. ضَرٌّ *darr* = harm, damage, injury. See at 5:76, p. 367, n. 9.

إِلَّا مَا شَاءَ اللَّهُ except as Allah wills.

وَلَوْ كُنْتُ And had I been

أَعْلَمُ الْغَيْبِ in the know of the unseen¹

لَاسْتَكْرَرْتُ I would have asked for a lot²

مِنَ الْخَيْرِ وَمَا of wealth³ and there could not

مَسَّنِيَ السُّوءُ have touched⁴ me any evil.⁵

إِن أَنَا إِلَّا نَذِيرٌ I am naught but a warner⁶

وَبَشِيرٌ and giver of good tidings⁷

لِقَوْمٍ يُؤْمِنُونَ for people who believe.

Section (Rukû') 24

هُوَ الَّذِي 189. He it is Who

خَلَقَكُمْ created you

مِنْ نَفْسٍ وَجَدَ from one individual and

وَجَعَلَ مِنْهَا زَوْجَهَا made from him his wife that

لِيَسْكُنَ إِلَيْهَا he may take rest⁸ with her.

فَلَمَّا تَشَبَّهَا Then when he wrapped⁹ her

حَمَلَتْ حَمْلًا she carried¹⁰ a light load¹¹

خَفِيفًا فَمَرَّتْ بِهِ and passed by it.

فَلَمَّا أَثْقَلَتْ Then when it became heavy¹²

دَعَا اللَّهَ they prayed to Allah,

رَبَّهُمَا لَئِنْ آتَيْتَنَا their Lord: "If You give us

صَلِيحًا a good child

لَنَكُونَنَّ we shall surely be of

1. غيب *ghayb* (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See *ghuyûb* at 5:116, p. 389, n. 2.

2. استكثر *istakthartu* = I asked for a lot, demanded in abundance, deemed too much (v. i. s. past from *istakthara*, form X of *kathura* [*kathrah*], to be much/many. See *kaththara* at 7:86, p. 499, n. 9).

3. خير *khayr* = good (better, best), benefit, advantage, wealth, property. See at 7:169, p. 532, n. 1.

4. مس *massa* = he touched, affected, afflicted (v. iii. m. s. past from *massa/masís*, to feel, to touch. See at 7:95, p. 503, n. 2).

5. سوء *saw* (pl. *'aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 7:73, p. 494, n. 12).

6. i. e., against Allah's displeasure and punishment. نذير *nadhîr* (pl. *nudhur*) = warner (active participle in the scale of *fa'il* from *nadhara* [*nadhîr/nudhûr*], to vow, to pledge). See at 7:185, p. 537, n. 7.

7. بشير *bashir* (pl. *busharâ'*) = conveyer of glad tidings, harbinger of glad tidings, i. e., the tidings of reward and paradise for the believers and doers of good deeds. Active participle in the scale of *fa'il* form *bashara/bashira* [*bishr/bushr*], to rejoice, to be delighted. See at 5:19, p. 339, n. 1.

8. يسكر *yaskuna(u)* = he reposes, becomes tranquil, dwell [followed by *'ilâ* or *li*, the verb means to feel at home, to relax, to take rest (v. iii. m. s. impfct. from *sakana* [*sukân*], to be tranquil. The last letter takes *fathah* for a hidden *'an* in *li* (*li* of motivation) coming before the verb. See *uskunû* at 7:161, p. 527, n. 13).

9. تغشى *taghashshâ* = he covered himself, wrapped himself (v. iii. m. s. past in form V of *ghashiya* [*ghashâwah*], to cover. See *yughshî* at 7:54, p. 486, n. 9).

10. حملت *hamalat* = she carried, bore, took the load of (v. iii. f. s. past from *hamala* [*haml*], to carry. See at 6:146, p. 454, n. 10).

11. i. e., the foetus at its early stage.

12. أثقلت *'athqalat* = she or it became heavy, weighed heavily (v. iii. f. s. past from *'athqala*, form IV of *thaqala* [*thiqal/thaqâlah*], to be heavy. See *thaqulat* at 7:187, p. 538, n. 5).



الشَّكِرِينَ the grateful."¹

فَلَمَّا آتَاهُمَا 190. Then when He granted

صَلِيحًا them a good child

جَعَلَا لَهُ شُرَكَاءَ they set² for Him partners³

فِيمَا آتَاهُمَا in what he had granted them.

فَعَلَى اللَّهِ But Exalted is Allah over

عَمَّا يُشْرِكُونَ what they set as partners.⁴

أَيُشْرِكُونَ 191. Do they set as partners

مَا لَا يَخْلُقُ those that do not create⁵

شَيْئًا anything

وَهُمْ يُخْلَقُونَ while they are created?⁶

وَلَا يَسْتَطِيعُونَ 192. Nor are they able⁷ to

لَهُمْ نَصْرًا do them⁸ any help,⁹

وَلَا أَنْفُسَهُمْ nor to themselves

يَنْصُرُونَ can they help.¹⁰

وَأِنْ نَدَعُوهُمْ 193. And if you call them

إِلَى الْهُدَى to the right path

لَا يَتَّبِعُوكُمْ they do not follow¹¹ you.

سَوَاءٌ عَلَيْكُمْ It is the same¹³ for you

1. شَاكِرِينَ *shākirīn* (acc./gen. of *shākirūn*, sing. *shākir*) = appreciative, thankful, grateful (active participle from *shakara* [*shukr* /*shukrān*], to thank. See at 7:144, p. 518, n. 11).

2. جَعَلَا *ja'alā* = they (two) set, appointed, put, made (v. iii. m. dual, past from *ja'ala* [*ja'l*] to make, to put. See *lā taj'al* at 7:47, p. 483, n. 9).

3. i. e., by themselves invoking and worshipping others and by rearing their progeny as polytheists.

شُرَكَاءَ *shurakā'* (pl.; s. *shurik*) partners, sharers, associates. See at 6:100, p. 433, n. 14.

4. يُشْرِكُونَ *yushrikūna* = they set partners, associate, give share to (v. iii. m. pl. impfct. from *'ashraku*, form IV of *sharika* [*shirk* / *sharikah*], to share. See *'ashrakū* at 7:173, p. 533, n. 5).

5. يَخْلُقُ *yakhluqu* = he creates, makes, brings into being, originates, shapes (v. iii. m. s. impfct. from *khalāqa* [*khalq*], to create. See at 3:47, p. 174, n. 2).

6. يُخْلَقُونَ *yukhlaqūna* = they are created, made (v. iii. m. pl. impfct. passive from *khalāqa*. See n. 5 above).

7. لَا يَسْتَطِيعُونَ *lā+yastaṭī'ūna* = they are not able to, are not capable of (v. iii. m. pl. impfct. from *istatā'a*, form X of *tā'a* [*ṭaw'*], to obey. See at 4:98, p. 287, n. 4).

8. i. e., the polytheists and worshippers of the imaginary gods and goddesses.

9. نَصْرٍ *naṣr* = help, support, victory, triumph. See at 6:34, p. 404, n. 4.

10. يَنْصُرُونَ *yanṣurūna* = they help, assist (v. iii. m. pl. impfct. from *naṣara* [*naṣr* / *nuṣūr*], to help. See *yunṣarūna* at 3:111, p. 199, n. 9).

11. The address is to the polytheists who are told that if they ask their gods and goddesses to come to the right path they will not respond or follow because they are incapable of understanding anything. لَا يَتَّبِعُونَ *lā yattabi'ū(na)* = they do not follow, obey, pursue (v. iii. m. pl. impfct. from *ittab'a*, form VIII of *tabi'a* [*taba'* / *tabā'ah*], to follow. The terminal *nūn* is dropped because the verb comes as conclusion of a conditional clause preceded by *'in*. See *yattabi'ūna* at 7:157, p. 525, n. 1).

12. سَوَاءٌ *sawā'* = straight, even, equal, same, alike. See at 3:113, p. 200, n. 6.

أَدْعُوهُمْ whether you call them

أَمْ أَنْتُمْ صَامِتُونَ or you remain silent.¹



إِنَّ الَّذِينَ 194. Verily those whom

تَدْعُونَ مِنْ دُونِ اللَّهِ you call in lieu of Allah

عِبَادُ أَفْنَالِكُمْ are serfs² like you.

فَادْعُوهُمْ So call them

فَلْيَسْتَجِيبُوا and let them respond³

لَكُمْ to you,

إِنْ كُنْتُمْ صَادِقِينَ if you are truthful.⁴



أَلَيْسَ لَهُمْ أَرْجُلٌ 195. Do they have legs⁵

يَمْشُونَ بِهَا they walk⁶ therewith,

أَمْ لَهُمْ آيْدٍ or do they have hands

يَبْطِشُونَ بِهَا they seize⁷ therewith,

أَمْ لَهُمْ آعَيْنٌ or do they have eyes

يُبْصِرُونَ بِهَا they see⁸ therewith,

أَمْ لَهُمْ آذَانٌ or do they have hears

يَسْمَعُونَ بِهَا they hear⁹ therewith?

قُلْ ادْعُوا شُرَكَاءَكُمْ Say: " Call on your partners,

ثُمَّ كِيدُوا then conspire¹⁰ against me

فَلَا تُنْظِرُونِ and give me no respite."¹¹



1. صَامِتُونَ *ṣāmītūn* (pl.; s. *ṣāmīt*) = silent, quiet (act. participle from *ṣamata* [*ṣamī/ṣumūt*], to be silent).

2. عِبَاد *'ibād* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 5:118, p. 389, n. 10).

3. لِيَسْتَجِيبُوا *li-yastajībū* = let them respond/ answer/ listen to/ reply /accede to (v. iii. m. pl. imperative from *istajāba*, form X of *jāba* [*jawb*], to travel. See *yastajību* at 6:36, p. 405, n. 1).

4. i. e., if you are truthful in your assumption that the gods and goddesses you worship have any power to do you any good or to respond to your call. صَادِقِينَ *ṣādiqīn* (pl.; acc./gen. of *ṣādiqūn*; s.

ṣādiq) = truthful (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 7:105, p. 506, n. 9).

5. The further worthlessness and helplessness of the images and idols worshipped by the polytheists are stressed in this 'āyah. The legs and other limbs made for the idols and images are of no use to them. أَرْجُل *arjul* (pl.; s. رجل *rijl*) = legs, feet. See at 5:56, p. 363, n. 1.

6. يَمْشُونَ *yamshūna* = they walk, go on foot, proceed (v. iii. m. pl. impfct. from *mashā* [مشى *mashy*], to go on foot, to walk).

7. يَبْطِشُونَ *yabṭishūna* = they seize, grasp, lay hands on, catch (v. iii. m. pl. impfct. from *batasha* [*batsh*], to seize, to attack with violence).

8. يَبْصِرُونَ *yubṣirūna* = they see, realize, comprehend (v. iii. m. pl. impfct. from *'abṣara*, form IV of *baṣura/baṣira* [بصر *baṣar*], to look, to see. See at 7:179, p. 535, n. 7).

9. يَسْمَعُونَ *yasma'ūna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' /samā' /samā'ah /masma'*], to hear. See *sami'ū* at 7:179, p. 535, n. 8).

10. كِيدُوا *kīdū* (+ *ni*, originally *nī*) = you (all) conspire, hatch a plot, contrive (v. ii. m. pl. imperative from *kāda* [*kayd*], to contrive, to set a strategy. See *kayd* at 7:183, p. 537, n. 2).

11. لَا تُنْظِرُونِ *lā tunẓirū* (*ni*, originally *nī*) = do not grant respite (v. ii. m. pl. imperative from *'anzaru*, form IV of *nāzara* [*nazar / manzar*], to see. See *'anzir* at 7:14, p. 469, n. 4).

196. Verily my Guardian-
Protector¹ is Allah Who
sent down² the Book.
And He takes charge³ of
the righteous.⁴

197. And those whom you
call in lieu of Him
are not able⁵
to help you nor
to themselves can they help.⁶

198. And if you call⁶ them
to the right way
they do not listen;⁷
and you see them⁸
looking at you
while they do not see.

199. Take to forgiving,⁹
and enjoin the approved¹⁰
and turn away¹¹ from
the ignorant.¹²

1. *waliyy* (s.; pl. *awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 7:155, p. 524, n. 3).

2. *nazzala* = he sent down (v. iii. m. s. past in form II of *nazala* (*nuzûl*), to come down. See at 7:71, p. 493, n. 10).

3. *yatawallâ* = he turns away, desists, takes as friend, takes charge (v. iii. m. s. impfct. from *tawallâ*, form V of *waliya* (*walâ'*/*waly*) to come near. See at 5:51, p. 355, n. 10).

4. *ṣâlihîn* (acc./gen. of *ṣâlihûn*, sing. *ṣâlih*) = righteous, virtuous, good (active participle from *ṣalaha* [*ṣalâh*/*ṣulûh*/*maṣlahah*], to be good, right, proper. See at 6:85, p. 425, n. 11).

5. *lâ+yastati'ûna* = they are not able to, are not capable of (v. iii. m. pl. impfct. from *istatâ'a*, form X of *tâ'a* [*taw'*], to obey. See at 7:191, p. 540, n. 7).

6. *tad'ûna* = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by 'in. See *tad'ûna* at 7:37, p. 478, n. 8).

7. i. e., they cannot and do not listen the call to the right way, not to speak of their showing you the right way. *yasma'ûna* they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam'*/*ṣamâ'*/*ṣamâ'ah*/*masma'*], to hear. The terminal *nûn* is dropped because the verb comes as conclusion of a conditional clause preceded by 'in. See at 7:195, p. 541, n. 9).

8. i. e., the idols and images whose eyes are only solid and inert made by men.

9. The address is to the believers in general through the Prophet. *afw* = forgiving, forgiveness, pardon, waiver, surplus. See at 2:219, p. 107, n. 8.

10. i. e., approved by the Qur'ân and *sunnah*. *urf* = custom, usage, approved, beneficence.

11. *'a'rid* = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa*, form IV of *'arada* [*'aruḍa*] [*'ard*], to be wide, to become visible. See at 6: 106, p. 436, n. 1).

12. *jâhilîn* (accusative/genitive of *jâhilûn*, sing. *jâhil*) = ignorant ones, fools (active participle from *jahala* [*jahl*], to be ignorant).

وَأِمَّا يَنْزَغَنَّكَ 200. If there urges¹ on you
 مِنَ الشَّيْطَانِ نَزْعٌ any prompting² from Satan,
 فَاسْتَعِذْ بِاللَّهِ seek refuge³ with Allah.
 إِنَّهُ سَمِيعٌ Verily He is All-Hearing,
 عَلِيمٌ All-Knowing.

إِنَّ الَّذِينَ 201. Verily those who
 اتَّقَوْا fear Allah,⁴
 إِذَا مَسَّهُمْ if there touches⁵ them a
 طَیْفٌ مِنَ الشَّيْطَانِ sudden impulse⁶ from Satan
 تَذَكَّرُوا they call to mind⁷
 فَإِذَا هُمْ مُبْصِرُونَ and lo! they see through.⁸

وَأَخْوَانُهُمْ 202. And their brethren,⁹
 يَمُدُّوهُمْ they assist¹⁰ them
 فِي الْغَيِّ into the error;¹¹
 ثُمَّ لَا يَفْصِرُونَ then they do not stop short.¹²

وَإِذَا نَالَمُ 203. And if you do not
 تَأْتِيهِمْ بَآيَةٌ bring them a miracle
 قَالُوا لَوْلَا they say: "Why do you not
 أَحْتَسِبُهَا devise it?"¹³
 قُلْ إِنَّمَا أَتَّبِعُ مَا Say: "I but follow¹⁴ what

1. يَنْزَغَنَّ *yanzaghanna* = he urges, prompts, incites evil or discord (v. iii. m. s. impfct. emphatic from *nazagha* [*nazgh*], to incite evil / discord).

2. نَزْعٌ *nazgh* = incitement to evil, evil prompting.

3. اسْتَعِذْ *ista'idh* = seek protection, take refuge (v. ii. m. s. imperative from *ista'adha*, form X of *'adha* [*awdh*/*'iyâdh* / *ma'âdh*], to seek protection).

4. اتَّقَوْا *ittaqaw* = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqa*, form VIII of *waqa* [*waqy*/*wiqâyah*], to guard, to preserve. See at 7: 96, p. 503, n. 8).

5. مَسَّ *massa* = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass*/*masis*, to feel, to touch. See at 7:188, p. 539, n. 4).

6. طَیْفٌ *tâ'if* = sudden impulse/ urge, one making circuit, roving, migrant (act. participle from *tâfa* [*tawf*/*tawâf*], to go about, to run round).

7. i. e., they call to mind Allah and His warnings against Satan. تَذَكَّرُوا *tadhakkarû* = they called to mind, recalled, remembered (v. iii. m. pl. past from *tadhakkra*, form V of *dhakara* [*dhikr* / *tadhkâr*], to remember, to mention. See *yadhhdhakkarrûna* at 7:130, p. 512, n. 12).

8. i. e., the game of Satan. مُبْصِرُونَ *mubşirûna* (pl.; s. *mubşir*) = those who see through/perceive/ discern (act. participle from *'abşara*, form IV of *başura*/*başira* [*başar*], to see, to understand. See *yubşirûna* at 7:195, p. 541, n. 8).

9. i. e., the brethren of devils, the unbelieving and sinful ones, who do not fear Allah.

10. يَمُدُّونَ *yamudûna* = the extend, dilate, prolong, respite, assist (v. iii. m. pl. impfct. from *madda* [*madd*], to extend, expand, See *yamuddu* at 2:15, p. 9, n. 2).

11. غَى *ghayy* = error, sin, transgression, offence. See at 7:146, p. 519, n. 11.

12. يَفْصِرُونَ *yufşirûna* = they make short, desist, refrain, stop short (v. iii. m. pl. impfct. from *'aqşara*, form IV of *qaşura*/*qaşara* [*qişar*/*qaşr*/*qaşârâh*/*quşûr*], to be short, make short, to miss. See *taqşurû* at 4:101, p. 288, n. 8.).

13. احْتَسِبْتُ *ijtabaytu* = you chose, selected, devised, concocted (v. ii. m. s. past from *ijtabâ*, form VIII of *jabâ* [*jibâyah*/*jibwah*/*jibâwah*], to collect. See *yajtabî* at 3:179, 226, n. 2).

يُوحَىٰ إِلَيَّ is communicated¹ to me

مِنْ رَبِّي from my Lord.

هَذَا بَصَائِرُ This is enlightenment²

مِنْ رَبِّكُمْ from your Lord,

وَهُدًى وَرَحْمَةً and guidance and mercy

لِقَوْمٍ يُؤْمِنُونَ for a people who believe.

وَاِذَا قُرِئَ 204. And if the Qur'ân

انْفُرَ ٢٠٤ is read out,

فَاسْتَمِعُوا ٢٠٤ read out, listen³ to it

وَانصِتُوا and pay rapt attention⁴ that

لَعَلَّكُمْ تُرْحَمُونَ you may be shown mercy.



وَاذْكُرْ 205. And remember your

رَبِّكَ فِي نَفْسِكَ Lord within yourself

تَضَرَّعًا وَخِيفَةً with humility⁵ and fear,⁶

وَدُونَ الْجَهْرِ and without publicity⁷

مِنَ الْقَوْلِ of the utterance,

بِالْغَدُوِّ in the morning⁸

وَالْأَصَالِ and the afternoons⁹

وَلَا تَكُنْ and never be

مِنَ الْغَافِلِينَ of the heedless.¹⁰

1. يُوْحَىٰ *yûhâ* = it is communicated (v. iii. m. s. impfct. passive from *'awhâ*, form IV of *wahâ* [*wahy*], to communicate. See *'ûhiya* at 6:50, p. 410, n. 6). The word *wahy* technically means Allah's communication to His Prophets by various means. (See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

2. i. e., this Qur'ân is enlightenment. بَصَائِرُ *baṣâ'ir* (pl.; s. *baṣīrah*) = enlightenment, insight, perception, perspicacity. See at 6:104, p. 435, n. 3.

3. اسْتَمِعُوا *istami'û* = you (all) listen, hear, pay attention (v. ii. m. pl. imperative from *istama'a*, form VIII of *sami'a* [*sam'* /*samâ'* /*samâ'ah* /*masma'*], to hear. See *yastami'ûna* at 6:36, p. 415, n. 2).

4. اُنصِتُوا *'anṣitû* = you (all) pay rapt attention, hearken, give ear (v. ii. m. pl. imperative from *'anṣata*, form IV of *naṣata* (*naṣt*), to hearken).

5. تَضَرَّع *taḍarru'* = humility, imploring, begging (verbal noun in form VII of *ḍara'a* [*ḍara'* /*ḍarâ'ah*], to be humble. See at 7:55, p. 487, n. 6).

6. خِيفَةً *khīfah* = fear, dread, awe.

7. جَهْر *jahr* = publicity, publicness, publicising.

8. غَدُو *ghuduww* = morning.

9. أَصَال *'aṣâl* (pl.; s. *'aṣīl*) = afternoons. See also 50:39.

10. غَافِلِينَ *ghâfilîn* (pl.; acc./gen. of *ghâfilân*; s. *ghafil*) = negligent, unmindful, heedless, inattentive, indifferent to (act. participle from *ghafala* [*ghaflah* /*ghufûl*], to neglect, to ignore. See at 7:146, p. 520, n.2).

206. Verily those who are

عِنْدَ رَبِّكَ¹ near your Lord¹

لَا يَسْتَكْبِرُونَ² do not turn haughtily²

عَنِ عِبَادَتِهِ³ from worshipping Him;

وَيُسَبِّحُونَهُ⁴ and they sing His glory³

وَلَهُ⁵ and to Him

يَسْجُدُونَ⁶ they prostrate themselves.^{4*}

1. i. e., the angels.

2. يَسْتَكْبِرُونَ *yastakbirûna* = they turn arrogant/proud/haughty, are puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [kubr/ kibâr/ kabârah] to become big, large, great. See at 5:82, p. 371, n. 1).

3. يَسْبِيحُونَ *yusabbihûna* = they sing the glory, proclaim the sanctity, declare immunity from blemish (v. iii. m. pl. impfct. from *sabbaha* form II of *sabaḥa* [sabḥ/ sibâḥah] to swim, to float. See *sabbih* at 3:41, p. 172, n. 1).

4. يَسْجُدُونَ *yasjudûna* = they prostrate themselves, bow respectfully, pay obeisance (v. iii. m. pl. impfct. from *sajada* [sujûd], to prostrate oneself. See *usjudû* at 7:11, p. 468, n. 4).

* One should prostrate oneself to Allah on reading this 'ayah.

8. SŪRAT AL- 'ANFĀL (The Spoils of War)

Madinan : 75 'āyahs

This *sūrah* was revealed in the context of the Battle of Badr which took place on 17 Ramaḍān, 2 H. This battle marked the first victory of the Muslims against the forces of unbelief and infidelity. The *sūrah* refers to a number of events and aspects of that battle and lays down rules of conduct for fighting in the way of Allah and for distributing any spoils that might accrue to the Muslims, and for the treatment of the prisoners of war. It is stressed that victory comes from Allah Alone as a reward for unflinching faith in Him and in His cause, and not by virtue of superiority in number and arms and ammunitions. In this battle a small band of some three hundred ill-equipped Muslim infantry inflicted a crushing defeat upon an army of the unbelievers numbering more than a thousand including a sizeable cavalry and equipped with the best types of arms of the time.

Among the instructions contained in this *sūrah* are:

(a) "O you who believe, when you meet those who disbelieve in an onslaught, do not turn your backs to them" ('āyah 15).

(b) "O you who believe, obey Allah and His Messenger; and do not turn away from him while you hear" ('āyah 20).

(c) "O you who believe, respond to Allah and His Messenger when they call you to that which will give you life" ('āyah 24).

(d) "O you who believe, do not betray Allah and His Messenger nor betray your trusts while you know" ('āyah 27).

(e) "O you who believe, if you fear Allah He will grant you discernment and will obliterate your sins and will forgive you..." ('āyah 29).

The *sūrah* ends by reminding that the believers are, irrespective of their race, colour or domicile, are one community and that the unbelievers are, irrespective of their race, colour and country, one community. The *surah* is named '*anfāl*' (spoils of war) which word occurs in its first '*āyah*'.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْأَلُونَكَ 1. They ask¹ you
عَنِ الْأَنْفَالِ about the spoils of war.²
قُلِ الْأَنْفَالُ Say: "The spoils of war
لِلَّهِ belong to Allah
وَالرَّسُولِ and the Messenger.³
فَاتَّقُوا اللَّهَ Hence fear⁴ Allah
وَأَصْلِحُوا ذَاتَ and make up⁵ matters

1. يَسْأَلُونَ *yas'alūna* = the ask, enquire (v. iii. m.

pl. impfct. from *sa'ala* [*su'āl/ mas'alah/tas'āl*], to ask. See at 5:4, p. 328, n. 9). The occasion was the question of dividing the booty obtained at the battle of Badr; but the instructions are general.

2. أنفال '*anfāl*' (pl.; s. *nafal*) = spoils of war, booty.

3. i. e., they are to be utilized or disposed of by the Messenger of Allah according to His directives.

4. i. e., fear Allah and do not quarrel in the matter.

اتَّقُوا *ittaqu* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 6:156, p. 459, n. 10).

5. أَصْلِحُوا '*aṣliḥū* = you (all) make up, put right, reform (v. ii. m. pl. imperative from '*aṣlaḥa*, form IV of *ṣalaḥa* [*ṣalāḥ/ṣulūḥ/ maṣlahah*], to be good, proper. See '*aṣliḥ*' at 7:142, p. 517, n. 9).

بَيْنَكُمْ between yourselves.

وَأَطِيعُوا اللَّهَ And obey¹ Allah

وَرَسُولَهُ إِن كُنْتُمْ and His Messenger if you are

مُؤْمِنِينَ believers.²

إِنَّمَا الْمُؤْمِنُونَ 2. Believers are

الَّذِينَ but those who,³

إِذَا ذُكِرَ اللَّهُ if mention is made of Allah,

وَحَلَّتْ قُلُوبُهُمْ awe-struck⁴ are their hearts;

وَإِذَا تُبْلِغَ عَلَيْهِمْ and if recited⁵ unto them

عَايَاتِهِ are His revelations,⁶

زَادَتْهُمْ إِيمَانًا these increase⁷ them in faith;

وَعَلَى رَبِّهِمْ and on their Lord

يَتَوَكَّلُونَ they rely⁸ –

الَّذِينَ يُقِيمُونَ 3. Who properly perform⁹

الصَّلَاةَ وَمِمَّا the prayers; and out of what

رَزَقْنَاهُمْ We provide¹⁰ for them

يُنْفِقُونَ they spend.¹¹

أُولَئِكَ هُم 4. Such are the ones who are

الْمُؤْمِنُونَ حَقًّا the believers in truth.

هُمْ دَرَجَاتٌ They will have ranks¹²

1. *atî'û* = you (all) obey, be obedient (v. ii. m. pl. imperative from *'atâ'a*, form IV of *â'a* [*taw'*], to obey. See at 5:91, p. 375, n. 3).

2. It is the duty as well as the sign of a true believer to obey Allah and His Messenger in all matters without questioning and without any misgivings. The next two *'âyahs* mention the characteristics of true believers.

3. Here follow the mention of five qualities that characterize a true and sincere believer.

4. *wajilat* = she or it is afraid/ scared/ awe-struck (v. iii. f. s. past from *wajala* [*wajal'/ mawjal'*], to be afraid).

5. *tuliyat* = it is recited, read out (v. iii. f. s. past passive from *talâ* [*tilâwah*], to recite. See *'atlu* at 6:151, p. 456, n. 11).

6. i. e., the Qur'ân or parts of it.

7. *zâdat* = she or it increases, augments, adds to (v. iii. f. s. past from *zâda* [*ziyâdah*], to be more. See *zâdu* at 7:169, p. 492, n. 9).

8. *yatawakkalûna* = they depend, rely, put their trust in, appoint as representative (v. iii. m. pl. impfct. form *tawakkala*, form V of *wakala* [*wakl'/ wukâl'*], to entrust. See *tawakkalnâ* at 7:89, p. 501, n. 3).

9. *yuqîmûna* = they set up, straighten out, perform correctly and properly (v. iii. m. pl. impfct. from *'aqâma*, form IV of *qâma* [*qiyâm/ qawmah*], to get up, to stand up, to be erect. See at 5:55, p. 358, n. 1). Proper performance of prayers means to perform them regularly, in the prescribed times and manners and in congregation.

10. *razaqnâ* = we provided with the means of subsistence, bestowed, gave, endowed, blessed (v. i. pl. past from *razaqa* [*rizq*], to provide, bestow. See at 2:254, p. 130, n. 4).

11. i. e., pay *zakâh* and *sadaât* in the way of Allah. It is to be noted that to perform prayers (*ṣalât*) and to pay *zakâh* are two postulates for being a true believer.

yunfiqûna = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 4:37, p. 257, n. 14).

12. i. e., ranks of distinction in paradise. درجات *darajât* (sing. درجة *darajah*) = ranks, positions, grades, degrees, stairs, flight of steps. See at 6:165, p. 464, n. 3).

عِنْدَ رَبِّهِمْ near their Lord

وَمَغْفِرَةً and forgiveness¹ and a

وَرِزْقٌ كَرِيمٌ generous² provision .



كَمَا أَخْرَجَكَ رَبُّكَ 5. Just as your Lord made

مِنْ يَتَيْكَ you set out³ from your home

بِالْحَقِّ وَإِنْ فَرِيقًا in truth⁴ while a section

مِنَ الْمُؤْمِنِينَ of the believers

لَكَرِهُونَ were indeed unwilling.⁵

يُجَادِلُونَكَ 6. They were arguing⁶ with

فِي الْحَقِّ بَعْدَ you about the truth⁷ after

مَا بَيَّنَّ that it had become obvious,⁸

كَأَنَّهُمْ يُدْفِنُونَ as if they were being driven⁹

إِلَى الْمَوْتِ towards death

وَهُمْ يَنْظُرُونَ 10. while they were looking on.

وَإِذْ 7. And [recall] when Allah

يَعِدُّكُمْ الله promised¹⁰ you

إِحْدَى الطَّائِفَتَيْنِ one of the two parties¹¹

أَنَّهَا لَكُمْ that it would be yours,

وَتَوَدُّونَ while you were wishing

أَنْ عَيْرَ ذَاتِ الشُّوْكَهَ that the one without sting¹²

1. Allah's forgiveness is the most precious reward for a believer.

2. كريم *karīm* (s.; pl. *kirām/kuramā'*) = noble, generous, liberal, munificent, decent, gracious.

3. i. e., just as Allah gave the right directive in the matter of the spoils of war in spite of some differences of opinion among the Muslims regarding the matter, similarly Allah gave the Prophet the right directive in marching out against the enemy though some of the Muslims disliked it. أخرج *'akhraja* = he ousted, dislodged, got out, made [someone] set out (v. iii. m. s. past in form IV of *kharaja* [*khurāj*], to go out, to leave. See at 7:27, p. 473, n.9).

4. i. e., rightly and for the right cause.

5. i. e., were unwilling to march out against the vastly more numerous and better equipped army of the unbelievers, thinking it to be proceeding to certain death. كَارِهُونَ *kārihūn* (pl.; s. *kārih*) = unwilling, reluctant, averse. See *kārihin* at 7:88, p. 500, n. 9.

6. يجادلون *yujādilūna* = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jādala*, form III of *jadala* [جادل *jadl*], to tighten. See at 6:25, p. 400, n. 9).

7. i. e., the inevitability of armed conflict with the unbelievers.

8. تبين *tabayyana* = he or it became clear /open/ evident/ manifest/plain/obvious (v. iii. m. s. past in form V of *bāna* [*bayn/bayān*], to be clear, evident. See at 4:115, p. 295, n. 8).

9. يساقون *yusāqūna* = they are driven, conducted (v. iii. m. pl. impfct. passive from *sāqa* [*sawq/ siyāqah/ masāq*], to drive, to urge on. See *suqnā* at 7:57, p. 488, n.7).

10. يعد *ya'idu* = he promises, assures, threatens, (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise. See at 4:120, p. 297, n. 8).

11. i. e., the Quraysh trade caravan returning from Syria and the forces advancing from Makka to crush the Muslims at Madina. These three 'āyahs (5-7) make it clear that that the Prophet had received information about the advance of the Makkan forces before he left Madina for Badr. The fear and unwillingness of some of the Muslims alluded to in 'āyah 6 relate to the situation on the eve of the departure from Madina.

12. شوكه *shawkah* = thorn, spike, sting, prong.

تَكُونُ لَكُمْ should be yours;¹

وَيُرِيدُ اللَّهُ but Allah intended²

أَنْ يُحَقِّقَ الْحَقَّ to accomplish³ the truth⁴

بِكَلِمَتِهِ وَيَقْطَعَ by His words and to cut off⁵

دَابِرَ الْكَافِرِينَ the root⁶ of the unbelievers.



لِيُحَقِّقَ 8. That He may accomplish

الْحَقَّ the truth

وَيُبْطِلُ الْبَاطِلَ and nullify⁷ the untruth,⁸

وَلَوْ كَرِهَ even though the culprits⁹

الْمُجْرِمُونَ detested.¹⁰

إِذْ تَسْتَغِيثُونَ 9. [Recall] when you prayed

رَبِّكُمْ for help¹¹ to your Lord

فَاسْتَجَابَ لَكُمْ so He responded¹² to you:

أَنِّي مُدِّدٌ "I am going to reinforce¹³ you

بِأَلْفٍ مِنَ الْمَلَائِكَةِ with a thousand of the angels

مُرْدِفِينَ coming in succession."¹⁴

وَمَا جَعَلَهُ اللَّهُ 10. And Allah set it not

إِلَّا بُشْرَى but as good tidings and that

وَلِيَطْمَئِنَّ بِهِمْ calm may become thereby

قُلُوبُكُمْ your hearts.

1. i. e., the caravan should be the object of attack..

2. يريد *yuridu* = he intends, desires (v. iii. m. s. impfct. form 'arâda, form IV of râda [rawd], to walk about. See at 5:49, p. 355, n. 1).

3. يَحَقِّقُ *yuhiqqa(u)* = he accomplishes, effectuates, enforces (v. iii. m. s. impfct. from 'ahaqqa, form IV of haqqa, to be true. The final letter takes fathah for the particle 'an being before the verb.

4. i. e., Islam.

5. يَقْطَعُ *yaqta'a(u)* = he cuts, cuts off, severs (v. iii. m. s. impfct. from qata'a [qaṭ'], to cut. The final letter takes fathah because the verb is conjunctive to the previous verb, yuhiqqa, governed by the particle 'an.

6. i. e., to eradicate them. دَابِرَ *dâbir* = root, extremity, past. qata'a dâbir al-shay = to destroy the thing. See at 7:71, p. 493, n. 15).

7. يَبْطِلُ *yubtila(u)* = he nullifies, renders void (v. iii. m. s. impfct. from 'abtala, form IV of batala [buṭl/buṭlân], to be null/void. See mubtilân at 7:173, p. 533, n. 7).

8. i. e., the untruth of unbelief and polytheism.

9. i. e., the sinful unbelievers. مُجْرِمُونَ *mujrimûn* (pl.; s. *mujrim*) = culprits, evildoers (act. participle from 'ajrama, form IV of jarama[jarm], to commit a crime. See at 7:133, p. 514, n. 1).

10. كَرِهَ *kariha* = he detested, disliked, abhorred, loathed, felt disgust (v. iii. m. s. past from the root karh/ kurh/ karâhah/ karâhiyah, to detest. See karihtum at 4:19, p. 247, n. 8).

11. The allusion is to the Prophet's prayer to Allah for help during the battle of Badr and the help Allah gave on that occasion. تَسْتَغِيثُونَ *tastaghithûna* = you seek help, pray for help (v. ii. m. pl. impfct. from istaghâtha, form X from the root ghawth, help, aid.

12. اسْتَجَابَ *istajâba* = he responded, answered (v. iii. m. s. past in form X of jâba [jawb], to travel. See li-yastajibû at 7:194, p. 541, n. 3).

13. مَدَّدَ *mumidd* = one who reinforces, helps, assists (act. participle from 'amadda, form IV of madda [madd], to extend, to stretch. See yumidda at 3:124, p. 205, n. 3).

14. مُرْدِفِينَ *murdifîn* = those coming one after another/in succession (act. participle from 'ardafa, form IV of radafa/ radifa [rudf], to come next).

وَمَا النَّصْرُ And no victory¹ can there be
إِلَّا مِنْ عِنْدِ اللَّهِ except from Allah.

إِنَّ اللَّهَ عَزِيزٌ Verily Allah is All-Mighty,
حَكِيمٌ All-Wise.

Section (Rukû') 2

11. [Recall] when He
إِذْ يُغَشِّيكُمُ covered² you with slumber³
الْغَاسَّ as security⁴ from Him
وَيُنَزِّلُ عَلَيْكُمْ and sent down on you
مِنَ السَّمَاءِ from the sky
مَاءً لِّيُطَهِّرَكُم بِهِ water to purify⁵ you therewith
وَيُذْهِبَ عَنْكُمُ and to remove⁶ from you
رِجْسَ الشَّيْطَانِ the filth⁷ of Satan,
وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ and to fortify⁸ your hearts,
وَيُثَبِّتَ بِهِ and to make firm⁹ thereby
الْأَقْدَامَ your feet.

12. [Recall] when
إِذْ يُوحِي رَبُّكَ your Lord communicated
إِلَى الْمَلَائِكَةِ to the angels:
"أَنَا مَعَكُمْ فَثَبِّتُوا" "I am with you, so make firm
الَّذِينَ آمَنُوا those who believe.
سَأَلْتُ فِي قُلُوبِ I shall cast in the hearts of

1. Victory is given by Allah. So depend on Him, seek His help and do not count on your number and resources. 'Āyahs 9-12 mention how Allah helped the Muslims on the occasion of the battle of Badr. نصر *naṣr* = help, support, victory, triumph. See at 7:191, p. 540, n. 9.

2. The night before the battle of Badr Allah provided a good sleep for the Muslims which helped them recoup their energy and also sent down a good shower of rain which provided water for their full bath and ablution and made the sandy ground stable enabling them to make a firm stand against their enemy. يغشى *yughashshī* = he covers, wraps up, veils, envelops (v. iii. m. s. impfct. from *ghashshā*, form II of *ghashiya* [*ghishāwah*], to cover. See *taghashshā* at 7:189, p. 539, n. 9).

3. نعاس *nu'ās* = somnolence, sleepiness, drowsiness, slumber. See at 3:154, p. 215, n. 8.

4. It was a security in the face of anxiety and fear and was as such a great favour from Allah. أمنة *'amanah* = 'amn = security, safety, peace. See at 3:154, p. 215, n. 7.

5. يطهر *yutahhira(u)* = he purifies, cleanses (v. iii. m. s. impfct. from *tahhara*, form II of *tahara* [*ṭahura* [*ṭahr/ṭahārah*], to be clean. The final letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See at 5:41, p. 349, n. 4).

6. يذهب *yudh-hiba(u)* = he causes to go away, takes away, removes, eliminates (v. iii. m. s. impfct. from *'adh-haba*, form IV of *dhahaba* [*dhihāb /madh- hab*], to go. The final letter takes *fathah* for the verb is conjunctive to the previous verb which is governed by a hidden 'an. See *yudh-hib* at 6:13, p. 447, n. 7).

7. i. e., the fear and misgivings instigated by Satan. رجز *rijz* = retribution, punishment, dirt, filth. See at 7:134, p. 514, n. 3.

8. يربط *yarbiṭa(u)* = he strengthens, fortifies, binds, ties up, fastens (v. iii. m. s. impfct. from *rabaṭa* [*rabīṭ*], to bind, to fasten. See *rābiṭū* at 3:200, p. 235, n. 3).

9. يثبت *yuthabbita(u)* = he makes firm, stabilizes, fastens, establishes (v. iii. m. s. impfct. from *thabbata*, form II of *thabata* [*thabāt/ thubūt*], to be firm, fixed. See *tathbīt* at 4:66, p. 270, n. 11).

- الَّذِينَ كَفَرُوا those who disbelieve
الرُّعْبَ terror.¹
- فَأَضْرِبُوا أَعْنَاقَ So strike² above the necks³
وَأَضْرِبُوا مِنْهُمْ and smite of them
كُلِّ بَنَانٍ every finger-tips."⁴
- ذَٰلِكَ بِأَنَّهُمْ 13. That is because they
شَاوُوا اللَّهَ turned against⁵ Allah
وَرَسُولَهُ and His Messenger.
- وَمَنْ يُشَاقِقْ And whoever turns against⁶
اللَّهَ وَرَسُولَهُ Allah and His Messenger,
فَإِنَّ اللَّهَ شَدِيدُ Allah indeed is severe
الْعِقَابِ in punishing.⁷
- ذَٰلِكُمْ فَذُوقُوا 14. Thus then you taste⁸ it;
وَأَنَّ and that
لِلْكَافِرِينَ there is for the unbelievers
عَذَابُ النَّارِ the punishment of the fire.
- يَا أَيُّهَا الَّذِينَ آمَنُوا 15. O you who believe,
إِذَا لَقِيتُمْ when you meet⁹
الَّذِينَ كَفَرُوا those who disbelieve
بَحْرًا making advance,¹⁰

1. *ru'ab* = terror, panic, fright, alarm. See at 3:151, p. 213, n. 9.

2. *idribû* = you (all) strike, hit, smite (v. ii. m. pl. imperative from *ḍaraba* [*ḍarb*]), to beat, to strike. See at 2:73, p. 34, n. 9).

3. i. e., at the heads. *'a'nâq* (pl.; s. عنق *'unuq*) = necks.

4. So that they are incapacitated for fighting and may easily be captured. *banân* (pl.; s. بئانة *banânah*) = finger-tips.

5. *shâqqû* = the turned against, turned hostile, broke away (v. iii. m. pl. past from *shâqqa*, form III of *shaqqa* [*shaqq/mashaqqah*], to be hard, also to split. See n. 6 below).

6. *yushâqqi(u)* = he turns hostile, opposes, breaks away (v. iii. m. s. impfct. from *shâqqa*, form III of *shaqqa* [*shaqq/mashaqqah*], to be hard; also, to split. The last letter is vowelless because the verb is in a conditional clause (preceded by *man*) See at 4:115, p. 295, n. 7).

7. i. e., in punishing such opponents of Allah and His Messenger. *'iqâb* = infliction of punishment, penalty. See at 7:167, p. 530, n. 12.

8. *dhûqû* = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/madhâq*], to taste. See at 7:39, p. 479, n. 11).

9. *laqîtum* = you (all) met, came across (v. ii. m. pl. past from *laqiya* [*liqâ' / luqân / luqy / luqyah / luqan*] to meet. See *laqû* at 3:119, p. 203, n. 3).

10. i. e., to fight you. *zahf* = marching, making advance, crawling.

فَلَا تُؤَلُّوهُمْ never turn to them¹

الْأَدْبَارِ the backs.²

وَمَنْ يُؤَلِّهِمْ 16. And whoever turns to

يَوْمَئِذٍ دُبُرُهُ them that day his back

إِلَّا مَتَحَرِّفًا except as a manoeuvre³

لِقِتَالٍ for the fighting

أَوْ مُتَحِيزًا إِلَى فِئَةٍ or to join⁴ his company, does

فَقَدْ بَاءَ بِغَضَبٍ مِنَ incur⁵ the wrath⁶ of Allah,

وَاللَّهُ وَمَأْوَاهُ جَهَنَّمُ and his abode⁷ will be hell,

وَبِئْسَ الْمَصِيرُ and evil is the destination.⁸

فَلَمْ تَقْتُلُوهُمْ 17. So you did not kill them

وَلَكِنَّ اللَّهَ قَتَلَهُمْ but Allah killed them;⁹

وَمَا رَمَيْتَ and you did not throw¹⁰

إِذْ رَمَيْتَ when you threw,

وَلَكِنَّ اللَّهَ رَمَى but Allah threw; and that

وَلِيَسْبِيَ الْكُفْرَانَ He might try¹¹ the believers

مِنْهُ بِلَاءٍ حَسَنًا with a good trial from Him.

إِنَّ اللَّهَ سَمِيعٌ Verily Allah is All-Hearing,

عَلِيمٌ All-Knowing.

ذَلِكَ 18. That was it,

1. لَا تُؤَلُّوْا *lâ tuwallû* = you (all) do not turn (v. ii. m. pl. imperative {prohibition} from *wallâ*, form II of *waliya*, to be close, to follow. See *tuwallû* at 2:177, p. 86, n. 5).

2. Muslims are asked not to turn their backs in the face of the enemy attack but to persevere and fight on; for if they sincerely fight for the sake of Allah, He is sure to help them. *أَدْبَارِ* *adbâr* (pl.; sing. *دُبُر* *dubr/dubur*) = backs, backsides, rear parts. See at 5:21, p. 350, n. 3.

3. *مَتَحَرِّفٌ* *mutaharrif* = one who digresses / takes a turning / deviates / deflects/ manoeuvres (act. participle from *taharrafa*, form V of *harafa* [*harf*], to deflect, to change. See *yuharrifûna* at 5:41, p. 348, n. 8).

4. *مُتَحِيزٌ* *mutahayyiz* = one who inclines/ leans/ joins; a partisan, biased (act. participle from *tahayyaza*, form V of *hâza* [*hawz/hiyâzah/hayz*], to get, to win, to drive on).

5. *بَاءَ* *bâ'a* = he returned, came back, incurred (v. iii. m. s. past from *baw'*, to come back, to return. See at 3:162, p. 219, n. 8).

6. *غَضَبٌ* *ghaḍab* = wrath, fury, anger, indignation. See at 7:154, p. 523, n. 2.

7. *مَأْوَى* *ma'wan* (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 5:72, p. 366, n. 14).

8. *مَصِيرٌ* *maṣîr* = destination, place at which one arrives, destiny, end. See at 5:18, p. 338, n. 5).

9. This *'āyah* reminds the Muslims that the victory they won was Allah's act, i. e., due to His help.

10. The allusion is to the throwing of a handful of dust during the Battle of Badr by the Prophet, peace and blessings of Allah be on him, which by Allah's will affected the vision of the enemy host in general. *رَمَيْتَ* *ramayta* = you threw (v. ii. m. past from *ramâ* [*ramy/rimāyah*], to throw. See *yarmi* at 4:112, p. 294, n. 1).

11. *يَلِي* *yubliya(lî)* = he tries, tests (v. iii. m. s. impfct. from *'ablâ*, form IV of *balâ* [*balw / balâ*], to test, to try. See *yablû* at 6:165, p. 464, n. 4). The final letter takes *fathah* for a hidden *'an* in *li* (of motivation) coming before the verb. See *nablû* at 7:163, p. 529, n. 5).

وَأَنَّ اللَّهَ مُوهِنٌ and that Allah¹ does cripple
 كَيْدَ الْكَافِرِينَ the plot² of the unbelievers.

إِنْ تَسْتَفِئُوا 19. If you sought a decision,³
 فَقَدْ جَاءَكُمْ then there has already come
 الْفَتْحُ to you the decision;⁴
 وَإِنْ تَنْهَوْا and if you cease,⁵
 فَهُوَ خَيْرٌ لَكُمْ it will be good for you;
 وَإِنْ عُدُّوا but if you come back⁶
 نَعُدُّ we will come back⁷
 وَلَنْ تُفْنِكَ and it shall not avail⁸ you
 فَنَيْكُمُ شَيْئًا your host whatsoever
 وَلَوْ كَثُرَتْ even if it were numerous;⁹
 وَأَنَّ اللَّهَ مَعَ and that Allah is with
 الْمُؤْمِنِينَ the believers.

Section (Rukû') 3

يَا أَيُّهَا الَّذِينَ آمَنُوا 20. O you who believe,
 أَطِيعُوا اللَّهَ obey⁹ Allah
 وَرَسُولَهُ and His Messenger and
 وَلَا تَوَلَّوْا عُنَاهُ do not turn away from him
 وَأَنْتُمْ تَسْمَعُونَ while you hear.



1. *mûhin* = one who weakens, enfeebles, disables, cripples (act. participle from 'awhana, form IV of *wahana* / *wahina* [wahn], to be weak. See *tahinû* at 4:104, p. 291, n. 1).

2. *kayd* = scheme, plot, plan, stratagem. See at 7:183, p. 537, n. 2.

3. The address is to the unbelievers in the context of the Battle of Badr. *tastafîhû(na)* = you seek a decision/ decree/ opening/ victory, (v. ii. m. pl. impfct. from *istafaha*, form X of *fataha* [fath], to open, to conquer. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by 'in. See *yastafîhûna* at 2:89, p. 42, n. 4).

4. *fath* (s., pl. *futûh*/فُتُوحَات/ *futûhât*) = decision, opening, victory. See at 5:52, p. 356, n. 6.

5. i. e., if you cease your hostility to and war against Islam. *tannahû(na)* = you (all) cease, refrain, desist, terminate (v. ii. m. pl. impfct. from *intahâ*, form VIII of *nahâ* [nahy/nahw], to forbid, prohibit. The terminal *nûn* is dropped for the reason stated at n. 3 above. See *yannahû* at 5:73, p. 366, n. 7).

6. i. e., if you come back to fight Islam and the Muslims. *ta'ûdû(na)* = you (all) come back (v. ii. m. pl. impfct. from 'âdu ['awd/'awdah], to return. The terminal *nûn* is dropped for the reason stated at n. 3 above. See *ta'ûdûna* at 7:29, p. 475, n. 1).

7. i. e., with help against you. *na'ûd (na'ûdu)* = we come back, return (v. i. pl. impfct. from 'âdu ['awd/'awdah], to return. The final letter is vowelless and hence the medial *waw* is dropped for the verb is conclusion of a conditional clause. See *na'ûda* at 7:89, p. 501, n. 1).

8. *tughniya(nî)* = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from 'aghna, form IV of *ghaniya* [ghinan / ghanâ], to be free from want, to be rich. The final letter takes *fathah* for the particle *lan* coming before the verb. See at 3:116, p. 201, n. 6).

9. *kathurat* = she or it became numerous, more (v. iii. f. s. past from *kathura* [kathrah], to be much. See *istakthartu* at 7:188, p. 539, n. 2).

10. *atî'û* = you (all) obey, be obedient (v. ii. m. pl. imperative from 'atâ'a, form IV of *tâ'a* [taw], to obey. See at 8:1, p. 547, n. 1).

وَلَا تَكُونُوا كَالَّذِينَ 21. Nor be like those who

قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ said: "We hear" while they were not listening.¹

إِنَّ شَرَّ 22. Verily the worst² of

الدَّوَابِّ عِنْدَ اللَّهِ creatures³ to Allah are
الصُّمُّ الْبُكْمُ the the deaf⁴ and the dumb⁵
الَّذِينَ لَا يَعْقِلُونَ who do not understand.⁶

وَلَوْ عَلِمَ اللَّهُ 23. And if Allah Knew

فِيهِمْ خَيْرًا in them any good He would
لَأَسْمَعَهُمْ have made them listen;⁷ and
وَلَوْ أَسْمَعَهُمْ if He had made them listen
لَتَوَلَّوْا they would have turned
وَهُمْ مُّعْرِضُونَ away⁸ being evasive.⁹

يَا أَيُّهَا الَّذِينَ آمَنُوا 24. O you who believe,

اسْتَجِيبُوا لِلَّهِ respond¹⁰ to Allah
وَلِلرَّسُولِ and to the Messenger
إِذَا دَعَاكُمْ when he calls you to that
بِمَا نَحْيُكُمْ which will revivify¹¹ you;
وَاعْلَمُوا أَنَّ اللَّهَ and know that Allah
يَحُولُ بَيْنَ interposes¹² between

1. i. e., like the unbelievers and hypocrites who hear Allah's words but do not pay heed to them.

يسمعون *yasma'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' / samâ' / samâ'ah / masma'*], to hear. See *sami'û* at 7:179, p. 535, n. 8).

2. شر *sharr* (pl. *ashrâr*) = bad, evil, wicked, mischievous. As elative it means worse, worst. See at 5:61, p. 360, n. 6.

3. دواب *dawwâb* (pl.; s. *dâbbah*) = beasts, animals, creatures, crawling creatures. See *dâbbah* at 6:38, p. 415, n. 9.

4. i. e., not paying attention to Allah's words and guidance. صم *summ* (pl.; sing. *aṣamm*) deaf. See at 6:39, p. 416, n. 3.

5. i. e., unwilling to or incapable of speaking out the truth. بكم *bukm* (pl.; sing. *abkam*) = dumb. See at 6:39, p. 416, n. 4.

6. i. e., if they understood and exercised reason they would have heeded the guidance given them.

يعقلون *ya'qilûna* = they realize, understand, comprehend (v. iii. m. pl. impfct. from *'aqala* [*'aqil*], to understand, to be reasonable, to have intelligence. See at 5:103, p. 381, n. 1).

7. أسمع *'asma'a* = he made listen, let know (v. iii. m. s. past in form IV of *sami'a* [*sam' / samâ' / samâ'ah / masma'*], to hear. See *yasma'ûna* at n. 1 above).

8. تولوا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 5:49, p. 354, n. 11).

9. معرضون *mu'ridûn* (sing. *mu'riḍ*) = those who turn away/ avert/ evade/ fall back (active participle from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 2:83, p. 39, n. 6).

10. استجيبوا *istajibû* = you (all) respond, answer (v. ii. m. pl. imperative from *istajāba*, form X of *jāba* [*jawb*], to travel. See *istajāba* at 8:8, p. 548, n. 12).

11. Islam and *jihād* for the sake of Allah to which the believers were called are the means of their righteous life in this world and eternally blissful life in the hereafter.

12. يحول *yahûlu* = he interposes, interferes, prevents (v. iii. m. s. impfct. from *ḥāla* [*ḥaylūlah*], to prevent).

- الْمَرْءَ وَقَلْبِهِ¹ a man and his heart¹
 وَأَنَّهُ إِلَيْهِ² and that to Him
 تَحْشُرُونَ³ you shall all be mustered.²
- وَأَتَقُوا⁴ 25. And beware³ of the trial⁴
 لَا تُصِيبُ الَّذِينَ ظَلَمُوا مِنْكُمْ⁵ that will not afflict⁵ those
 خَاصَّةً⁶ who do wrong of you
 in particular;⁶
 وَأَعْلَمُوا أَنَّ اللَّهَ⁷ and know that Allah is
 شَدِيدُ الْعِقَابِ⁸ severe in punishing.⁷
- وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ⁹ 26. And remember when
 أَنْتُمْ قَلِيلٌ⁹ you were a few
 مُسْتَضَعْفُونَ¹⁰ and deemed weak⁸ in the
 الْأَرْضِ تَخَافُونَ أَنْ يَنْحَطَّكُمْ النَّاسُ¹¹ land and fearing that people
 would sweep⁹ you away,
 فَأَوَّكَكُمْ¹² then He gave you shelter¹⁰
 وَأَيَّدَكُمْ بِنُصْرِهِ¹³ and aided¹¹ you with His help
 وَزَوَّدَكُمْ¹⁴ and gave you sustenance
 مِنَ الطَّيِّبَاتِ¹⁵ of good things¹² that
 لَعَلَّكُمْ تَشْكُرُونَ¹⁶ you may express gratitude.
- يَا أَيُّهَا الَّذِينَ آمَنُوا¹⁷ 27. O you who believe,

1. i. e., Allah knows your intentions and may direct them as He wills.
2. i. e., on the Day of Judgement. تَحْشُرُونَ *tuhsharûna* = you are gathered, collected, assembled, mustered, herded, rallied (v. ii. m. pl. impfct. passive from *hashara* [*hashr*], to gather. See at 6:72, p. 420, n. 12).
3. اتقوا *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 8:1, p. 546, n. 4).
4. i. e., Allah's retribution. فِتْنَةٌ *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, plea or excuse (on trial). See at 7:155, p. 524, n. 1.
5. *lâ tusibanna* = she or it will not afflict, affect, hit, befall (v. iii. f. s. impfct. emphatic from *'asâba*, form IV of *sâba* [*sawb* / *saybûbah*], to hit the mark, to be right).
6. i. e., if Allah's punishment befalls a people, it afflicts both the wrong-doing people and the others.
7. عِقَابٌ *'iqâb* = infliction of punishment, punishment, penalty. See at 8:13, p. 551, n. 7.
8. The address is to the Muslims, particularly to the *muhājirs*, and the reference is to their situation at Makka before the migration. مُسْتَضَعْفُونَ *mustaḍ'afûn* (pl.; s. *mustaḍ'af*) = those deemed weak, made helpless, the oppressed. Passive participle from *istad'afa*, form X of *da'ufa* [*du'f/da'f*], to be weak. See *mustaḍ'afîn* at 4:127, p. 300, n. 6).
9. يَتَخَطَّفُ *yatakhattafu* = he carries away, sweeps away (v. iii. m. s. impfct. from *takhattafa*, form V of *khatafa/khatifa* [*khaṭf*], to snatch, to seize. The final letter takes *fathah* for the particle *'an* coming before the verb. See *yakhṭafu* at 2:20, p. 10, n. 13).
10. i. e., at Madina. أَوَّى *'awâ* = he gave shelter, housed, lodged, accommodated (v. iii. m. s. past in form IV of *'awâ* [*'awy*], to seek shelter).
11. The reference is especially to Allah's help at the Battle of Badr. أَيْدَى *'ayyada* = he aided, strengthened assisted, helped (v. iii. s. past in form II of *'āda* [*'ayd*], to be strong. See *'ayyadtu* at 5:110, p. 385, n. 2).
12. طَيِّبَاتٌ *ṭayyibât* (pl.; sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things. See at 7:32, p. 476, n. 1.

لَا تَخُونُوا اللَّهَ do not betray¹ Allah

وَالرَّسُولَ and the Messenger,

وَلَا تَخُونُوا أَمْنَكُمْ nor betray your trusts²

وَأَنْتُمْ تَعْلَمُونَ while you know.³

وَأَعْلَمُوا 28. And know that

أَنْمَا أَمْوَالُكُمْ your properties³

وَأَوْلَادُكُمْ and your children are but

فِتْنَةٌ a trial,⁴

وَأَنَّ اللَّهَ عِنْدَهُ and that Allah, with Him

أَجْرٌ عَظِيمٌ is an immense⁵ reward.

Section (Rukû') 4

يَا أَيُّهَا الَّذِينَ آمَنُوا 29. O you who believe,

إِنْ تَتَّقُوا اللَّهَ if you fear Allah,⁶

يَجْعَلْ لَكُمْ He will provide for you

فُرْقَانًا a distinguishment,⁷

وَيَكْفِرْ عَنْكُمْ and will efface⁸ from you

سَيِّئَاتِكُمْ your sins⁹

وَيَغْفِرْ لَكُمْ and will forgive you;

وَاللَّهُ ذُو and Allah possesses

الْفَضْلِ الْعَظِيمِ magnificent grace.



1. لا تخونوا *lâ takhûnû* = you (all) do not betray, do not be treacherous (v. ii. m. pl. imperative from *khâna* [*khwn/ khiyânah*], to betray, to be treacherous. See *takhtânâna* at 4:107, p. 292, n. 2).

2. i. e., do not fail to perform the duties and obligations imposed by Allah and His Messenger and to abide by their prohibitions; as well as do not betray the trusts reposed in you of things and secrets. آمانات *'amânât* (pl.; s. أمانة *'amânah*) =

trusts, things deposited in trust. See *'amânah* at 2:283, p. 150, n. 8.

3. i. e., knowingly.

4. أموال *'amwâl* (pl.; sing. *mâl*) = riches, wealth, properties, goods. See at 4:95, p. 285, n. 7.

4. i. e., for seeing whether you be grateful to Allah for His having given you all these or whether you be engrossed with these and be forgetful of Allah and His instructions; for these two often make man arrogant and oblivious of Allah and the hereafter.

5. It is always to be remembered that Allah's reward in the hereafter is immensely and incomparably greater than children and wealth that are also given by Him in this world. عظيم *'azîm* = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, monstrous, grave. See at 7:141, p. 53, n. 4).

6. اتقوا *tattaqû(na)* = you (all) beware, be on your guard, act righteously, fear Allah (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* (*waqy /wiqâyah*), to guard. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by 'in. See at 7:63, p. 490, n. 9).

7. i. e., victory, for it will mark out the truth from the untruth. فرقان *furqân* = distinguishment, evidence, Qur'ân. See at 2:185, p. 87, n. 13.

8. يكفر *yukaffir(u)* = he forgives, he pardons, grants remission, covers, effaces, hides, makes infidel (v. iii. m. s. impfct. from *kaffara*, form II of *kafara* [*kufir*], to cover, to hide. The final letter is vowelless because the verb is conclusion of a conditional clause preceded by 'in. See *yukaffiru* at 2:171, p. 142, n. 4).

9. سيئات *sayyi'ât* (pl.; s. سيئة *sayyi'ah*) = evil deeds, offences, sins, bad sides. See at 7:168, p. 531, n. 5.

وَإِذْ 30. And [recall] when there
يَمْكُرُوكَ conspired¹ against you
الَّذِينَ كَفَرُوا those who disbelieve
لِيُضَيَّكُوا to confine² you
أَوْ يَقْتُلُوكَ or to kill you
أَوْ يُخْرِجُوكَ or to expel³ you.
وَيَمْكُرُونَ They conspire
وَيَمْكُرُ اللَّهُ and Allah plans,
وَاللَّهُ خَيْرٌ and Allah is the Best of
الْمَكْرِينِ Planers.⁴

وَإِذَا تُنْزِلُ عَلَيْنَا 31. And if recited⁵ unto them
ءَايَاتُنَا قَالُوا are Our revelations they say:
قَدْ سَمِعْنَا "We have heard."⁶
لَوْ نَشَاءُ لَقُلْنَا If we will, we can say
مِثْلَ هَذَا like this.
إِن هَذَا إِلَّا 32. And [recall] when
أَسْطِيرٌ لِّلْأَوَّلِينَ the legends⁷ of the ancients.⁸

وَإِذْ 32. And [recall] when
قَالُوا اللَّهُمَّ they said:⁹ " O Allah,
إِنْ كَانَ هَذَا هُوَ if this were the truth
الْحَقُّ مِنْ عِنْدِكَ from you

1. The 'āyah alludes to the conspiracy of the unbelieving Quraysh leaders of Makka against the Prophet, peace and blessings of Allah be on him, on the eve of his migration to Madina. يَمْكُرُ *yamkuru* = he conspires, plots, schemes, plans, plays trickery, has recourse to a ruse (v. iii. m. s. impfct. from *makara* [*makr*], to deceive, to delude. See *yamkurū*, p. 6:123, p. 443, n. 4).

2. يَضَيُّوْا *yuthbitū(na)* = they make firm/immovable (i. e., they confine), substantiate (v. iii. m. pl. impfct. from *'athbata*, form IV of *thabata* [*thabāt/ thubāt*], to be firm, stable. The terminal *nūn* is dropped for a hidden 'an in li (of motivation) coming before the verb. See *yuthabbita* at 8:11, p. 550, n. 9).

3. يُخْرِجُوا *yukhrujū(na)* = they expel, drive out, dislodge (v. iii. m. pl. impfct. from *'akhraja*, form IV of *kharaja* [*khurāj*], to go out. The terminal *nūn* is dropped because the verb is conjunctive to the previous verb which is governed by a hidden 'an. See *tukhrijū* at 7:123, p. 510, n. 4).

4. مَكْرِينِ *mākirīn* (pl.; acc./gen. of *mākirūn*; s. *mākir*) = conspirators, planners (act. participle from *makara*. See n. 1 above).

5. This 'āyah further refers to the attitude and conduct of the unbelievers. تَلَى *tullā* = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talā* [*tilāwah*], to recite. See at 3:101, p. 195, n. 4).

6. سَمِعْنَا *sami'nā* = we listened, heard (v. i. pl. past from *sami'a* [*sum'* /*samā'* /*samā'ah* /*masma'*], to hear. See at 4:45, p. 261, n. 4).

7. أَسَاطِيرُ *'asāṭīr* (pl.; s. *'usūrah*) = legends, myths, fables, tales. See at 6:15, p. 400, n. 10.

8. The same attitude to and remarks about the Qur'ān are expressed by many a modern unbeliever and critic, especially by the orientalists.

أَوَّلِينَ *'awwalīn* (pl.; acc./gen. of *'awwalūn*; s. *'awwal*) = the first ones, the previous or former ones, the ancients.

9. The Makkan unbelievers not only boasted of their ability to compose the like of the Qur'ān but, in the height of their unbelief and disobedience, challenged to be immediately punished by Allah for their unbelief and rejection of the Prophet and the Qur'ān. Such attitudes are characteristic of unbelievers of all times and places. Allah has His own plan and time for punishing any people.

فَأَمْطِرْ عَلَيْنَا then rain¹ on us
 حِجَارَةً مِّنَ السَّمَاءِ stones² from the sky
 أَوْ أَنْتِ بَعْدَآبٍ or bring us a punishment
 أَلِيمٍ most painful.³

وَمَا كَانَ اللَّهُ 33. But Allah is not
 لِيُعَذِّبَهُمْ to punish⁴ them
 وَأَنْتَ فِيهِمْ while you are amidst them;⁵
 وَمَا كَانَ اللَّهُ nor is Allah
 مُعَذِّبَهُمْ going to punish⁶ them
 وَهُمْ يَسْتَغْفِرُونَ while they seek forgiveness.⁷

وَمَا لَهُمْ 34. And what is for them⁸
 أَنْ لَا يُعَذِّبَهُمُ اللَّهُ that Allah should not punish
 وَهُمْ يَصُدُّونَ them while they deter⁹
 عَنِ الْمَسْجِدِ الْحَرَامِ from the Sacred Mosque
 وَمَا كَانُوا while they were not
 أَوْلِيَاءَهُ its guradians?¹⁰
 إِنْ أَوْلِيَآؤُهُ Verily its guardians are none
 إِلَّا الْمُنْفِقُونَ but the godfearing ;¹¹
 وَلَكِنْ أَكْثَرُهُمْ but most of them
 لَا يَعْلَمُونَ do not know.

وَمَا كَانَ صَلَاتُهُمْ 35. Nor are their prayers

1. أَمْطِرْ 'amtir = rain, shower, pour out (v. ii. m. s. imperative from 'amṭara, form IV of maṭara, to rain. See 'amṭarnâ at 7:84, p. 498, n. 4).
2. Obviously the Quryash unbelievers were aware of the punishment by the *sijjil* stones that were rained on the invaders of the Ka'ba. *hijârah* (sing. *ḥajar*) = stones. See at 2:24, p. 13, n. 2.
3. أَلِيمٍ 'alim = agonizing, anguishing, excruciating, most painful. See at 5:73, p. 366, n. 9.
4. يُعَذِّبُ *yu'adhḥiba(u)* = he punishes, penalizes, chastises, torments (v. iii. m. s. impfct. from 'adhḥaba, form II [tu'dhib] of 'adhba [adhb], to impede, to obstruct. The final letter takes *fathah* because of a hidden 'an in li (of motivation) coming before the verb. See at 3:128, p. 206, n. 7).
5. i. e., while the Prophet, peace and blessings of Allah be on him, had still been trying to convince them of the truth and had not yet given up hope of their ultimate acceptance of it.
6. مُعَذِّبٌ *mu'adhḥib* = one who punishes/ is going to punish (act. participle from 'adhḥaba. See n. 4 above).
7. i. e., the believers and the weak among them seek Allah's forgiveness. يَسْتَغْفِرُونَ *yastaghfirûna* = they seek forgiveness, ask for pardon (v. iii. m. pl. impfct. from istaghfara, form X of ghafara [ghafr /maghfirah /ghufrân], to forgive. See at 5:74, p. 367, n. 2).
8. i. e., what plea have they in their favour.
9. i. e., deter believers and others from going to the Ka'ba. يَصُدُّونَ *yaṣuddûna* = they deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from ṣadda [ṣadd/ṣudûd], to turn away. See at 7:45, p. 482, n. 9).
10. Their conduct was all the more reprehensible because the guardianship of the Ka'ba did not belong to them but to the godfearing, as mentioned in the next clause of the 'ayah. أَوْلِيَاءَهُ 'awliyâ' (pl.; sing. ولي waliyy) = helpers, friends, allies, patrons, protectors, legal guardians. See at 5:56, p. 358, n. 9.
11. الْمُتَّقُونَ *muttaqûn* (sing. *muttaqin*) = godfearing, those who are on their guard, righteous (active participle from ittaqâ [to be on one's guard], form VIII of waqâ [waqy/wiqâyah], to guard, to protect). See at 2:177, p. 84, n. 6.

عِنْدَ الْبَيْتِ near the House

إِلَّا مُكَاءً¹ aught but whistling¹

وَتَصْدِيَةً² and clapping.²

فَذُوقُوا الْعَذَابَ Hence taste³ the punishment⁴

بِمَا كُنْتُمْ because you used

تَكْفُرُونَ⁵ to disbelieve.

36. Those who disbelieve

يُسْفِقُونَ⁶ آمُورَهُمْ are spending⁵ their funds

لِيَصُدَّوْا عَنْ to deter⁶ from

سَبِيلِ اللَّهِ the way of Allah.

سَيُسْفِقُونَهَا So they will spend them

ثُمَّ تَكُونُ and then these will become

عَلَيْهِمْ حَسْرَةً a regret⁷ on their part, then

ثُمَّ يَغْلِبُونَ they will be vanquished.⁸

وَالَّذِينَ كَفَرُوا And those who disbelieve,

إِلَىٰ جَهَنَّمَ to hell

يُخْتَلَبُونَ⁹ they will be herded.⁹

37. That Allah may mark

الْخَبِيثَ مِنَ الطَّيِّبِ out¹⁰ the bad from the good

وَيَجْعَلَ الْخَبِيثَ and put the bad

بَعْضُهُ عَلَىٰ بَعْضٍ one over the other,

1. مكاء *mukâ* = whistling.

2. تصدیه *taṣḍiyah* = clapping. The polytheists of Makkah used to go round the Ka'ba whistling and clapping.

3. ذوقوا *dhûqû* = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/madhâq*], to taste. See at 8:14, p. 551, n. 8).

4. The punishment alluded to here is that which befell the Makkan unbelievers at the Battle of Badr.

5. The reference is to the preparations that were being made by the Makkah unbelievers after the Battle of Badr for invading Madinah. They were spending their capital as well as profits made from their late trip to Syria for collecting and equipping an army for the purpose. The 'ayah refers to that preparation of the unbelievers and foretells their ultimate failure. ينفقون *yunfiqûna* = they spend, expend (v. iii. m. pl. impfct. from 'anfaqa, form IV of *nafaqa* [*nafaq*], to be used up. See at 4:37, p. 257, n. 14).

6. i. e., to deter others. يصدوا *yaṣuddû(na)* = they deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*ṣadd/ṣudûd*], to turn away. The terminal *nûn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See *yaṣuddûna* at 8:34, p. 558, n. 9).

7. i. e., because all their preparations and spending of money will fail to achieve their objective of crushing the Muslims. حسرة *ḥasrah* (pl. *ḥasarât*) = regret, lamentation, grief, sorrow, distress. See at 3:156, p. 217, n. 5).

8. يغلِبون *yughlabûna* = they are vanquished, defeated, overcome, overpowered, subdued, conquered (v. iii. m. pl. impfct. passive from *ghalaba* [*ghalab/ghalbah*], to conquer, to defeat. See *tughlabûna* at 3:12, p. 158, n. 6).

9. يجمعون *yujsharûna* = they are gathered, collected, assembled, mustered, herded (v. iii. m. pl. impfct. passive from *ḥashara* [*ḥashr*], to gather. See at 6:38, p. 406, n. 1).

10. يميز *yamiza(u)* = he isolates, distinguishes, marks out (v. iii. m. s. impfct. from *mâza* [*mayz*], to separate, to distinguish. The final letter takes *fathah* because of an implied 'an in *li* (of motivation) coming before the verb. See at 3:179, p. 225, n. 8).

فَيَرْكُمُهُمْ جَمِيعًا thus piling¹ them up all;
 فَيَجْعَلُهُ فِي جَهَنَّمَ then He will put² it into hell.
 أُولَٰئِكَ هُم Those are the ones
 الْخَاسِرُونَ doomed to loss.³

Section (Rukû') 5

قُلْ لِلَّذِينَ 38. Say to those who
 كَفَرُوا disbelieve,
 إِن يَنْتَهُوا if they desist⁴
 يُغْفَر لَهُمْ they will be forgiven
 مَا قَدْ سَلَفَ for what has been past.⁵
 وَإِن يَبُودُوا But if they revert,⁶ then
 فَقَدْ مَضَتْ there already has gone by⁷
 سُنَّتُ الْأَوَّلِينَ the practice⁸ with ancients.



وَقَاتِلُوهُمْ حَتَّىٰ 39. And fight⁹ them
 لَا تَكُونَ فِتْنَةً till there be no discord¹⁰
 وَيَكُونَ الَّذِينَ and the worship¹¹ becomes
 كُلُّهُ لِلَّهِ entirely for Allah.
 فَإِنِ انْتَهُوا But if they cease,¹¹
 فَإِنَّ اللَّهَ then Allah indeed is
 بِمَا يَعْمَلُونَ of what they do
 بَصِيرٌ All-Seeing.

1. يركم *yarkuma(u)* = he piles up, heaps up (v. iii. m. s. impfct. from *rakama* [rakm], to pile up).
2. يجعل *yaj'ala(u)* = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from *ja'ala* [ja'l] to make, to put. See at 4:141, p. 308, n. 3).
3. خاسرون *khâsirûn* (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [khusr /khasâr /khasârah /khusrân] to lose. See at 7:177, p. 535, n. 4).
4. يتها *yantahû(na)* = they cease, refrain, desist, terminate (v. iii. m. pl. impfct. from *intahû*, form VIII of *nahâ* [nahy/nahw], to forbid, prohibit. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by 'in. See *intahû* at 8:19, p. 553, n. 5).
5. سلف *salafa* = he or it was over, past (v. iii. m. s. past from *salaf*, to be over. See at 5:95, p. 377, n. 9).
6. i. e., if they revert to unbelief and to fighting Islam and the Muslims. يعودوا *ya'ûdû (na)* = come back, return, revert (v. iii. m. pl. impfct. from 'âda ['awd/'awdah], to return. The terminal *nûn* is dropped for the reason stated at n. 4 above. See *ta'ûdû* at 8:19, p. 553, n. 6).
7. مضت *maḍat* = she or it passed, went by, was past (v. iii. f. s. past from *maḍa* [muḍiy], to pass, to go by).
8. i. e., how Allah punished the persistently unbelieving and disobedient peoples. سنة *sunnah* (s.; pl. *sunan*) = way of dealing, usage, practice, norm. See *sunan* at 4:26, p. 252, n. 5).
9. قاتلوا *qâtîlû* = you (all) fight (v. ii. m. pl. imperative from *qatala*, form III of *qatala* [qatl], to kill, slay. See at 2:190, p. 91, n. 11).
10. i. e., opposition to worshipping Allah Alone and persecution of the Muslims. فتنة *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, plea or excuse (on trial). See at 8:25, p. 555, n. 4).
11. دين *dîn* (s.; pl. *adyân*) = religion, faith, belief, creed, worship. See at 4:1146, p. 310, n. 2).
12. انتها *intahaw* = they came to an end, gave up, terminated, desisted, ceased, stopped (v. iii. m. pl. past from *intahâ*, form VIII of *nahâ* [nahw/nahy], to forbid, ban. See n. 4 above).

وَأِنْ تَوَلَّوْا 40. But if they turn away¹

فَاعْلَمُوا أَنَّ اللَّهَ

مَوْلَانَكُمْ is your Guardian-Protector.²

يَعْلَمُ الْمَوْلَى

وَيَعْلَمُ النَّصِيرُ 41. Excellent is the Guardian,
and Excellent is the Helper.³

Part (juz') 10

وَأَعْلَمُوا أَنَّمَا 41. And know that whatever

غَنِمْتُمْ مِنْ شَيْءٍ

فَإِنَّ لِلَّهِ خُمُسَهُ to Allah belongs its fifth,⁵

وَلِلرَّسُولِ

وَلِذِي الْقُرْبَىٰ and to the Messenger
and to the near relatives,⁶

وَالْيَتَامَىٰ وَالْمَسْكِينِ and the orphans and the poor

وَأَبْنِ السَّبِيلِ and the wayfarer,⁷

كُنتُمْءَامِنْتُمْ بِاللَّهِ if you use to believe in Allah

وَمَا أُنزِلْنَا and in what We sent down⁸

عَلَىٰ عَبْدِنَا on Our servant on

يَوْمَ الْفُرْقَانِ the day of distinguishment⁹ –

يَوْمَ التَّلَاقِ the day the two hosts met.¹⁰

وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ And Allah is over everything

قَدِيرٌ All-Powerful.¹¹

إِذْ أَنتُمْ 42. When you were at the

1. i. e., if they turn away from the truth (Islam) to which they are called. *تَوَلَّوْا* *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 5:49, p. 354, n. 11).

2. *مولى* *mawlâ* = Lord-Protector, Guardian-Protector, Sovereign. See at 3:150, p. 213, n. 6.

3. *نصير* *naṣîr* = (s.; pl. *نصراء* *nuṣarâ*) = helper, defender, supporter, ally, protector, patron. See at 4:173, p. 323, n. 2).

4. *غَنِمْتُمْ* *ghanimtum* = you (all) gained booty, captured (v. ii. m. pl. past from *ghanima* [*ghunm* / *ghanm* / *ghanam* / *ghanimah*], to gain booty).

5. The 'ayah was revealed in the context of the victory of the Muslims at Badr and the booty they gained then. It lays down the rules for the division of the booty and directs that one-fifth of it belongs to Allah and His Messenger. This one fifth is meant for (a) the Messenger, (b) his near relatives [Banû Hâshim and Banû 'Abd al-Muṭṭalib], (c) the orphans, (d) the poor and (e) the wayfarer who is stranded and needs funds for returning to his home. The rest of the booty (four fifths) is to be divided among the participants in the fighting. The share of the Prophet, peace and blessings of Allah be on him, is now to be applied for the well-being of the Muslims in general.

6. *ذِي الْقُرْبَىٰ* *dhî al-qurbâ* = near relations, those close by. See at 4:36, p. 257, n. 2.

7. *ابْنِ السَّبِيلِ* *ibn al-sabil* = wayfarer, traveller. See at 2:215, p. 104, n. 6.

8. i. e., of *wahy*, angels and victory. *أُنزِلْنَا* *anzalnâ* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzâl*], to come down. See at 6:155, p. 459, n. 7).

9. i. e., on the day of the Battle of Badr. It was a day of distinguishment because it marked out the truth from the untruth. *فُرْقَانٌ* *furqân* = Qur'ân, distinguishment, evidence. See at 8:29, p. 556, n. 7.

10. i. e., the Muslim army and the Makkian unbelievers' army. *التَّلَاقِ* *iltaqa* = he met, encountered, confronted (v. iii. m. s. past in form VIII of *laqiya* [*liqâ* ' / *luqyân* / *luqy* / *luqyah* / *luqan*], to meet. See at 3:166, p. 221, n. 2).

11. Such as making a small band rout a vastly large and well equipped army.

يَأْمَدُونَ الدُّنْيَا the slope¹ on the nearer side²
 وَهُمْ بِالْأَمَدِ and they were at the slope
 الْفُصُوى وَالرَّكْبِ on the farther side,³
 أَسْفَلَ مِنْكُمْ and the caravan⁴ below you.
 وَلَوْ And if you had
 تَوَاعَدْتُمْ made an appointment⁵ you
 لَأَخْلَفْتُمْ would surely have failed⁶
 فِي الْإِيعَادِ in the appointment;⁷
 وَلَكِنَّ لِقَاضِيَ اللَّهِ but that Allah might execute⁸
 أَمْرًا كَانَ a matter that was
 مَفْعُولًا already done,⁹
 لِيَهْلِكَ that there might perish¹⁰
 مِمَّنْ هَلَكَ those who perished
 عَنْ بَيِّنَةٍ on a clear evidence¹¹
 وَيَحْيَى مَنْ حَيَّ and live those who live
 عَنْ بَيِّنَةٍ on a clear evidence.
 وَإِنَّ اللَّهَ And Allah indeed is
 سَمِيعٌ عَلِيمٌ All-Hearing, All-Knowing.
 إِذْ 43. And [recall] when
 يُرِيكَهُمُ اللَّهُ Allah showed¹² them to you
 فِي مَنَامِكَ قَلِيلًا in your dream as a few;
 وَلَوْ أَرَأَيْتَهُمْ and if He had shown them
 كَثِيرًا to you as many, surely you

1. عدوة 'udwah = slope (of a valley), bank.
2. i. e., of the valley of Badr. The 'ayah refers to the respective positions of the Muslim army, the Makkan army and the Quraysh caravan under 'Abû Sufyân returning from Syria. دُنْيَا dunyâ (f. of 'adnâ) = closer, nearer, lower, inferior, world.
3. أَمَدٍ quswâ (f. of 'aqṣâ) = farther, remoter, more distant.
4. This 'ayah proves that when the Muslim army and the Makkan forces confronted each other at Badr, the caravan under 'Abû Sufyân had not been far away from that place. رَكْب rakb = caravan, riders, travelling party.
5. The Battle of Badr took place without any appointment made by the two sides but the marching out of each party was known to the other and the circumstances so converged by Allah's will that they inevitably confronted each other at Badr. تَوَاعَدْتُمْ tawâ'adtum = you made an appointment (v. ii. m. pl. past from tawâ'ada, form VI of wa'ada [wa'd], to make a promise. See lā tuwâ'idu at 2:235, p. 118, n. 9).
6. اِخْتَلَفْتُمْ ikhtalaftum = you differed, disagreed, failed (v. ii. m. pl. past from ikhtalafa, form VIII of khalafa [khalaf/khilâfah], to come after, to follow, to succeed. See khalaftum at 7:150, p. 521, n. 6).
7. مِيعَادٍ mî'âd (pl. مَوَاعِدٍ mawâ'id) = promise, time agreed on, appointment See at 3:194, p.232, n. 12.
8. يَقْضِي yaqdiya(dî) = he spends, settles, concludes, executes, decrees (v. iii. m. s. impfct. from qadâ [qadâ'], to settle, to decide. See yuqḍâ at 6:61, p. 415, n. 5).
9. i. e., in Allah's knowledge.
10. يَهْلِكُ yahlika (u) = he perishes, is destroyed (v. iii. m. s. impfct. from halaka [halk/ hulk/ halâk/ tahlukah], to perish. See yuhlika at 7:129, p. 512, n.6).
11. i. e., after having seen and known the clear evidence of the truth. بَيِّنَةٌ bayyinah (f. s.; pl. bayyinât) = clear, clear proof, clear evidence, obvious, manifest. See at 7:73, p.494, n. 7.
12. يُرِي yurî = he shows, makes see (v. iii. m. s. impfct. from 'arâ, form IV of ra'â [ra'y/ru'yah], to see. See yuriyu at 7:27, p. 473, n. 12.

لَفَشِلْتُمْ would have been dismayed¹
 وَلَلَنزَعْتُمْ and would have wrangled²
 فِي الْأَمْرِ over the matter;
 وَلَكِنَّ اللَّهَ سَلَّمَ but Allah saved.³
 إِنَّهُ عَلِيمٌ Verily He is All-Knowing
 بِذَاتِ الصُّدُورِ of what is in the hearts.⁴
 وَإِذْ 44. And [recall] when
 يُرِيكُمُوهُمْ He showed them to you
 إِذِ التَّفَقُّمِ while you met⁵
 فِي أَعْيُنِكُمْ قَيْلًا as a few in your eyes,
 وَيَقَلِّلُكُمْ and lessened⁶ you
 فِي أَعْيُنِهِمْ in their eyes,
 لِيَقْضِيَ اللَّهُ أَمْرًا that Allah might execute⁷
 كَانَ مَفْعُولًا a matter already done.⁸
 وَإِلَى اللَّهِ And to Allah
 تُرْجَعُ الْأُمُورُ are returned⁹ all matters.

يَا أَيُّهَا الَّذِينَ آمَنُوا 45. O you who believe,
 إِذَا لَقِيتُمْ فِئَةً when you meet¹⁰ a party,¹¹
 فَانْبِئُوهُمْ وَأَذْكُرُوا stand firm¹² and remember
 أَنَّ اللَّهَ كَثِيرٌ Allah much that you might
 لَعَلَّكُمْ تُفْلِحُونَ attain success.¹³

1. *fashiltum* = you (all) were dismayed, lost heart, despaired, failed, (v. ii. m. pl. past from *fashila* [*fashal*], to lose heart, be cowardly, fail. See at 3:152, p. 214, n. 2).

2. *tanâza'tum* = you (all) wrangled, disputed, contested (v. ii. m. pl. past from *tanâza'a*, form VI of *naza'a* [*naz'*], to remove. See at 4:59, p. 266, n. 14).

3. i. e., saved from being dismayed. *sallama* = he saved, preserved, protected from harm, surrendered (v. iii. m. s. past in form II of *salima* [*salâma/salâmah*], to be safe and sound. See *nuslima* at 6:71, p. 420, n. 9).

4. i. e., of intentions, fears and tendencies.

5. *iltaqaytum* = you met, encountered, confronted (v. ii. m. pl. past in form VIII of *laqiya* [*liqâ'* / *luqyân* / *luqy* / *luqyah* / *luqan*], to meet. See *iltaqâ* at 8:41, p. 561, n. 10).

6. i. e., before the engagement; but made you appear many to them during the fighting. *yugallilu* = he lessens, makes little, diminishes, reduces (v. iii. m. s. impfct. from *qallala*, form II of *qalla* [*qill/qull/qillah*], to be little).

7. *yaqdiyya* (*dî*) = he spends, settles, concludes, executes, decrees (v. iii. m. s. impfct. from *qadâ* [*qadâ'*], to settle, to decide. The terminal letter takes *fathah* because of a hidden 'an in *li* (of motivation coming before the verb. See at 8:42, p. 562, n. 8).

8. i. e., in Allah's knowledge.

9. i. e., for final judgement and award of rewards or punishment. *turja'u* = she is returned, sent back, referred back (v. iii. f. s. impfct. passive from *raja'a* [*rujû'*], to return). See at 3:109, p. 198, n. 9).

10. *laqitum* = you (all) met, came across (v. ii. m. pl. past from *laqiya* [*liqâ'* / *luqyân* / *luqy* / *luqyah* / *luqan*] to meet. See at 8:15, p. 551, n. 9).

11. *fi'ah* (pl. *fi'ât*) = party, group, band, class.

12. *uthbutû* = you (all) stand firm, be fixed/stable/unshakeable (v. ii. m. pl. imperative from *thabata* [*thabât* / *thubû*], to stand firm, to be fixed. See *yuthbitû* at 8:30, p. 557, n. 2).

13. *tuflihûna* = you (all) succeed, prosper (v. ii. m. pl. impfct. from 'afलाها, form IV of *falaḥa* [*falḥ*], to split. See at 7:69, p. 492, n. 13).

Section (Rukû') 6

وَأَطِيعُوا اللَّهَ 46. And obey¹ Allah

وَرَسُولَهُ and His Messenger

وَلَا تَنَازَعُوا and do not wrangle,² then

فَنَفْسَلُوا you will loose heart³ and

وَيَذْهَبَ رِيحُكَ your spirit⁴ will go away;

وَأَصْبِرُوا and persevere.⁵

إِنَّ اللَّهَ مَعَ Verily Allah is with

الصَّابِرِينَ the persevering ones.

وَلَا تَكُونُوا كَالَّذِينَ 47. And be not like those who

خَرَجُوا مِنْ دِيَارِهِمْ set out⁶ from their homes

بَطْرًا boasting⁷ and

وَرِثَاءَ النَّاسِ showing off⁸ to men,

وَيَصُدُّونَ and turning away⁹

عَنْ سَبِيلِ اللَّهِ from the way of Allah.

وَاللَّهُ يَمَاقِلُونِ Allah is of what they do

مُحِيطٌ All-Encompassing.¹⁰

وَإِذْ 48. And [recall] when

رَبَّنَا أَلَمَّ اللَّهُ بِالسَّيْطَانِ Satan embellished¹¹ to them

أَعْمَلَهُمْ وَقَالَ their deeds and said: "None

لَا غَالِبَ لَكُمْ is there to overcome¹² you

1. أَطِيعُوا 'aṭī'û = you (all) obey, be obedient (v. ii. m. pl. imperative from 'aṭā'a, form IV of ṭā'a [ṭaw'], to obey. See at 8:20, p. 553, n. 10).

2. i. e., amongst yourselves. لَا تَنَازَعُوا 'lā tanāza'û = you (all) do not wrangle, quarrel, dispute (v. ii. m. pl. imperative prohibition) from tanāza'a, form VI of naza'a [naz'], to remove. See tanāza'ium at 8:43, p. 563, n. 2).

3. تَفْشَلُوا tafshalû (na) = you loose heart, be despaired, dispirited (v. ii. m. s. impfct. from fashila [fashal], to lose heart, be cowardly, fail. The terminal nûn is dropped because of a hidden 'an in the causal fa coming before the verb. See fashiltum at 8:43, p. 563, n. 1).

4. رِيح rīḥ (pl. riyâḥ/arwâḥ/uryâḥ) = wind, smell, spirit. See at 3:117, p. 202, n. 1).

5. اصْبِرُوا iṣbirû = (you all) be patient, have patience, bear calmly, persevere, (v. ii. m. pl. imperative from sabara [sabr], to be patient, to bind. See at 7:128, p. 511, n. 10).

6. This 'āyah points out the motives and intentions of the unbelieving forces that came from Makka to Badr. خَرَجُوا kharajû = they (all) went out, left, emerged, set out (v. iii. m. pl. past from kharaja [kharû], to go out. See at 2:243, p. 122, n. 6).

7. بَطْرًا baṭar = arrogance, boast, pride.

8. رِثَاءَ ri'â' = showing off, parading. See at 4:37, p. 257, n. 15.

9. i. e., turning away others. يَصُدُّونَ yaṣuddûna = they deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from ṣadda [ṣadd/ṣudûd], to turn away. See at 8:34, p. 558, n. 9).

10. i. e., in knowledge. مُحِيطٌ muḥiṭ = one who closes in on, surrounds, encompasses, comprehensive (active participle from 'aḥâṭa, form IV of ḥâṭa [ḥawī/ḥiṭah/hiyāṭah], to encircle, enclose, guard. See at 4:108, p. 292, n. 9).

11. زَيْن zayyana = he embellished, decorated, ornamented, beautified, made charming (v. iii. m. s. past in form II of zâna [zayn], to decorate, adorn. See at 6:137, p. 449, n. 11).

12. غَالِب ghālib (s.; pl. ghālibûn) = victorious, conquerors, dominant (active participle from ghalaba [ghalb/ghalbah], to subdue, to conquer. See ghālibûn at 5:23, p. 340, n. 10).

أَيُّومٍ مِنَ النَّاسِ today from among men
وَإِنِّي جَارٌ لَّكُمْ and I am your protégé.¹

فَلَمَّا تَرَأَتْهُ فَلَمَّا تَرَأَتْهُ But when the two hosts
الْفِئْتَانِ sighted each other²

نَكَصَ عَلَى عَقِبَيْهِ he turned away³ on his heels⁴

وَقَالَ إِنِّي بَرِيءٌ and said: "I am absolved⁵
مِنْكُمْ of you;

إِنِّي أَرَى مَا لَا تَرَوْنَ I see what you do not see;

إِنِّي أَخَافُ اللَّهَ I fear⁶ Allah,

وَاللَّهُ شَدِيدٌ for verily Allah is severe

الْعِقَابِ in punishing."⁷

Section (Rukû') 7

إِذْ يَقُولُ 49. When there said

الْمُنَافِقُونَ the hypocrites⁸

وَالَّذِينَ فِي قُلُوبِهِمُ and those in whose hearts

مَرَضٌ was a disease:⁹

عَرَّهَوْا لَهُ "There has deceived¹⁰ these

دِينَهُمْ people their religion;"¹¹

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ, but whoever relies¹² on Allah,

فَإِنَّ اللَّهَ عَزِيزٌ Allah indeed is All-Mighty,

حَكِيمٌ All-Wise.

1. On the eve of the Battle of Badr Satan appeared in the form of a man and encouraged and instigated the unbelievers against the Muslims; but when during the battle he saw angels fighting on the side of the Muslims he left the unbelievers saying what is mentioned in this 'âyah. جار *jâr* (s.; pl. جيران *jirân*) = neighbour, protégé, refugee.

See at 4:36, p. 257, n. 1.

2. تَرَأَتْ *tarâ't* = they (fem.) saw each other, sighted each other (v. iii. f. s. past in form VI of *ra'â* [*ra'y/ru'yah*], to see. See *yurikum* at 8:43, p. 562, n. 12).

3. نَكَصَ *nakaṣa* = he turned away, withdrew, recoiled (v. iii. m. s. past from *nakṣ/ nukûṣ/ mankas*, to turn away, to shrink).

4. عَقِبَيْهِ *'aqibay+hi* (dual; sing. *'aqib*; pl. *a'qâb*) = his two heels. See at 2:143, p. 68, n. 2.

5. بَرِيءٌ *barî'* (s.; pl. *abriyâ'/burâ'/birâ'*) = innocent, guiltless, free, exempt, absolved. See at 6:77, p. 423, n. 1.

6. أَخَافُ *'akhâfu* = I fear, am afraid, dread (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See at 7:59, p. 489, n. 3).

7. عِقَابِ *'iqâb* = infliction of punishment, punishment, penalty. See at 8:25, p. 555, n. 7.

8. *munâfiqûn* (pl.; s. *munâfiq*) = hypocrites, dissemblers (active participle from *nâfaqa*, form III of *nafaqa* [*nafaq/nufûq*], to be used up, to perish). See *munâfiqûn* at 4:138, p. 306, n. 2.

9. مَرَضٌ *marad* (pl. *'amrâḍ*) = disease, sickness, ailment, illness, malady. The disease meant here is that of jealousy and hypocrisy.

10. عَرَّهَوْا *gharra* = he or it deceived, deluded, misled, beguiled (v. iii. m. s. past from *ghurûr*, to mislead, to deceive. See at 3:24, p. 164, n. 5).

11. The hypocrites said so in view of the small number of the Muslims daring to confront a vastly outnumbering force of the unbelievers; but those who rely on Allah they are helped by Him. He is All-Mighty and victory is given only by Him.

12. يَتَوَكَّلُ *yatawakkal(u)* = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust). The final letter is vowelless because the verb is in a conditional clause preceded by *man*. See at 5:11, p. 333, n. 10).

وَلَوْ تَرَىٰ 50. And if you could see
 إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا وَالْمَلَكُ
 يَضْرِبُ وُجُوهَهُمْ striking² their faces³
 وَأَذْبُرُهُمْ and their backs⁴ and [saying]
 وَذُوقُوا عَذَابَ "Taste you all⁵ the punish-
 الْحَرِيقِ ment of the blazing fire."⁶

ذَٰلِكَ بِمَا 51. "This is because of what
 قَدَّمْتُمْ أَبْيَدِيكُمْ your hands had forwarded⁷
 وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ and that Allah is not unjust⁸
 لِعَبِيدِهِ to the serfs."⁹

كَذَٰبٍ 52. As¹⁰ was the wont¹¹ of
 آلِ فِرْعَوْنَ the people of the Pharaoh
 وَالَّذِينَ مِن قَبْلِهِمْ and those before them –
 كَفَرُوا they disbelieved
 بِآيَاتِ اللَّهِ in the revelations of Allah.
 فَآَخَذَهُمُ اللَّهُ Hence Allah seized¹² them
 بِذُنُوبِهِمْ for their sins.¹³
 إِنَّ اللَّهَ قَوِيٌّ Verily Allah is All-Powerful,
 سَدِيدٌ الْعِقَابِ severe in punishing.



1. i. e., caused the death of the unbelievers at the Battle of Badr. يَتَوَفَّى *yatawaffâ* = he takes fully, receives in full (v. iii. m. s. impfct. from *tawaffâ*, from V of *wafâ* [*wafâ*/'*wafy*], to be perfect, to fulfil. See at 6:61, p. 415, n. 1).
2. يَضْرِبُونَ *yadribûna* = they strike, hit, beat (v. iii. m. pl. impfct. from *daraba* [*darb*], to hit. See *darabtum* at 5:106, p. 382, n. 6).
3. وَجُوه *wujûh* (sing. وجه *wajh*) = faces, countenances. See at 2:177, p. 83, n. 6).
4. i. e., striking them from their front and from their rear. أَدْبَار *adbâr* (pl.; sing. دُبُر *dubr*/ *dubur*) = backs, backsides, rear parts. See at 8:15, p. 552, n. 2.
5. ذُوقُوا *dhûqû* = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq*/ *madhâq*], to taste. See at 8:35, p. 559, n. 3).
6. حَرِيق *harîq* (s.; pl. حَرَارِيق *harâr'iq*) = fire, conflagration, blazing fire (active participle on the scale of *fa'il* from *haraqqa* [*harq*], to burn. See at 3:181, p. 227, n. 6).
7. قَدَّمَتْ *qaddamat* = she sent ahead, forwarded, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama* / *qadima* [*qadm* / *qudûm* / *qidmân* / *maqdam*] to precede, to arrive. See at 5:80, p. 369, n. 6).
8. ظَلَام *ẓallâm* = unjust, oppressor, evildoer (act. participle in the scale of *fa'âl* from *ẓalama* [*ẓalm*/ *ẓulm*], to do wrong. See *ẓālimîn* at 7:150, p. 522, n. 2).
9. عِبِيد *'abîd* (pl.; s. عبد *'abd*) = serfs, servants, slaves, bondsmen. See *'ibād* at 7:194, p. 541, n. 2.
10. i. e., the case of the unbelievers and their disaster at the Battle of Badr was like that of the Pharaoh and his people who persistently rejected of the truth and opposed the Messenger of Allah and were as such punished by Him.
11. دَاب *da'b* = habit, wont, persistence, eagerness. See at 3:11, p. 158, n. 2.
12. أَخَذَ *'akhadha* = he took, caught, got hold of, seized (v. iii. m. s. past from *'akhadh*. See at 3:11, p. 158, n. 4).
13. ذُنُوب *dhunûb* (pl.; sing. *dhanb*) = sins, offences, crimes. See at 5:49, p. 355, n. 3.

ذَٰلِكَ بِأَنَّ اللَّهَ 53. That is¹ because Allah
لَمْ يَكْ مُعَيَّرًا بِعَمَلِهِ is not to change² a garce He
أَنْصَحَهَا عَلَى قَوْمِهِ has bestowed³ on a people
حَتَّى يَتَّخِذُوا unless they change⁴
مَا بَأْنَفْسِهِمْ what is with themselves;⁵
وَأَنَّ اللَّهَ and that Allah is
سَمِيعٌ عَلِيمٌ All-Hearing, All-Knowing.

كَذَّابٍ 54. Like the wont⁶ of
آلِ فِرْعَوْنَ the people of the Pharaoh
وَالَّذِينَ مِنْ قَبْلِهِمْ and those before them – they
كَذَّبُوا بِآيَاتِنَا cried lies⁷ to the revelations⁸
رَبِّهِمْ of their Lord.
فَأَهْلَكْنَاهُمْ Hence We destroyed⁹ them
يَذْنُوبُهُمْ وَأَغْرَقْنَا for their sins and drowned¹⁰
آلِ فِرْعَوْنَ the people of the Pharaoh.
وَكُلٌّ كَانُوا ظَالِمِينَ And all were transgressors.

إِنَّ شَرَّ الدَّوَابِّ 55. The worst¹¹ of creatures¹²
عِنْدَ اللَّهِ in the sight of Allah
الَّذِينَ كَفَرُوا are those who disbelieve;¹³
فَهُمْ لَا يُؤْمِنُونَ so they will not believe.¹⁴

1. The allusion is to the punishment inflicted on the unbelievers at the Battle of Badr.

2. مغير *mughayyir* = one who changes/ alters/ modifies (act. participle from *ghayyara*, form II of *ghāra* [*ghayrah*], to be jealous).

3. أُنعم *'an'ama* = he graced, blessed, bestowed (v. iii. m. s. past in form IV of *na'ama/na'ima* [*na'mah/man'am*], to be happy, to be in ease. See at 5:23, p. 340, n. 9).

4. يغيروا *yughayyirū(na)* = they change, alter, modify (v. iii. m. pl. impfct. from *ghayyara*. The terminal *nūn* is dropped because of a hidden *'un* in *ḥatīrā* coming before the verb. See n. 1 above).

5. i. e., of gratefulness, belief and acts commensurate with the grace bestowed on them.

6. i. e., the case of the Makkan unbelievers was like that of the people of the Pharaoh. دَاب *da'b* = habit, wont, persistence, eagerness. See at 8:54, p. 567, n. 6.

7. كذبوا *kadhhabū* = they cried lies, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb /kadhīb /kadhbah / kidhbah*], to lie. See at 7:182, p. 536, n. 9).

8. آيات *'āyāt* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 7:175, p. 534, n. 1.

9. أَهْلَكْنَا *'ahlaknā* = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halāk /ahlukah*], to perish. See at 7:4, p. 466, n. 5).

10. أَغْرَقْنَا *'aghraqnā* = we drowned, sunk, immersed (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 7:64, p. 490, n. 14).

11. شر *sharr* (pl. أَشْرَار *ashrār*) = bad, worse, worst, evil, wicked, mischievous. See at 8:22, p. 554, n. 2.

12. دواب *dawwāb* (pl.; s. دَابَّة *dābbah*) = beasts, animals, creatures, crawling creatures. See *dābbah* at 8:22, p. 554, n. 3.

13. i. e., those who persist in their disbelief and rejection of the truth.

14. i. e., their acceptance of the truth cannot be expected. According to Ibn 'Abbas, and in the light of the following *'āyah*, the immediate allusion is to the intriguing Jews of Madina, particularly Banū Qurayzah.

56. Those are they you had
 taken a covenant¹ from;
 then they break²
 their covenant every time,³
 and they do not fear Allah.⁴
57. So if you come upon⁵
 them in war
 then scatter⁶ by them
 those behind them,
 that they bear in mind.⁷



58. And if you fear
 from a people treachery,⁸
 then renounce⁹ to them
 on equal terms.
 Verily Allah does not like
 the traitors.

Section (Rukū') 8

59. And let there not reckon¹⁰
 those who disbelieve
 that they have forestalled.¹¹

1. The present and the two following 'āyahs refer to the Jews of Madina and prove that the Jews of that place had repeatedly made and broken covenants with the Prophet, peace and blessings of Allah be on him, for not assisting his enemies.

'ahadta = you made a covenant, concluded a contract/pact (v. ii. m. s. past from 'ahada, form III of 'ahida ['ahd] to know, to commit). See 'ahida at 7:134, p. 514, n. 5).

2. yanquḍūna = they break, violate, infringe (v. iii. m. pl. impfct. from naqada [naqḍ], to break, to violate. See at 2:27, p. 14, n. 8).

3. marrah (s.; pl. marrāt/mirār) = time, turn, once.

4. yattaqūna = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from ittaqā, form VIII of waqā [waqy/wiqāyah], to guard, to protect. See at 7:169, p. 532, n. 2).

5. tathqafanna = you come upon, find, meet (v. ii. m. s. impfct. emphatic from thaqifa [thaqf], to find. See thuqifū at 3:112, p. 199, n. 12).

6. i. e., deal so severely with them that those behind them of their sort are scared. sharrid = scatter, drive away, chase away (v. ii. m. s. imperative from sharada [shirād/shurūd], to run away, to bolt (a horse)).

7. yadhdkarūna (originally yatadhdkarūna) = they remember, bear in mind, take heed (v. iii. m. pl. impfct. iadhakkara, form V of dhakara [dhikr/iadhkār], to remember, to mention. See at 7:130, p. 512, n. 12).

8. khiyānah = treachery, perfidy, betrayal.

9. i. e., the compact. inbidh = renounce, cast off, hurl away, discard, repudiate (v. ii. m. s. impfct. from nabadha [nabdh], to hurl away. See nabadhū at 3:187, p. 229, n. 14).

10. lā yahsabanna = let him not reckon, think, suppose, assume (v. iii. m. s. imperative [prohibition] from ḥasaba [ḥasb, ḥisāb/ḥisbān/ḥusbān], to reckon, to count. See lā taḥsabanna at 3:178, p. 230, n. 3).

11. i. e., the due punishment. sabaqū = they got ahead, outstripped, forestalled (v. iii. m. pl. past from sabaqa [sabaq], to go or act before. See yasbiqūna at 7:163, p. 529, n. 4).

إِنَّهُمْ لَا يُعْجِزُونَ Verily they cannot baffle.¹



وَأَعِدُّوا لَهُمْ 60. And make ready² for them

مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ as much as you are able to

وَمِنْ رِبَاطِ الْخَيْلِ of force and cavalry³

تُرْهِبُونَ بِهِ to terrify⁴ thereby

عَدُوَّ اللَّهِ the enemy⁵ of Allah

وَعَدُوَّكُمْ and your enemy,

وَأَٰخَرِينَ مِنْ دُونِهِمْ and others besides them

لَا تَعْلَمُونَهُمْ whom you do not know;

اللَّهُ يَعْلَمُهُمْ Allah knows them.

وَمَا تَنْفِقُوا مِنْ شَيْءٍ And whatever you spend⁶

فِي سَبِيلِ اللَّهِ in the way of Allah

يُؤْفَإُكُمْ will be repaid to you in full;⁷

وَأَنْتُمْ لَا تظْلَمُونَ and you will not be wronged.



وَإِنْ جَنَحُوا 61. And if they incline⁸

لِلسَّلَامِ towards peace,⁹

فَأَجْنَحْ لَهُمْ do incline¹⁰ to it

وَتَوَكَّلْ عَلَى اللَّهِ and depend¹¹ on Allah.

إِنَّهُ هُوَ السَّمِيعُ Verily He is the All-Hearing,

الْعَلِيمُ the All-Knowing.

1. i. e., they cannot baffle the plan of Allah and avoid punishment either in this world or in the hereafter or in both. يعجزون *yu'jizûna* = they baffle, disable, incapacitate, paralyze (v. iii. m. pl. impfct. from 'a'jaza, form IV of 'ajaza/ajiza ['ajz], to be weak, incapable. See 'ajazta at 5:30, p. 343, n. 10.

2. أعدوا *'a'idû* = you (all) make ready, prepare (v. ii. m. pl. imperative from 'a'adda, form IV of 'adda ['add], to count. See at 4:93, p. 284, n. 4).

3. رباط *ribât* = band, bond. خيل *khayl* (s.; pl. خيول *khuyûl*) = horse. رباط الخيل *ribât al-khayl* = band of horse, i. e., cavalry.

4. ترهبون *turhibûna* = you (all) terrify, strike terror, frighten, threaten (v. ii. m. pl. impfct. from 'arhaba, form IV of rahiba [rahab/ ruhba/ rahbah], to be afraid. See *yarhabûna* at 7:154, p. 523, n. 5).

5. عدو *'adûww* (s.; pl. أعداء *'a'dâ*) = foe, enemy. See at 7:129, p. 512, n. 7.

6. تنفقوا *tunfiqû(na)* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. impfct. from 'anfaqa, form IV of nafaqa/nafiqa [nafaq], to be used up. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *mâ*. See at 3:92, p. 192, n. 4).

7. i. e., in merits and rewards on the Day of Judgement. يؤف *yuwaffa(â)* = he or it is given in full, repaid fully (v. iii. m. s. impfct. passive form *waffû*, form II of *wafû* [wafû'] to redeem, fulfil, live up to. The final *yâ* is vowelless and hence dropped because the verb is conclusion of a conditional clause. See at 2:172, p. 142, n. 12).

8. جَنَحُوا *janahû* = they inclined, leaned, tended, turned to (v. iii. m. pl. past from *janaha* [junûh], to incline).

9. سلم *silm* = peace, Islam.

10. اجنح *ijnah* = you incline, lean (v. ii. m. s. imperative from *janaha*. See n. 8 above.

11. توكَّل *tawakkal* = you depend, put your trust in, rely, appoint as agent (v. ii. m. s. imperative from *tawakkala*, form V of *wakala* [wakl/ wukûl], to entrust. See at 4:81, p. 277, n. 6).

11. i. e., of what you or your enemies say, think or do, openly or secretly.

وَإِنْ يُرِيدُوا 62. And if they intend¹

أَنْ يَخْدَعُوا to deceive² you,

فَإِنَّ حَسْبَكَ اللَّهُ enough for you³ is Allah.

هُوَ الَّذِي أَيْدَكَ He it is Who strengthened⁴

بِنَصْرِهِ you with His help⁵

وَبِالْمُؤْمِنِينَ and with the believers.⁶

وَأَلَّفَ 63. And He united⁷

بَيْنَ قُلُوبِهِمْ their hearts.

لَوْ أَنْفَقْتَ Had you spent⁸

مَا فِي الْأَرْضِ جَمِيعًا all that is in the earth

مَا أَلَّفْتَ you could not have united

بَيْنَ قُلُوبِهِمْ their hearts

وَلَكِنَّ اللَّهَ but Allah

أَلَّفَ بَيْنَهُمْ united them.⁹

إِنَّهُ عَزِيزٌ Verily He is All-Mighty.

حَكِيمٌ All-Wise.

يَا أَيُّهَا النَّبِيُّ 64. O Prophet, Allah suffices

اللَّهُ وَمَنِ اتَّبَعَكَ you and those who follow¹⁰

مِنَ الْمُؤْمِنِينَ you of the believers.

Section (Rukû') 9

يَا أَيُّهَا النَّبِيُّ 65. O Prophet,

حَرِّضِ الْمُؤْمِنِينَ inspire¹¹ the believers

1. i. e., if those who make peace with you intend the peace only as a deceptive measure to prepare for further attack. يريدوا *yurîdû* (na) = they intend, wish, desire, have in mind (v. iii. m. pl. impfct. from 'arâda, form IV of *râda* [رد rawd], to walk about. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by 'in. See *yurîdûna* at 6:52, p. 411, n. 6).

2. يخدعوا *yakhda'û* (na) = they deceive, dupe, cheat (v. iii. m. pl. impfct. from *khada'a* [خدع khad'], to deceive. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See *yukhâdi'ûna* at 4:142, p. 302, n. 5).

3. حسب *hasb* = reckoning, calculation. *hasbuka* = it suffices you, it is enough for you.

4. أيد *'ayyada* = he aided, strengthened assisted, helped (v. iii. s. past in form II of *'âda* [أيد 'ayd], to be strong. See at 8:26, p. 555, n. 11).

5. The allusion is especially to the help of Allah during the Battle of Badr.

6. i. e., with the *muhâjirûn* and 'anṣâr who, by Allah's grace, became united as brothers in Islam irrespective of their tribal distinctions and other differences, as mentioned in the next 'ayah.

7. أَلَفَ *'allafa* = he united, joined, combined, put together, composed, tamed, habituated (v. iii. m. s. past in form II of *'alifa* [ألف 'alf], to be acquainted. See at 3:103, p. 196, n. 8).

8. أَنْفَقْتَ *'anfaqta* = you spent, expended, disbursed (v. ii. m. s. past from *'anfaqa*, form IV of *nafaqa* / *nafiqa* [nafaq], to be used up. See *tunfiqû* at 8:60, p. 569, n. 6).

9. The unity wrought between the *muhâjirûn* on the one hand and the 'anṣâr on the other, and between the hitherto warring two tribes of 'Aws and Khazraj of the 'anṣâr, was a miracle which Allah caused to happen and which no human efforts could have brought about.

10. اتَّبَعَ *ittaba'a* = he followed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [ataba' / tabâ'ah], to follow. See at 7:176, p. 534, n. 7).

11. حَرَّضَ *harriḍ* = incite, instigate, encourage, rouse, provoke, inspire (v. ii. m. s. imperative from *haraḍa*, form II of *haraḍa* [حرض hard], to be on the point of death. See at 4:84, p. 278, n. 7).

عَلَى الْقِتَالِ to fighting.

إِنْ يَكُنْ مِنْكُمْ If there be of you

عِشْرُونَ steady¹ persons they

يَغْلِبُوا مِائَتَيْنِ will overcome² two hundred;

وَإِنْ يَكُنْ مِنْكُمْ and if there be of you one

مِائَةً يَغْلِبُوا hundred they will overcome

أَلْفًا مِنَ الَّذِينَ a thousand of those who

كَفَرُوا disbelieve

بِأَنَّهُمْ قَوْمٌ because they are a people

لَا يَفْقَهُونَ who do not understand.³

66. Now Allah has lightened⁴

عَنْكُمْ وَعَلِمَ أَنَّ for you and knows that

فِيكُمْ ضَعْفًا there is weakness⁵ in you.

فَإِنْ يَكُنْ مِنْكُمْ So if there be of you

مِائَةً صَابِرَةً a hundred persevering ones

يَغْلِبُوا مِائَتَيْنِ they will overcome two hun-

دRED; and if there be of you

أَلْفًا a thousand, they will

يَغْلِبُوا أَلْفَيْنِ overcome two thousand

بِإِذْنِ اللَّهِ by Allah's leave;⁶

وَاللَّهُ مَعَ and Allah is with

الصَّابِرِينَ the persevering ones.

1. i. e., steady in fighting and enduring the enemy onslaughts. صَابِرُونَ *ṣābirūn* (pl.; s. *ṣābir*) = steadfast, persevering, patient, enduring (active participle from *ṣabara* [*ṣabr*], to be patient, to forbear. See *ṣābirīn* at 3:146, p. 212, n. 7).

2. يَغْلِبُوا *yaghlibū* (*na*) = they overcome, defeat, vanquish (v. iii. m. pl. impfct. from *ghalaba* [*ghalab/ ghalbah*], to conquer, to defeat. The terminal *nūn* is dropped because the verb is conclusion of a conditional clause preceded by 'in. See *yughlabūna* at 8:36, p. 559, n. 8).

3. i. e., they do not understand how Allah helps those who fight for His sake. يَفْقَهُونَ *yafqahūna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqaha* [*faqh*], to understand. See at 7:179, p. 535, n. 6).

4. Initially the Muslims were required to fight even if they were one to ten of the enemy. This was subsequently modified and the ratio was set at one to two. خَفَّفَ *khaffafa* = he lightened, reduced, lessened (v. iii. s. past from *khaffafa*, form II of *khaffa* [*khiffah*], to be light. See *yukhaffifa* at 4:28, p. 252, n. 12).

5. ضَعْفٌ *ḍa'f* = weakness, feebleness, frailty.

6. إِذْنٌ *'idhn* (pl. أِذْنَاتٌ *'udhūnāt/ 'udhūnāt*) = leave, permission, authorization, order (See at 3:49, p. 175, n. 1).

67. It is not for a Prophet
 مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَىٰ
 حَتَّىٰ يُثْخِنَ unless he carries havoc²
 فِي الْأَرْضِ in the land.
 تَرِيدُونَ عَرَصَ You desire³ the chattel⁴
 الدُّنْيَا of this world but
 وَاللَّهُ يُرِيدُ الْآخِرَةَ Allah desires the hereafter;
 وَاللَّهُ عَزِيزٌ and Allah is All-Mighty,
 حَكِيمٌ All-Wise.
68. Had not a writ⁵ from
 لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ Allah already preceded,⁶
 لَمَسَّكُمْ there would have afflicted⁷
 فِيمَا أَخَذْتُمْ you for what you have taken⁸
 عَذَابٌ عَظِيمٌ a grave⁹ punishment.
69. So eat of what
 فَكُلُوا مِمَّا غَنِمْتُمْ you have captured¹⁰
 حَلَالًا طَيِّبًا as lawful and good;
 وَأَتَّقُوا اللَّهَ and fear¹¹ Allah.
 إِنَّ اللَّهَ عَفُورٌ Verily Allah is Most For-
 رَحِيمٌ giving, Most Merciful.

1. This 'āyah was revealed in the context of the capture by the Muslims of a large number of unbelieving Makkans at the Battle of Badr and the consultations that took place between the Prophet, peace and blessings of Allah be on him, and his leading Companions, may Allah be pleased with them, about their treatment and the taking of ransoms on them. أسرى 'asrā (pl.; s. 'asīr) = captives, prisoners of war. See 'usārū at 2:85, p. 40, n. 4.

2. يثخن yuthkhina(u) = he carries havoc, massacres, slaughters (v. iii. m. s. impfct. from 'athkhana, form IV of thakhuna [thukhūnah/thukhānah], to be thick, intense. The final letter takes fathah because of a hidden 'an in ḥattā coming before the verb).

3. تريدون turīdūna = you (all) intend, wish desire, want, have in mind (v. ii. m. pl. impfct. from 'arāda, form IV of rāda [rawd], to walk about. See at 4:144, p. 309, n. 6).

4. عرض 'arad (s.; pl. أعراض 'a'rād) = stuff, object, chattel, thing, goods, worldly thing. See at 4:94, p. 284, n. 11. See at 7:169, p. 531, n. 10.

5. كتاب kitāb = writing, writ, prescript, book, document, contract. See at 4:103, p. 290, n. 15.

6. i. e., making it lawful to have prisoners of war and to take ransom on them. سبق sabaqa = he preceded, did or went before (v. iii. m. s. past from sabq, to be or act before. See at 7:80, p. 497, n. 4).

7. مس massa = he touched, affected, hit, afflicted (v. iii. m. s. past from mass/ masīs, to feel, to touch. See at 7:201, p. 543, n. 5).

8. أخذتم 'akhadhtum = you took, seized (v. ii. m. pl. past from 'akhadha ['akhdh], to take. See 'akhadhat at 7:155, p. 523, n. 8).

9. عظيم 'aẓīm = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, grave. See at 8:27, p. 556, n. 5).

10. غنمتم ghanimtum = you (all) gained booty, captured (v. ii. m. pl. past from ghanima [ghunm/ghanm/ghanam/ghanimah], to gain booty. See at 8:41, p. 561, n. 4).

11. اتقوا ittaqū = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from ittaqā, form VIII of waqā (waqy/wiqāyah), to guard, safeguard. See at 8:25, p. 555, n. 3).

Section (Rukû') 10

70. O Prophet, say to
 those who are in your hands
 of the captives:¹
 "If Allah knows² there
 is in your hearts³ any good⁴
 He will give you better⁵ than
 what has been taken⁶ from
 you and will forgive you;
 for Allah is Most Forgiving,
 Most Merciful."
 71. But if they intend⁷
 betraying⁸ you –
 they already have betrayed⁹
 Allah before but
 He has enabled¹⁰ over them;
 and Allah is All-Knowing,
 All-Wise.
 72. Those who believed
 and migrated¹¹ and fought¹⁰²
 with their wealth and selves

1. أسرى *'asrâ* (pl.; s. *'asîr*) = captives, prisoners of war. See *'usârâ* at 8:67, p. 572, n. 1.
2. *ya'lam(u)* = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from *'alima* [*'ilm*], to know. The final letter is vowelless because the verb is in a conditional clause preceded by *'in*.
3. قلوب *qulûb* (sing. قلب *qalb*) = hearts, minds.
4. i. e., any trace of faith and sincerity.
5. i. e., He will enable you to see the truth and to accept it, and will then forgive you; which will be far better for you than the amount of ransom taken from you.
6. أخذ *'ukhidha* = he or it was taken, seized (v. iii. m. s. past passive from *'akhadha* [*'akhdh*], to take. See *'akhadhnâ* at 7:130, p. 512, n. 9).
7. i. e., if those released on payment of ransom or without any ransom intend to betray you and to march against you again, then do not be disheartened, for Allah will frustrate their design. The *'ayah* constitutes an indication that the unbelievers would be unsuccessful in their hostility to the Prophet, peace and blessings of Allah be on him. يريدوا *yurîdû* (*na*) = they intend, wish, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda* [رد, *rawd*], to walk about. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See at 8:62, p. 570, n. 1).
8. خيانه *khiyânah* = treachery, perfidy, betrayal, to betray. See at 8:58, p. 568, n. 8.
9. خانوا *khânû* = they betrayed, proved treacherous/ perfidious (v. iii. m. pl. past from *khâna* [*khawn/ khiyânah*], to betray. See n. 8 above).
10. أمكن *'amkana* = he enabled, made feasible (v. iii. m. s. past in from IV of *makana* [*makânah*], to be strong. See *makkannâ* at 7:10, p. 467, n. 12).
11. هاجروا *hâjarû* = they migrated, emigrated (v. iii. m. pl. past from *hâjara*, form III of *hajara* [*hijr/ hijrân*], to emigrate. See at 3:195, p. 233, n. 11).
12. جاهدوا *jâhadû* = they fought, struggled hard, strove (v. iii. m. pl. past from *jâhada*, form III of *jahada* [*juhd*], to strive. See at 3:142, p. 210, n. 8).

فِي سَبِيلِ اللَّهِ in the way¹ of Allah,
 وَالَّذِينَ آمَوْا and those who gave shelter²
 وَنَصَرُوا and helped,
 أُولَئِكَ بَعْضُهُمْ one of another;
 وَالَّذِينَ آمَنُوا and those who believed
 وَلَمْ يَهَاجِرُوا but did not migrate,⁴
 مَا لَكُمْ you do not have
 مِنْ وَلِيَّتِهِمْ regarding their patronage⁵
 مِنْ شَيْءٍ anything to do
 حَتَّى يَهَاجِرُوا till they migrated;
 وَإِنْ أَسْتَنْصَرُوكُمْ and if they seek your help⁶
 فِي الدِّينِ for the sake of the religion,
 فَعَلَيْكُمْ النَّصْرُ it is your duty to help,
 إِلَّا عَلَى قَوْمٍ except against a people
 بَيْنَكُمْ وَبَيْنَهُمْ between whom and you
 مِيثَاقٌ there is a covenant.⁷
 وَاللَّهُ بِمَا تَعْمَلُونَ And Allah is of what you do
 بَصِيرٌ All-Seeing.⁸

73. وَالَّذِينَ كَفَرُوا And those who disbelieve
 بَعْضُهُمْ أَوْلِيَاءُ بَعْضُهُمْ they are patron-firiends,
 one of another.

1. سَبِيل *sabîl* (m. & f.; pl. *subul/usbilah*) = way, path, road, means. See at 6:55, p. 412, n. 11.

2. آءاوا *'âwaw* = they gave shelter, housed, lodged, accommodated (v. iii. m. pl. past in form IV of *'awâ* [*'awy*], to seek shelter. See *'awâ* at 8:26, p. 555, n. 10).

3. أَوْلِيَاءُ *'awliyâ* (pl.; sing. وَلِي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 8:34, p. 558, n. 10.

4. يَهَاجِرُوا *yuhâjirû(na)* = they migrate, emigrate (v. iii. m. pl. impfct. from *hâjara*, form III of *hajara* [*hijr /hijrân*], to emigrate. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 4:89, p.280, n. 14).

5. وَلَايَةٌ *walâyah* = to be in charge, to be friend, to manage, to govern, patronage.

6. اسْتَنْصَرُوا *istanşarû* = they sought help, prayed for assistance (v. iii. m. pl. past from *istanşara*, form X of *naşara* [*naşr /nuşûr*], to help. See *yanşurûna* at 7:192, p. 540, n. 10).

7. مِيثَاقٌ *mîthâq* (pl. مَوَاقِث *mawâthiq*) = covenant, pact, treaty. See at 7:169, p. 531, n. 11).

8. بَصِيرٌ *başîr* = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'il* from *başura/başira* [*başar*], to see). See at 6:50, p. 410, n. 9).

إِلَّا تَتَّقُوا¹ If you do not do it¹

تَكُونُ فِيهَا² there will be discord²

فِي الْأَرْضِ in the land

وَفَسَادٌ كَبِيرٌ³ and immense mischief.³

﴿٧٣﴾

وَالَّذِينَ آمَنُوا 74. And those who believe

وَهَاجَرُوا وَجَاهَدُوا⁴ and migrate⁴ and fight⁵

فِي سَبِيلِ اللَّهِ in the way of Allah,

وَالَّذِينَ آوَوْا⁶ and those who give shelter⁶

وَنَصَرُوا⁷ and help,⁷

أُولَٰئِكَ هُمْ⁸ such people, they are

الْمُؤْمِنُونَ حَقًّا⁹ the believers in truth.

هُمْ مَغْفِرَةٌ¹⁰ They shall have forgiveness

وَرِزْقٌ كَرِيمٌ¹¹ and provision⁸ in profusion.⁹

وَالَّذِينَ آمَنُوا 75. And those who believe

مِنْ بَعْدُ وَهَاجَرُوا¹² subsequently and migrate

وَجَاهَدُوا مَعَكُمْ¹³ and fight along with you,

فَأُولَٰئِكَ مِنْكُمْ¹⁴ they are of you;

وَأُولُوا الْأَرْحَامِ¹⁵ and blood relations¹⁰ are more

بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ¹⁶ entitled,¹¹ one to another,

فِي كِتَابِ اللَّهِ¹⁷ in the prescript¹² of Allah.

إِنَّ اللَّهَ يَكُلُّ شَيْءًا¹⁸ Verily Allah is of everything

عَلِيمٌ¹⁹ all-Knowing.

1. i. e., if you Muslims do not be patron-friends of one another, irrespective of race, colour or country.

2. i. e., discord and trial for the Muslims. فِتْنَةٌ *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, plea or excuse (on trial). See at 8:25, p. 555, n. 4.

3. فساد *fasād* = mischief-making, decay, corruption, depravity. See at 2:205, p. 99, n. 10. See at 5:64, p. 362, n. 4.

4. هَاجَرُوا *hājarū* = they migrated, emigrated (v. iii. m. pl. past from *hājara*, form III of *hajara* [*hijr* /*hijrān*], to emigrate. See at 8:72, p. 573, n. 11).

5. جَاهَدُوا *jāhadū* = they fought, struggled hard, strove (v. iii. m. pl. past from *jāhada*, form III of *jahada* [*jahd*], to strive. See at 8:72, p. 573, n. 12).

6. آوَوْا *'āwaw* = they gave shelter, housed, lodged, accommodated (v. iii. m. pl. past in form IV of *'awā* [*'awy*], to seek shelter. See at 8:72, p. 574, n. 2).

7. نَصَرُوا *naṣarū* = they helped, assisted (v. iii. m. pl. past from *naṣara* [*naṣr* /*nuṣūr*], to help. See at 8:72, p. 574, n. 6).

8. i. e., in paradise. رِزْقٌ *rizq* (pl. *arzāq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 2:233, p. 116, n. 11.

9. كَرِيمٌ *karīm* (s.; pl. *kirām*/*kuramā'*) = noble, generous, liberal, munificent, decent, gracious, abundant, in profusion. See at 8:4, p. 548, n. 2).

10. أَرْحَامٌ *'arḥām* (pl.; sing. *rahīm*/*riḥm*) = wombs, uterus, kinship, blood relationships. *'alū ai-'arḥām* = blood relations. See *'arḥām* at 6:143, p. 452, n. 15.

11. i. e., in respect of patronage and inheritance. أَوْلَىٰ *'awlā* = closer/closest, nearer/ nearest, having more or the best claim to (relative of *waliyy*. See at 4:135, p. 304, n. 5).

12. i. e., according to Allah's verdict. كِتَابٌ *kitāb* = writing, writ, prescript, book, document, contract. See at 8:68, p. 572, n. 5.

9. SŪRAT AL-TAWBAH (Repentance)

Madinan: 129 'āyahs

This is a late Madīnan *sūrah* revealed in 9 H. against the background of the Tabūk expedition of the Prophet, peace and blessings of Allah be on him, and the repeated breach of treaties and agreements by the unbelievers. The Tabūk expedition took place during the height of the summer season when marching to a distant destination from Madina like Tabūk was very difficult and arduous. The expedition was as such a test for the believers as well as the hypocrites. The *sūrah* alludes to the attitude of some believers on the occasion and to the conduct and inimical manoeuvres of the hypocrites. The initial part of the *sūrah* directs the Prophet, peace and blessings of Allah be on him, and the Muslims to renounce and cancel the treaties and agreements with the unbelievers and polytheists in view of their repeated breach of the agreements and lays down rules for dealing with them.

It is named *Sūrat al-Tawbah* with reference to its 'āyahs 102-104 wherein it is stated that Allah accepts the repentance of those who recognize their faults, seek forgiveness and make amends for their mistakes. It is also called *Sūrat al-Barā'ah* (absolution or discharge) with reference to its first 'ayah.

This *sūrah* is unique in that it is written (as well as recited) without the initial *basmalah* because the Prophet, peace and blessings of Allah be on him, did not direct the writing of it there.

1. During the Tabūk expedition of the Prophet, peace and blessings of Allah be on him, many polytheists like the

Mudlij and Khuzā'ah tribes broke their treaties with him and turned hostile. After his return from the expedition this *sūrah* was revealed directing him to declare an end to the treaties with the polytheists. He sent 'Alī (r. a.) to the pilgrimage that year with the first 40 'āyahs of the *sūrah* to read them out to the people on the day of sacrifice (*yawm al-naḥr*), which he did. براءة *barā'ah* = discharge, absolution, acquittal, innocence. See *bari'a* at 8:48, p. 565, n. 4).

2. عاهدتم *'āhadtum* = you covenanted, made a treaty, concluded a pact (v. ii. m. pl. past from *'āhada*, form III of *'ahida* ['ahd] to know, to commit). See *'āhadta* at 8:56, p. 568, n. 1).

3. The address is made to the peoples violating the treaties. سِجُورًا *sijūra* = you (all) go about, travel, roam about (v. ii. m. pl. imperative from *sāha* [*sayh/sayhān/siyāḥah*], to flow, to run, to travel).

4. The unbelievers were given a warning and pause of four months.

5. معجزى *mu'jizī(n)* [pl.; acc./gen. of *mu'jizūn*; s. *mu'jiz*] = those who baffle, incapacitate, disable, paralyze, frustrate (act. participle from *'ajaza*, form IV of *'ajaza/ajiza* ['ajz], to be weak, incapable. See *yu'jizūna* at 8:59, p. 569, n. 1).

6. مخزى *mukhzīn* (s.; pl. *mukhzūn*) = one who humiliates, disgraces (act. participle from *'akhzā*, form IV of *kaziya* [*khizy/khazan*], to be base, ashamed. See *'akhzayta* at 3:192, p. 231, n. 15).



1. [This is] a discharge¹ from

بِرَّاءَةٍ مِنَ اللَّهِ وَرَسُولِهِ Allah and His Messenger

إِلَى الَّذِينَ عَاهَدْتُمْ to those you made a treaty²

مِنَ الْمُشْرِكِينَ with of the polytheists.

2. So go about³ in the land

أَرْبَعَةَ أَشْهُرٍ for four months⁴

وَأَعْلَمُوا أَنَّكُمْ and know that you

عَجَزَ اللَّهُ cannot frustrate⁵ Allah

وَأَنَّ اللَّهَ and that Allah will

يُخْزِي humiliate⁶

الْكَافِرِينَ the unbelievers.

3. And a declaration¹ from
 اللَّهُ وَرَسُولُهُ Allah and His Messenger
 إِلَى النَّاسِ يَوْمَ to mankind on the day
 الْحَجِّ الْأَكْبَرِ of the Great Pilgrimage²
 أَنَّ اللَّهَ بَرِيءٌ that Allah is absolved³
 مِنَ الْمُشْرِكِينَ of the polytheists,
 وَرَسُولُهُ and so is His Messenger.
 فَإِنْ بُئِيتُمْ So if you repent and return⁴
 فَهُوَ خَيْرٌ لَكُمْ it will be better for you;
 وَإِنْ تَوَلَّيْتُمْ but if you turn away⁵
 فَاعْلَمُوا أَنَّكُمْ then know that you
 عِزُّهُ مُعْجِزِي اللَّهِ cannot frustrate Allah.
 وَبَشِّرِ And give the glad tidings⁶
 الَّذِينَ كَفَرُوا to those who disbelieve
 بِعَذَابٍ أَلِيمٍ of a punishment very painful.

4. Except those whom
 عَاهَدْتُمْ you have made a treaty with
 مِنَ الْمُشْرِكِينَ of the polytheists,
 ثُمَّ لَا يَنْقُصُوكُمْ then they did not impair⁷ you
 شَيْئًا in any way
 وَلَمْ يُظْهِرُوا عَلَيْكُمْ nor helped⁸ against you
 أَحَدًا anyone.

1. This and the previous 'āyah declare that Allah and His Messenger are free from all treaty obligations to the unbelievers because of their repeated violation of the treaties with them, and lay down the principles to be followed by Muslims in similar situations. Proper notification of the end of the treaty is to be given and at the same time the unbelievers are to be called upon to abandon their wrong way and to believe in Allah and His Messenger, coupled with a warning of the consequences of their unbelief, namely, the inevitable punishment by Allah. اَذَانٌ 'adhān = proclamation, announcement, declaration.

2. i. e., on the day of sacrifice, *yawm al-nahr*, which falls on 10 Dhū al-Hijjah (Ibn Kathīr, IV, 46).

3. i. e., absolved of all treaty obligations to the unbelievers. بَرِيءٌ *barī'* (s.; pl. *abriyā'* / *burā'* / *birā'*) = innocent, guiltless, free, exempt, absolved. See at 8:48, p. 565, n. 5.

4. تَوَلَّيْتُمْ *tubtum* = you repented and returned (v. ii. m. pl. past from *tāba* [tawb. tawbah / matāb], to repent. See *tāba* at 5:39, p. 347, n. 7). Technically *tāba* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See *tubtu* at 7:143, p. 518, n. 7).

5. تَوَلَّيْتُمْ *tawallaytum* = you (all) turned away/back; also took charge of, took possession of (v. ii. m. pl. past from *tawallā*, form V of *waliya* [waly], to be near or close to, to lie next. See at 5:92, p. 375, n. 5).

6. The expression "give the glad tidings" is used here ironically. بَشِّرِ *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara/bushira* [bishr/bushr], to rejoice, be happy. See at 4:138, p. 306, n. 1).

7. يَنْقُصُوا *yanquṣū(na)* = they impair, lessen, reduce, decrease (v. iii. m. pl. impfct. from *naqṣa* [naqṣ / nuqṣān], to decrease, diminish. The terminal *nūn* is dropped because of the particle *lam* coming before the verb).

8. يُظْهِرُوا *yuẓāhirū(na)* = they help, assist, aid, support (v. iii. m. pl. impfct. from *zāhara*, form III of *zāhara* [zuhūr], to be visible. The terminal *nūn* is dropped for the reason stated at n. 7 above. See *taẓāharūna* at 2:85, p. 40, n. 1).

فَاتِمُوا إِلَيْهِمْ So fulfil¹ towards them

عَهْدَهُمْ their pact²

إِلَىٰ مُدَّتِهِمْ to the end of their term.³

إِنَّ اللَّهَ يُحِبُّ Verily Allah likes

الْمُتَّقِينَ the godfearing.⁴

فَإِذَا انْسَلَخَ 5. So when there end⁵

الْأَشْهُرِ الْحَرَامِ the sacred months⁶

فَقَتُلُوا الْمُشْرِكِينَ kill the polytheists

حَيْثُ وَجَدْتُمُوهُمْ wherever you find⁷ them;

وَاخْذُوهُمْ and seize⁸ them

وَاخْصِرُوهُمْ and besiege⁹ them

وَأَقْعُدُوا لَهُمْ and lie in wait¹⁰ for them

كُلِّ مَرْصِدٍ at every place of ambush.¹¹

فَإِنْ تَابُوا So if they repent and return

وَأَقَامُوا الصَّلَاةَ and properly perform prayers

وَأَتَوْا الزَّكَاةَ and pay *zakâh*.

فَخَلُّوا سَبِيلَهُمْ then let¹² them go their way.

إِنَّ اللَّهَ غَفُورٌ Verily Allah is Most

رَحِيمٌ Forgiving, Most Merciful.

وَإِنْ أَحَدٌ 6. And if anyone

مِنَ الْمُشْرِكِينَ of the polytheists

1. اتِمُوا *'atimmû* = you (all) complete, make full, perform fully, fulfil (v. ii. m. pl. imperative from *'atamma*, form IV of *tamma*, to be complete. See at 2:195, p. 94, n. 2).

2. عهد *'ahd* (s.; pl. عهد *'uhūd*) = covenant, pledge, pact, vow, commitment. See at 7:102, p. 505, n. 8.

3. مدة *muddah* (s.; pl. *mudad*) = period of time, appointed time, term.

4. Note the implication of this clause of the *'āyah*, which is that fulfilment of promises and pacts is part of *taqwā*. متقين *muttaqîn* (acc./gen. of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, godfearing. Active participle from *ittaqā*, form VIII of *waqā* [*waqy*/ *wiqāyah*], to guard, to protect. See at 7:128, p. 512, n. 3).

5. انسلك *insalakha* = he stripped himself, cast off, gave up, abandoned, passed, ended (v. iii. m. s. past in form VII of *salakha* [*salkh*], to strip off, to flay. See at 7:175, p. 534, n. 2).

6. i. e., the four months of Muharram, Rajab, Dhū al-Qa'dah and Dhū al-Hijjah, during which fighting and breach of the peace are prohibited.

7. وجدتم *wajadtum* = you (all) found, got (v. ii. m. pl. past from *wajada* [*wujūd*], to find. See at 7:44, p. 482, n. 4).

8. اخذوا *khudhū* = you all take, receive, seize (v. ii. m. pl. imperative from *'akhadha* [*'akhdh*], to take. See at 4:102, p. 290, n. 7).

9. احصروا *uhşurū* = you (all) besiege, blockade, beleague, encircle (v. ii. m. pl. imperative from *ḥaşara* [*hasr*], to encircle, besiege. See *ḥaşirat* at 4:90, p. 281, n. 9).

10. اقعدوا *uq'udū* = you (all) sit, lie in wait, ambush (v. ii. m. pl. imperative from *qa'ada* [*qu'ūd*], to sit down. See *lā taq'udū* at 7:86, p. 499, n. 4).

11. مرصد *marşad* (s.; pl. *marāşid*) = observatory, place to lie in wait, ambush (adverb of place from *raşada* [*raşd*], to watch, to keep one's eyes on, to lie in wait).

12. خلوا *khallū* = you (all) let go, let someone off, leave, leave alone (v. ii. m. pl. imperative from *khallā*, form II of *khalā* [*khulūw/khalā*], to be empty, vacant. See *khalaṭ* at 7:38, p. 478, n. 12).

اَسْتَجَارَكَ seek your protection¹

فَاَجِرْهُ give him shelter²

حَتَّى يَسْمَعَ so that he may hear

كَلِمَةَ اللَّهِ Allah's Word;

ثُمَّ أَرْبِغْهُ then escort³ him

إِلَى مَأْمَنِهِ to his place of safety.⁴

ذَلِكَ بِأَنَّهُمْ This is because they are

قَوْمٌ لَا يَعْلَمُونَ a people who know not.

Section (Rukû') 2

كَيْفَ يَكُونُ 7. How can there be

لِلْمُشْرِكِينَ for the polytheists

عَهْدٌ عِنْدَ اللَّهِ any covenant⁵ with Allah

وَعِنْدَ رَسُولِهِ and with His Messenger

إِلَّا الَّذِينَ except those with whom

عَاهَدْتُمْ عِنْدَ you made a covenant⁶

الْمَسْجِدِ الْحَرَامِ near the Sacred Mosque?⁷ So

فَمَا اسْتَقَمُّوْا لَكُمْ as long as they be upright⁸

فَأَسْتَقِيمُوا لَهُمْ to you, be upright to them.

إِنَّ اللَّهَ يُحِبُّ Verily Allah likes

الْمُتَّقِينَ the righteous.⁹

كَيْفَ وَإِنْ 8. How? And if

يُظَاهِرُوا عَلَيْكُمْ they get the better¹⁰ of you

1. استجار *istajāra* = he sought protection, prayed for shelter (v. iii. m. s. past in form X of *jāra* [jawr], to stray, to commit a wrong. See *jār* at 8:48, 565, n. 1).

2. This '*ayah*' lays down a very important and noble principle, that of giving shelter to a person seeking it, even if he is a polytheist; and it shows that the directive to fight the polytheists given in the previous chapter relates only to such polytheists as break their treaties and turn hostile, not to any polytheist as such. أجر '*ajir*' = give shelter/protection (v. ii. m. s. imperative from '*ajāra*', form IV of *jāra*. See n. 1 above).

3. أبلغ '*abligh*' = you escort, make (someone) reach, inform, notify (v. ii. m. s. imperative from '*abligha*', form IV of *balagha* [bulūgh], to reach. See '*ablaghtu*' at 7:93, p. 502, n. 5).

4. مأمن '*ma'man*' = place of safety, safe place (noun of place from '*amn*').

5. عهد '*ahd*' (s.; pl. عهد '*uhūd*') = covenant, pledge, pact, vow, commitment. See at 9:4, p. 578, n. 2.

6. عاهدتم '*āhadum*' = you covenanted, made a treaty, concluded a pact (v. ii. m. pl. past from '*āhada*', form III of '*ahida*' ['*ahd*'] to know, to commit). See at 9:1, p. 576, n. 2).

7. The reference is to the Treaty of Hudaibiyah concluded in 6 H. with the Quraysh leaders of Makka.

8. i. e. by faithfully carrying out the terms of the treaty. استقاموا '*istaqāmū*' = they straightened up, stood upright, became straight, were right/proper (v. iii. m. pl. past from '*istaqāma*', form X of *qāma* [qawmah/qiyām], to get up, to stand up. See '*mustaqim*' at 7:16, p. 469, n. 9).

9. متقين '*muttaqīn*' (acc./gen. of '*muttaqūn*', sing. '*muttaqin*') = those who are on their guard, protect themselves (i. e., by scrupulously carrying out the injunctions of the Qur'ān and *sunnah*), godfearing, righteous. Active participle from '*ittaqa*', form VIII of *waqa* [waqā/ wiqāyah], to guard, to protect. See at 9:4, p. 578, n. 4).

10. يظهروا '*yazharū(na)*' = they become visible, overcome, triumph, get the better of (v. iii. m. pl. impfct. from '*zahara*' [zuhūr], to be visible, clear. The terminal *nūn* is dropped because the verb is in a conditional clause preceded by '*in*'. See '*yuzāhirū*' at 9:4, p. 577, n. 8).

لَا يَرْقُبُوا¹ they will not observe¹

فِيكُمْ إِلَّا² regarding you any ties of

وَلَا ذِمَّةً³ blood² nor any guarantee;³

يَرْضُونَكُمْ⁴ they please⁴ you

بِأَفْوَاهِهِمْ⁵ with their mouths⁵

وَتَأْبَى قُلُوبُهُمْ⁶ while their hearts disdain;⁶

وَأَكْثَرُهُمْ⁷ and most of them are

فَاسِقُونَ⁸ wantonly sinful.⁷

أَشْتَرُوا بِإِثَابَاتِ⁹ 9. The buy⁸ with Allah's

اللَّهِ ثَمَنًا قَلِيلًا⁹ revelations a little value

فَصَدُّوْا عَنْ سَبِيلِهِ¹⁰ and dissuade⁹ from His way.

إِنَّهُمْ سَاءَ مَا¹¹ Evil indeed is what they use

كَانُوا يَعْمَلُونَ¹² to do.



لَا يَرْقُبُونَ¹³ 10. They do not observe

فِي مُؤْمِنٍ¹⁴ in respect of a believer

إِلَّا¹⁵ any ties of blood

وَلَا ذِمَّةً¹⁶ nor any compact;

وَأُولَئِكَ هُمُ¹⁷ and they are the ones

الْمُعْتَدُونَ¹⁸ committing excesses.¹⁰

1. يَرْقُبُوا *yarqubû(na)* = they observe, watch, guard, heed, respect (v. iii. m. pl. impfct. from *raqaba* [*ruqûb/raqâbah*], to observe, to watch. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause preceded by 'in. See *raqîb* at 5:118, 389, n. 8).

2. ال *'ill* = blood relationship, consanguinity, pact.

3. ذِمَّة *dhimmah* (s.; pl. *dhimam*) = protection, covenant of protection, security, guarantee, debt, liability, conscience.

4. يَرْضُونَ *yurđûna* = they please, satisfy, gratify (v. iii. m. pl. impfct. from '*urđâ*, form IV of *radîya* [*riđan/riđwân/mardâh*], to be satisfied. See *yurđaw* at 6:113, p. 439, n. 3).

5. أَفْوَاه *'afwâh* (pl.; sing. فُوه *fûhah*) = mouths, vents. See at 5:41, p. 348, n. 4.

6. تَأْبَى *ta'bâ* = she rejects, refuses, declines, scorns, disdains (v. iii. f. s. impfct. from '*abâ* [*'ibâ/'ibâ'ah*], to refuse. See *ya'ba* at 2:182, p. 147, n. 8).

7. فَاسِقُونَ *fâsiqûn* (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 5:81, p. 370, n. 4).

8. اشْتَرَوْا *ishtaraw* = they bought, purchased (v. iii. m. pl. past from *ishtarâ*, form VIII of *sharâ* [*shiran/shirâ*], to buy. See at 3:174, p. 82, n. 7).

9. i. e., dissuade others. صَدُّوا *ṣaddû* = they turned away, diverted, deterred, dissuaded, rejected, repelled, prevented, barred (v. iii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See at 5:2, p. 326, n. 12).

10. الْمُعْتَدُونَ *mu'tadûn* (pl.; s. *mu'tadin*) = transgressors, aggressors, assailants, those who commit excesses (active participle from '*adâ*, form VIII of '*adâ* [*'adw*], to speed, to run. See *mu'tadîn* at 7:163, p. 529, n. 1).

- فَإِنْ تَابُوا 11. So if they repent¹ and
وَأَقَامُوا الصَّلَاةَ properly perform the prayer
وَأَتَوْا الزَّكَاةَ and pay *zakah*
فَإِخْوَانُكُمْ then they are your brethren
فِي الدِّينِ in religion.
وَنُفَصِّلُ الْآيَاتِ We spell out² the revelations³
لِقَوْمٍ يَعْلَمُونَ for a people who know.
- وَإِنْ نَكَثُوا 12. And if they break⁴
أَيْمَانَهُمْ their oaths⁵
مِنْ بَعْدِ عَهْدِهِمْ after their commitment⁶
وَطَعَنُوا فِي دِينِكُمْ and revile⁷ at your religion,
فَقَاتِلُوا then wage war⁸ against
أَيُّمَةَ الْكُفْرِ the leaders of unbelief –
إِنَّهُمْ لَا أَيْمَانَ لَهُمْ indeed theirs is no oath⁹ –
لَعَلَّهُمْ يَنْتَهُوْنَ maybe they will refrain.¹⁰
- أَلَا تَتَذَكَّرُونَ 13. Will you not fight
قَوْمًا نَكَثُوا a people that broke
أَيْمَانَهُمْ وَهَمُّوا their oaths and designed¹¹
بِإِخْرَاجِ الرَّسُولِ to drive out¹² the Messenger,
وَهُمْ بَدَأُوكُمْ and they started¹³ with you
أَوَّلَ مَرَّةٍ in the first instance?

1. تابوا *tâbû* = they returned, turned in repentance, repented (v. iii. m. pl. past from *tâba* [*tawb/tawbah / matâb*]. See at 7:153, p. 522, n. 11).
2. نفصل *nufaṣṣilu* = we elaborate, elucidate, set forth in detail, make clear, spell out (v. i. pl. impfct. from *faṣṣala*, form II of *faṣṣala* [*faṣṣ*], to separate, set apart. See at 7:174, p. 533, n. 8).
3. آيات *ʾāyât* (sing. *ʾāyah*) = signs, miracles, revelations, evidences. See at 8:54, p. 567, n. 3.
4. نكثوا *nakathû* = they broke, violated, infringed (v. iii. m. pl. past from *nakatha* [*nakth*], to break, to violate).
5. أيمان *ʾaymân* (pl.; s. يمين *yamîn*) = right hands, right sides, oaths. See at 7:17, p. 469, n. 12.
6. عهد *ʾahd* (s.; pl. عهود *ʾuhūd*) = covenant, pledge, pact, vow, commitment. See at 9:7, p. 579, n. 5.
7. طعنوا *taʿanû* = they thrust, assailed, defamed, reviled (v. iii. m. pl. past from *taʿana* [*taʿn*], to thrust, to pierce).
8. Note that war is to be waged only against such of the unbelievers as break their treaties, and that also against their leaders who are the real culprits.
9. قاتلوا *qâtilû* = you (all) fight, wage war (v. ii. m. pl. imperative from *qâtala*, form III of *qatala* [*qatl*], to kill, slay. See at 8:39, p. 560, n. 9).
10. i. e., they have no respect for their oaths and covenants.
10. يمتنعون *yantahûna* = they cease, refrain, desist, terminate (v. iii. m. pl. impfct. from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. See *yantahû* at 8:38, p. 560, n. 4).
11. The allusion is to the secret meeting of the Quraysh leaders of Makka at *Dâr al-Nadwah* for driving out or killing the Prophet (peace and blessings of Allah be on him). هموا *hammû* = they designed, meditated, intended, schemed (v. iii. m. pl. past from *hamma* [*hamm*], to worry, to be important. See *hamma* at 5:10, p. 333, n. 6).
12. إخراج *ikhrâj* = to drive out, expulsion, taking out, removal, eviction, publication, production (verbal noun in form IV of *kharaja* [*khurûj*], to go out. See *yukhrījû* at 8:30, p. 557, n. 3).
13. i. e., they started the fighting. بدؤوا *badaʾû* = they started, began (v. iii. m. pl. past from *badaʾa* [*badʾ*] to start).

أَتَخْشَوْنَهُمْ Do you fear¹ them?

فَإِنَّ اللَّهَ أَهَقُّ But Allah has the more right

أَنْ تَخْشَوْهُ that you be afraid of Him,

إِنْ كُنْتُمْ مُؤْمِنِينَ if you are believers.



فَقْتُلُوهُمْ 14. Fight them,

يُعَذِّبُهُمُ اللَّهُ Allah will punish² them

بِأَيْدِيكُمْ by your hands

وَيُخْزِيهِمْ and will disgrace³ them and

وَيَنْصُرْكُمْ عَلَيْهِمْ give you victory⁴ over them,

وَيَشْفِ صُدُورَ and will heal⁵ the hearts

قَوْمٍ مُّؤْمِنِينَ of a people that believe.



وَيُذْهِبُ 15. And He will remove⁶

غَيْظَ قُلُوبِهِمُ the rage⁷ in their hearts;

وَيَسُوبُ اللَّهُ and Allah forgives

عَلَى مَنْ يَشَاءُ whomsoever He wills;

وَاللَّهُ عَلِيمٌ and Allah is All-Knowing,



حَكِيمٌ All-Wise.

أَمْ حَسِبْتُمْ 16. Or do you think⁸

أَنْ تُتْرَكُوا that you will be left alone⁹

وَلَمَّا يَعْلَمِ اللَّهُ while Allah has not known¹⁰

الَّذِينَ جَاهَدُوا those who fight of you

مِنْكُمْ

1. أَخْشَوْنَهُ *takhshawna* = you fear, are afraid of (v.

ii. m. pl. impfct. from *khashiya* [*khashy/khashyah*], to fear. See *lā takhshaw* at 5:44, p. 351, n. 5).

2. يَعْذِبُ *yu'adhhib(u)* = he punishes, chastises, torments (v. iii. m. s. impfct. from *'adhhaba*, form II [*ta'dhib*] of *'adhaba* [*'adhb*], to impede, to obstruct. The final letter is vowelless because the verb is conclusion of an implied conditional clause *qātīlūhum*, fight them, i. e., if you fight them. See *yu'adhhiba* at 8:33, p. 558, n. 4).

3. يَخْزِي *yukhzi* (ī) = he disgraces, humiliates, bebases (v. iii. m. s. impfct. from *'akhza*, form IV of *khaziya* [*khizy/khazan*], to be base, ashamed. The final letter *yā* is vowelless and hence dropped because of the reason stated at n. 2 above. See *mukhzin* at 9:2, p. 576, n. 6).

4. يَنْصُرُ *yanşur(u)* = he helps, gives victory (v. iii. m. s. impfct. from *naşara* [*naşr /nuşūr*], to help. The final letter is vowelless for the reason stated at n. 2 above. See *naşarū* at 8:74, p. 575, n. 7).

5. يَشْفِي *yashfi* (ī) = he cures, heals, restores to health (v. iii. m. s. impfct. from *shafā* [*shifā*], to cure. The final *yā* is vowelless and hence dropped for the reason stated at no. 2 above).

6. This is in continuation of the conclusion of the previous *'āyah*. يَذْهَبُ *yudh-hib(u)* = he causes to go away, takes away, removes, eliminates (v. iii. m. s. impfct. from *'adh-haba*, form IV of *dhaba* [*dhihāb /madh-hab*], to go. The last letter is vowelless for the reason stated at n. 2 above. See at 6:13, p. 447, n. 7).

7. i. e., Allah will assuage the anger of the believers by giving them victory over the unbelievers. غَيْظُ *ghayz* = rage, wrath, anger, fury. See at 3:119, p. 203, n. 7.

8. حَسِبْتُمْ *hasibtum* = you (all) calculated, reckoned, thought, deemed, thought (v. ii. m. pl. past from *hasaba* [*hasb/hisāb*], to calculate. See at 2:214, p. 103, n. 2).

9. تُتْرَكُوا *tutrakū(na)* = you are left, left alone, abandoned (v. ii. m. pl. impfct. passive from *taraka* [*tark*], to leave. The terminal *nūn* is dropped because of the particle *'an* coming before the verb. See *taraktum* at 6:94, p. 430, n. 5).

10. i. e., has not yet made known by way of trial, for Allah knows everything.

وَلَمْ يَتَّخِذُوا¹ and did not take¹
 مِنْ دُونِ اللَّهِ in lieu of Allah,
 وَلَا رَسُولِهِ nor of His Messenger
 وَلَا الْمُؤْمِنِينَ nor of the believers,
 وَلِجَمَّةٍ any confidant.²
 وَاللَّهُ خَبِيرٌ And Allah is All-Aware
 بِمَا تَعْمَلُونَ of what you do.



Section (Rukû') 3

مَا كَانَ لِلْمُشْرِكِينَ 17. It does not belong to the
 أَنْ يَعْمُرُوا polytheists to attend to³
 مَسْجِدَ اللَّهِ the mosques of Allah while
 شَاهِدِينَ bearing witness⁴ against
 أَنْفُسِهِم بِالْكَفْرِ themselves of unbelief.
 أُولَئِكَ Such persons,
 حَبِطَتْ أَعْمَالُهُمْ gone in vain⁵ will be their
 وَفِي النَّارِ deeds and in the fire
 هُمْ خَالِدُونَ they shall abide for ever.⁶



إِنَّمَا يَعْمُرُ 18. There shall but attend to
 مَسْجِدَ اللَّهِ the mosques of Allah
 مَنْ آمَنَ بِاللَّهِ those who believe in Allah
 وَالْيَوْمِ الْآخِرِ and the Last Day

1. يتخذوا *yattakhidhû(na)* = they take, take up to themselves, take on, assume (v. iii. m. pl. impfct. from *ittakhadha*, form VIII of *akhadha* [*akhadh*], to take. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 4:150, p. 311, n. 7).

2. وليجة *walijah* = confidant, intimate friend, See *yaliya* at 7:40, p. 480, n. 6.

3. The 'ayah makes it unlawful for polytheists, while professing and practising polytheism, to visit, perform their polytheistic practices at and to take care of and maintain the Ka'ba and other mosques of Allah. *ya'murû(na)* = they inhabit, make prosperous, build, populate, attend (v. iii. m. pl. impfct. from '*amara* [*'amr/umr/umârah*], to fill with life. The terminal *nûn* is dropped because of the particle '*an* coming before the verb. See *yu'ammara* at 2:96, p. 46, n. 2).

4. i. e., while at the same time professing and practising polytheism and thus being unbelievers; but if they abandon polytheism and become Muslims the prohibition does not apply to them. شاهدين *shâhidîn* (pl.; acc./gen. of *shâhidûn*, s. *shâhid*) = witnesses, bearers of witness (active participle from *shahida* [*shuhûd*], to witness. See at 5: 113, p. 387, n. 4).

5. حبطت *ḥabīṭat* = she or it fell through, miscarried, went in vain, was futile, was of no avail (v. iii. f. s. past from *ḥabaṭa* [*ḥubūṭ*], to come to nothing. See at 7:147, p. 520, n. 4).

6. خالدون *khâlidûn* (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 7:42, p. 481, n. 2).

وَأَقَامَ الصَّلَاةَ and properly perform¹ the
وَأَنَّى الزَّكَاةَ prayer and pay *zakâh*
وَلَمْ يَخْشَ إِلَّا اللَّهَ and fear² none but Allah.
فَعَسَىٰ أُولَٰئِكَ Then perhaps³ such persons
أَن يَكُونُوا مِن will be of
الْمُهْتَدِينَ those in receipt of guidance.⁴

أَجْعَلُمُ 19. Do you make⁵ the giving
سِقَايَةَ الْحَاجِّ of water⁶ to the pilgrims
وَعِمَارَةَ and maintaining⁷
الْمَسْجِدِ الْحَرَامِ the Sacred Mosque the
كَمَن آمَنَ same as those who believe
بِاللَّهِ وَالْيَوْمِ الْآخِرِ in Allah and the Last Day
وَجَاهِدُوا فِي سَبِيلِ اللَّهِ and fight in the way of Allah?

لَا يَسْتَوُونَ They are not equal⁸
عِنْدَ اللَّهِ in the sight of Allah;
وَاللَّهُ لَا يَهْدِي and Allah guides not
الْقَوْمَ الظَّالِمِينَ the wrong-doing people.

الَّذِينَ آمَنُوا 20. Those who believe
وَهَاجَرُوا وَجَاهَدُوا and migrate⁹ and fight
فِي سَبِيلِ اللَّهِ in the way of Allah
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ with their wealth and selves
أَعْظَمَ دَرَجَةً are greater in status¹⁰

1. أَقَامَ 'aqâma = he properly performed, set upright (v. iii. m. s. past in form IV of qâma, to get up, stand up. See at 2:177, p. 83, n. 12).

2. يَخْشَى yakhsha (â) = he fears, is afraid of (v. iii. m. s. impfct. from khashiya [khashy/ khashyah], to fear. The final yâ' is dropped because of the particle lam coming before the verb. See takhshawna at 9:13, p. 582, n. 1).

3. عَسَى 'asâ (followed by 'an) = it might be, may be that, perhaps. See at 4:99, p. 287, n. 7.

4. مُهْتَدِينَ muhtadîn (accu. /gen. of muhtadûn, sing. muhtadin) = those in receipt of guidance, are guided aright, are led on the right way (active participle from ihtadâ, form VIII of hadâ [hidâyah/hudan/hady], to lead, to guide. See at 6:140, p. 451, n. 4).

5. The 'âyah has reference to the claim of some unbelieving Quraysh leaders to respect and equality with the Muslims for performing certain functions connected with the Ka'ba, such as its maintenance and providing water for the pilgrims. جعلتم ja'altum = you set, made, appointed, put (v. ii. m. pl. past from ja'ala [ja'l] to make, to put. See ja'alâ at 7:190, p. 540, n. 2).

6. سِقَايَةَ siqâyah = watering, irrigation, giving of drink, the traditional office connected with the Ka'ba of providing water for the pilgrims.

7. عِمَارَةَ 'imârah (s.; pl. 'imârât) = building, attending to, maintaining.

8. يَسْتَوُونَ yastawûna = they become equal, even, at par, straight (v. iii. m. pl. impfct. from istawâ, form VIII of sawiya [siwan], to be equal. See at istawâ at 7:54, p. 486, n. 7).

9. هَاجَرُوا hâjarû = they migrated, emigrated (v. iii. m. pl. past from hâjara, form III of hajara [hijr /hijrân], to emigrate. See at 8:74, p. 575, n. 4).

10. دَرَجَةً darajah (pl. darajât) = step, stair, flight of steps, degree, grade, rank, status, stage. See at 4:95, p. 285, n. 10.

عِنْدَ اللَّهِ in the sight of Allah;

وَأُولَئِكَ هُمُ and such persons, they are

الْفَائِزُونَ the successful ones.¹

يُبَشِّرُهُمْ رَبُّهُمْ 21. Their Lord gives them the

بِرَحْمَةٍ مِّنْهُ good tidings² of His mercy

وَرِضْوَانٍ and Pleasure,³ and

وَجَنَّاتٍ لَّهُمْ فِيهَا of gardens for them wherein

فَيَمُوتُونَ فِيهَا will be bliss⁴ to endure⁵—

خَالِدِينَ فِيهَا أَبَدًا 22. Abiding⁶ therein for ever.

إِنَّ اللَّهَ عِنْدَهُ Verily with Allah lies

أَجْرٌ عَظِيمٌ a magnificent⁷ reward.⁸

يَا أَيُّهَا الَّذِينَ آمَنُوا 23. O you who believe,

لَا تَتَّخِذُوا آبَاءَكُمْ do not take⁹ your fathers

وَأِخْوَانَكُمْ and your brothers

أَوْلِيَاءَ as patrons¹⁰

إِنْ أَسْتَحَبُّوا الْكُفْرَ if they prefer¹¹ unbelief

عَلَى الْإِيمَانِ to belief.

وَمَنْ يَتَوَلَّهُمْ And whoever takes them as

مِّنْكُمْ patrons¹² from among you,

فَأُولَئِكَ هُمُ they will be the ones

الْفَاعِلِينَ doing wrong.

1. فَاٰزِرُونَ *fā'izûn* (pl.; s. *fā'iz*) = the successful ones, the victorious, the winners (active participle from *fāza* [fawz], to be successful. See *fawz* at 6:16, p. 397, n. 6).

2. يبشّر *yubashshiru* = he gives the good tidings, (v. iii. m. s. impfct. from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to be happy. See at 3:45, p. 173, n. 5).

3. رِضْوَان *ridwān* = pleasure, good will, favour, approval. See at 3:15, p. 160, n. 8.

4. نعيم *na'im* = bliss, felicity, comfort, happiness, delight. See at 5:65, p. 362, n. 9.

5. مقيم *muqim* = abiding, lasting, persistent, enduring, lingering, permanent, resident, he who sets up (active participle from *'aqama*, form IV of *qāma* [*qiyām/qawmah*], to get up. See at 5:37, p. 346, n. 11).

6. خالدین *khālidi'n* (pl.; acc./gen. of *khālidi'n*, s. *khālidi*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulūd*], to live for ever. See at 7:20, p. 471, n. 3).

7. عظيم *'aẓim* = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, grave. See at 8:68, p. 572, n. 9).

8. أجر *'ajr* (pl. أجر *'ujūr*) = reward, recompense, remuneration, emolument, fee. See at 7:113, p. 508, n. 2).

9. لا تتخذوا *lā tattakhidhū* = you (all) do not take for yourselves, take, adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 5:56, p. 358, n. 6).

10. أولياء *'awliyā'* (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians.

See at 8:34, p. 558, n. 10.

11. استأحبوا *istahabbū* = they preferred, liked, deemed desirable (v. iii. m. pl. past from *istahabba*, form X of *habba* [*hubb*], to love. See *yuhibbūna* at 7:79, p. 497, n. 1).

12. يتول *yatawallā* (ā) = he takes as friend-protector, he turns away, desists, refrains (v. iii. m. s. impfct. from *tawallā*, form V of *waliya* [*walā'*/*waly*] to come near. The last letter *yā'* is vowelless and hence dropped because the verb is part of a conditional clause [preceded by *man*]. See at 5:56, p. 358, n. 3).

24. Say: If it be that your
 fathers and your sons,
 and your brothers
 and your spouses¹
 and your near relations,²
 and the riches you acquire³
 and the commerce
 you fear the recession⁴ of,
 and the dwellings⁵
 you are happy⁶ with,
 are dearer⁷ to you than
 Allah and His Messenger
 and fighting in His way,
 then wait and watch⁸ till
 Allah issues His decree.
 And Allah does not guide
 the people wantonly sinful.⁹



Section (Rukû') 4

25. Allah has indeed helped
 you in many arenas,¹⁰
 and on the Day of Hunayn¹¹
 when there impressed¹² you

1. While the previous 'āyah asks the believers not to take their polytheist and unbelieving fathers and brothers as patrons, the present 'āyah stresses that a true believer should put his love and concern for Allah and His Messenger above all ties of blood and marriage and above all material considerations. 1. أزواج 'azwāj (sing. زوج zawj) = husbands, wives, spouses, partners, pairs. zawj is used in Arabic for either husband or wife and it means one of a pair. See at 6:143, p. 452, n. 8.

2. عشيرة 'ashīrah (s.; pl. 'ashā'ir) = closest relatives, near relations, kinsfolk, clan, tribe.

3. اقترعتم iqṭaraftum = you acquired, committed (v. ii. m. pl. past from iqṭarafa, form VIII of qarafa/ qarifa {qarf/ qaraf}, to peel, to feel disgust. See yaqtarifūna at 6:120, p. 442, n. 1).

4. كساد kasād = recession, depression, dullness of the market.

5. مساكن masākin (pl.; s. maskan) = dwellings, abodes, habitations, residences, homes.

6. ترضون tarḍawna = you (all) like, are pleased with, are satisfied, agree, approve (v. ii. m. pl. impfct. from radīya [riḍān/riḍwān/marḍāh], to be satisfied. See at 2:282, p. 148, n. 6).

7. أحب 'ahabb = dearer, preferable, more desirable (relative of ḥabīb).

8. تربصوا tarabbaṣū = you (all) wait, lie in wait, wait and watch (v. ii. m. pl. imperative from tarabbaṣa, form V of rabaṣa [rabs], to wait, to watch. See yatarabbaṣūna at 4:141, p. 307, n. 5).

9. فاسقين fāsiqīn (pl., acc/gen. of fāsiqūn; sing. fāsiq) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from fasaqa [fisq], to stray from the right course, to renounce obedience. See at 7:145, p. 519, n. 6).

10. مواطن mawāṭin (pl.; s. mawṭin) = native countries, habitats, places, spots, arenas (noun of place from watan [waṭn], to dwell, to stay).

11. i. e., the Battle of Hunayn, which took place in 8 H. between the Muslims on the one hand and the tribes of Hawāzin and Thaqif on the other. Hunayn is a valley between Makka and Ṭā'if.

12. أعجبت 'a'jabat = she impressed, pleased, delighted (v. iii. f. s. past from 'a'jaba, form IV of 'ajiba ['ajab], to wonder, to be amazed. See at 2:108, n. 5).

كُتِرَتْكُمْ فَلَمْ
تُنْصِرْ عَنْكُمْ شَيْئًا
وَصَافَتْ عَلَيْكُمْ
الْأَرْضُ بِمَا رَحُبَتْ
ثُمَّ وَلَّيْتُمْ
مُذْبِرِينَ ۖ

your multitude; but it did not
avail¹ you aught
and narrow became² on you
the land though it was wide,³
then you retreated⁴
turning your backs.⁵

ثُمَّ أَنْزَلَ اللَّهُ
سَكِينَتَهُ
عَلَى رَسُولِهِ
وَعَلَى الْمُؤْمِنِينَ
وَأَنْزَلَ جُنُودًا
لَمْ تَرَوْهَا
وَعَذَّبَ الَّذِينَ
كَفَرُوا
وَذَلِكَ جَزَاءُ
الْكَافِرِينَ ۖ

26. Then Allah sent down
His tranquillity⁶
on His Messenger
and on the believers,
and He sent down troops⁷
you did not see,
and punished⁸ those who
disbelieve.
And such is the recompense⁹
of the unbelievers.

ثُمَّ تَوَّابُ اللَّهِ
مِنْ بَعْدِ ذَلِكَ
عَلَى مَنْ يَشَاءُ
وَاللَّهُ غَفُورٌ
رَحِيمٌ ۖ

27. Then Allah forgives¹⁰
after that
whom He will;
and Allah is Most Forgiving,
Most Merciful.

1. At the battle of Hunayn the Muslim army numbered 12 thousand while the enemy army numbered only four thousand; but still the Muslim army could not initially withstand the onslaught of the enemies and retreated helter skelter. Then Allah sent His help in the form of instilling courage and determination in the hearts of the Muslims and an invisible army to fight for them and gave them victory, as stated in the next 'ayah.

نغن *tughni(i)* = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from 'aghnā, form IV of *ghaniya* [*ghinan* / *ghanā*'], to be free from want, to be rich. The final *yā*' is vowelless and hence dropped because of the particle *lam* coming before the verb. See *tughniya* at 8:19, p. 553, n. 8).

2. ضاقت *ḍāqat* = she or it became constricted, tight, narrow, straitened (v. iii. f. s. past from *ḍāqa* [*ḍayq/ḍiq*], to be narrow. See *ḍayyiq* at 6:125, p. 444, n. 3).

3. رحبت *raḥubat* = she or it became wide, spacious (v. iii. f. s. past from *raḥuba* [*ruhb/rahbānah*], to be wide).

4. ولّيتُم *wallaytum* = you turned away, turned back, retreated (v. ii. m. pl. past in form II of *waliya*, to follow, to lie next, to be near. See *wallā* at 2:142, p. 67, n. 2).

5. مُذْبِرِينَ *mudbirin* (pl.; acc./gen. of *mudbirûn*; s. *mudbir*) = those who turn their backs, flee, run away (act. participle from 'adbāra, form IV of *dabara* [*dubūr*], to turn one's back. See 'adbār at 8:50, p. 566, n. 4).

6. سَكِينَةً *sakinah* (pl. *sakā'in*) = peace of mind, tranquillity. See at 2:248, p. 125, n. 11.

7. جُنُود *junūd* (pl.; sing. *jund*) = troops, soldiers, army. See at 2:149, p. 126, n. 5).

8. عَذَّبَ 'adhdhaba = he punished, chastised, tormented (v. iii. m. s. past in form II [*ta'dhib*] of 'adhaba [*'adhb*], to impede, to obstruct. See *yu'adhdhibu* at 9:14, p. 582, n. 2).

9. جَزَاءُ *jazā'* = retribution, repayment, recompense, requital. See at 2:191, p. 92, n. 6).

10. يَتُوب *yatūbu* = he forgives, he turns to, he returns (v. iii. m. s. impct from *tāba* [*tawb*, *tawbah* / *matāb*], to turn. See *yatūba* at 4:26, p. 452, n. 7).

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا 28. O you who believe,
 اِنَّمَا الْمُشْرِكُوْنَ the polytheists are but
 نَجَسٌ filth.¹
 فَلَا يَقْرَبُوْا So they must not come near²
 الْمَسْجِدَ الْحَرَامَ the Sacred Mosque³
 بَعْدَ عَامِهِمْ هٰذَا after this year of theirs.⁴
 وَاِنْ خِفْتُمْ عَيْلَةً And if you fear⁵ poverty,⁶
 فَسَوْفَ يُغْنِيْكُمْ اللّٰهُ Allah will enrich⁷ you
 مِنْ فَضْلِهِۦ اِنْ شَاءَ out of His bounty⁸ if He will.
 اِنَّ اللّٰهَ عَلِيْمٌ Verily Allah is All-Knowing,
 حَكِيْمٌ All-Wise.
 فَاقْتُلُوْا الَّذِيْنَ 29. Fight⁹ those who
 لَا يُؤْمِنُوْنَ بِاللّٰهِ do not believe in Allah,
 وَلَا بِالْيَوْمِ الْآخِرِ nor in the Last day,
 وَلَا يُحَرِّمُوْنَ nor prohibit¹⁰ that which
 مَاحَرَّمَ اللّٰهُ Allah and His Messenger
 وَرَسُوْلُهُ have prohibited;
 وَلَا يَدِيْنُوْنَ nor adhere¹¹
 دِيْنََ الْحَقِّ to the religion of the truth,¹²
 مِنَ الَّذِيْنَ being of those who
 اُوْتُوْا الْكِتٰبَ were given the Book,
 حَتّٰى يُعْطُوْا الْجِزْيَةَ until they pay¹³ the *jizyah*¹⁴

1. رِجْسٌ *rijs* (s.; pl. 'arjās) = filth, dirt, dirty or atrocious act, punishment. See at 7:71, p. 493, n.5.

2. i. e., the Muslims must not allow the polytheists to come near the sacred precincts. لَا

يَقْرَبُوا *lā yaqrabū* = they shall not come near, must not approach (v. iii. m. pl. imperative {prohibition} from *qariba* [*qurb/maqrabah*], to come near. See *lātaqrabū* at 6:151, p. 457, n. 5).

3. i. e., the Ka'ba and its environs forming the sacred precinct.

4. i. e., the 9th year of *hijrah*.

5. خِفْتُمْ *khiftum* = you (all) feared, dreaded (v. ii. m. pl. past from *khāfa* [*khawf/makhāfah/khīfah*], to fear. See at 2:238, p. 120, n. 15).

6. i. e., because of the exclusion of the polytheists from the Ka'ba and its environs and the consequent cessation of their trade at that place.

عَيْلَةً *'aylah* = poverty, impoverishment.

7. يَغْنِي *yughnī* = he suffices, makes free from want, enriches, avails, helps (v. iii. m. s. impfct. from *'aghna*, form IV of *ghaniya* [*ghinan / ghanā*]), to be free from want, to be rich. See *tughni* at 9:25, p. 587, n. 1).

8. فَضْلٌ *faḍl* (pl. *fuḍūl*) = grace, favour, refinement, kindness, bounty; also surplus, excess, superiority, precedence, priority. See at 7:39, p. 479, n. 10.

9. قَاتِلُوا *qātīlū* = you (all) fight, wage war (v. ii. m. pl. imperative from *qāṭala*, form III of *qatala* [*qatīl*], to kill, slay. See at 9:12, p. 581, n. 8).

10. يُحَرِّمُونَ *yuharrimūna* = they prohibit, make unlawful (v. iii. m. pl. impfct. from *ḥarrama*, form II of *ḥaruma/ḥarima*, to be prohibited. See *ḥarrama* at 7:50, p. 484, n. 9).

11. يَدِيْنُونَ *yadīnūna* = they profess, adhere to, (v. iii. m. pl. impfct. from *dāna* [*dīn/dayn*], to profess. See *dīn* at 8:39, p. 560, n. 11).

12. i. e. Islam.

13. يُعْطُوا *yu'ṭū(na)* = they pay, give, offer, hand over (v. iii. m. pl. impfct. from *'a'ṭa*, form IV from the root *'aṭw*. The terminal *nūn* is dropped because of a hidden *'an* in *ḥattā* coming before the verb.

14. جِزْيَةٌ *jizyah* = poll tax, tribute.

عَنِ يَدٍ readily and submissively,¹

وَهُمْ صَاعِرُونَ and they are humbled.²

Section (Rukû') 5

وَقَالَتِ الْيَهُودُ 30. The Jews say:³

عِزُّ رَبِّ ابْنِ اللَّهِ "Uzayr is Allah's son";

وَقَالَتِ النَّصَارَى and the Christians say:

الْمَسِيحُ ابْنُ اللَّهِ "The Messiah is Allah's son".

ذَلِكَ قَوْلُهُمْ That is the saying of theirs

بِأَفْوَاهِهِمْ with their mouths;⁴

يُضَاهَوْنَ قَوْلَ they imitate⁵ the saying

الَّذِينَ كَفَرُوا of those who disbelieved

مِنْ قَبْلُ afore.⁶

قَسَبْنَاهُمْ اللَّهُ Allah's curse be on them.

أَنْ يُوَفَّكَوْنَ How beguiled⁷ the are!



أَتَّخَذُوا أَحْبَارَهُمْ 31. They take⁸ their rabbis⁹

وَرُهْبَانَهُمْ and their monks¹⁰

أَرْكَابًا as lords¹¹

مِنْ دُونِ اللَّهِ in lieu of Allah,

وَالْمَسِيحَ ابْنَ and the Messiah, son of

مَرْيَمَ Maryam [as Lord];¹²

وَمَا أُمِرُوا while they were not bidden¹³

1. *an yadin* is a phrase meaning readily and submissively.

2. *صاغرون* *ṣāghirûn* (pl.; s. *ṣāghir*) = humbled, meek, servile, submissive, lowly. (act. participle from *ṣaghura* [*ṣighâr/saghârah*], to be small). See *ṣāghirîn* at 7:119, p. 509, n. 9.

3. The reference is to the Jews of Madina or some Jewish sect of the time.

4. i. e., such claims of the Jews and the Christians are their own inventions, having no support in the original scriptures given to them. In making such claims they only set partners with Allah and are as such polytheists. *أفواه* *'afwâh* (pl.; sing. *fūhah*) = mouths, vents. See at 9:8, p. 580, n. 5.

5. *يُضَاهَوْنَ* *yudâhi'ûna* = they imitate, resemble, be similar (v. iii. m. pl. impfct. from *ḍāhâ*, form III from the root *ḍahy*).

6. Like the pagan Arabs who believed that angels were Allah's daughters, and the Hindus who have similar notions and who believe in the incarnation of God and in a sort of trinity of Brahma, Vishnu and Siva.

7. i. e., how deluded they are from the truth to the untruth. *يُوَفَّكَوْنَ* *yu'fakûna* = they are beguiled, deluded, deceived, turned away (v. iii. m. pl. impfct. passive from *'afaka* [*'ifk/'afk/'afak/'ufûk*], to lie, to deceive).

8. *أَتَّخَذُوا* *ittakhadhû* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhadh*], to take. See at 7:152, p. 522, n. 4).

9. *أَحْبَار* *'ahbâr* (pl.; s. *ḥabr/ḥibr*) = savants, greatly learned men, rabbis. See at 5:63, p. 361, n. 2.

10. *رُهْبَان* *ruhban* (pl.; s. *rāhib*) = monks. See at 5:82, p. 370, n. 12.

11. i. e., by accepting and acting on their words and directives in lieu of following the directives of Allah.

12. i. e., by worshipping him, as the Christians do.

13. *أُمِرُوا* *'umirû* = they were ordered, commanded, bidden (v. iii. m. pl. past passive from *'amara* [*'amr*], to order. See *yu'muru* at 4:60, p. 267, n. 12).

إِلَّا لِيَعْبُدُوا but to worship

إِلَهًا وَاحِدًا One God.

لَا إِلَهَ إِلَّا هُوَ There is no deity except He;

سُبْحَنَهُ عَمَّا Sacrosanct¹ is He from what

يُنْشِرُكُونَ they set as partners.²

يُرِيدُونَ 32. They intend³

أَنْ يُطْفِئُوا نُورَ اللَّهِ to put out⁴ the Light of Allah

بِأَفْوَاهِهِمْ with their mouths;

وَيَأْبَى اللَّهُ إِلَّا but Allah declines⁵ but

أَنْ يُسَمِّرَ نُورَهُ to make full⁶ His Light;

وَلَوْ even though

كَرِهَ الْكَافِرُونَ the unbelievers abhor⁷ [it].



هُوَ الَّذِي أَرْسَلَ 33. He it is Who sent out⁸

رَسُولَهُ His Messenger

بِالْهُدَى with the guidance

وَدِينِ الْحَقِّ and the religion of the truth⁹

لِيُظْهِرَهُ to make it prevail¹⁰

عَلَى الدِّينِ كُلِّهِ over all the religions,

وَلَوْ even though

كَرِهَ الْمُشْرِكُونَ the polytheists detest.



1. The word سبحان *Subhān* is derived from *sabbaḥa*, form II of *sabaha* [*sabḥ/sibāḥah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct" seems to convey the meaning better. See at 5:116, p. 388, n. 6.

2. يشركون *yushrikūna* = they set partners,, associate, give share to (v. iii. m. pl. impfct. from '*ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See '*ashrakū* at 7:190, p. 540, n. 4).

3. i. e., the unbelievers intend. يريدون *yuridūna* = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from '*arāda*, form IV of *rāda* [*rawd*], to walk about. See at 6:52, p. 411, n. 6).

4. يطفئونها *yufṭi'ū(na)* = they put out, extinguish, blow out (v. iii. m. pl. impfct. from '*aṭfa'a*, form IV of *ṭafi'a* طَفِئَ [*ṭufi'a*], to be extinguished, to die down. The terminal *nūn* is dropped because of a hidden '*an* in *li* (of motivation) coming before the verb. See '*aṭfa'a* at 5:64, p. 362, n. 2).

5. يأبى *ya'bā* = he declines, refuses, rejects (v. iii. m. s. impfct. from '*abā* [*'ibā/'ibā'ah*], to refuse. See '*ta'bā* at 9:8, p. 580, n. 6).

6. يتم *yutimma(u)* = he completes, makes full (v. iii. m. s. impfct. from '*atamma*, form IV of *tamma* [*tamām*], to be completed. The last letter takes *fathah* for the particle '*an* coming before the verb. See at 5:6, p. 331, n. 10).

7. كره *kariha* = he detested, disliked, abhorred, loathed, felt disgust (v. iii. m. s. past from the root *karḥ/ kurḥ/ karāḥah/ karāhiyah*, to detest. See *karihtum* at 8:8, p. 548, n. 10).

8. أُرسل *'arsala* = he sent out, despatched discharged (v. iii. s. past in form IV of *rasila* [*rasal*], to be long and flowing. See at '*arsalnā* at 7:162, p. 528, n. 8).

9. i. e., Islam.

10. يَظْهِرُهُ *yuzḥira(u)* = he makes prevail, grants victory, manifests, makes visible, exposes, demonstrates (v. iii. m. s. impfct. from '*aḥzara*, form IV of *ḥazara* [*zuhūr*], to be visible. The final letter takes *fathah* because of a hidden '*an* in *li* (of motivation) coming before the verb. See *yazḥarū* at 9:7, p. 579, n. 10).

يَا أَيُّهَا الَّذِينَ آمَنُوا 34. O you who believe,

إِنَّ كَثِيرًا مِّنَ
الْأَخْبَارِ وَالرُّهْبَانِ the rabbis and monks
لَيَأْكُلُونَ do devour¹

أَمْوَالِ النَّاسِ men's properties
بِالْبَاطِلِ falsely²

وَيَصُدُّونَ and deter³ from
عَن سَبِيلِ اللَّهِ the way of Allah.

وَالَّذِينَ يَكْنِزُونَ And those who hoard⁴
الذَّهَبَ وَالْفِضَّةَ gold and silver
وَلَا يُفْقِدُونَهَا and do not expend⁵ it

فِي سَبِيلِ اللَّهِ in the way of Allah,
فَيَبْتَرَهُمْ give them the glad tidings⁶

بِعَذَابٍ أَلِيمٍ of a punishment very painful.

يَوْمَ 35. On the Day

يُخَمَّنُ عَلَيْهِمُ heat will be put⁷ on them
فِي نَارِ جَهَنَّمَ in the fire of hell and

فَتَكُونُ بِهِمَا therewith will be branded⁸

جَاهُهُمْ وَجُودُهُمْ their foreheads⁹ and sides¹⁰

وَيُظْهِرُهُمْ and backs¹¹ –

هَذَا مَا كُنْتُمْ "This is what you hoarded¹²

لِأَنفُسِكُمْ for yourselves.

1. يَأْكُلُونَ *ya'kulûna* = they eat, consume, devour (v. iii. m. pl. impfct. from *'akala* [*'akl/ma'kal*], to eat. See at 2:274, p. 144, n. 3). Consuming or eating here means taking, usurping, using and dealing with.

2. i. e., such as taking bribes and illegal gratification. بِالْبَاطِلِ *bi 'l-bâ'il* = falsely, in vain, without any right.

3. i. e., deter others. يَصُدُّونَ *yaṣuddûna* = they deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*ṣadd/ṣudûd*], to turn away. See at 8:47, p. 564, n. 9).

4. يَكْنِزُونَ *yaknizûna* = they hoard, pile up, accumulate, amass, lay up (v. iii. m. pl. impfct. from *kanaza* [*kanz*], to pile up, to bury).

5. i. e., do not pay the *zakâh* due on their wealth and do not spend in furthering the cause of Allah, such as *jihâd*. يَنْفِقُونَ *yunfiqûna* = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 8:36, p. 559, n. 5).

6. The expression "give the glad tidings" is used here ironically. بَشِّرْ *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 9:3, p. 577, n. 6).

7. يَخْمِي *yuhmâ* = he or it is heated, flared up, (v. iii. m. s. impfct. from *ḥamiya* [*ḥamy/ḥamw*], to be hot).

8. تُكْوَى *tukwâ* = she or it is branded, cauterized (v. iii. f. s. impfct. passive from *kawâ* [*kayy*], to burn, to brand).

9. جِبَاهٍ *jibâh* (pl.; s. *jabhah*) = foreheads, brows, fronts.

10. جُنُوبٍ *junûb* (pl.; s. *janb*) = sides. See at 4:103, p. 290, n. 13.

11. ظُهُورٍ *zuhûr* (sing. *ẓahr*) = backs, rears, rear sides. loins, spines. See at 7:172, p. 533, n. 1).

12. i. e., it will be said to them. كُنْتُمْ *kanaztum* = you hoarded, piled up, accumulated (v. ii. m. pl. past from *kanaza*. See n. 4 above).

فَذُوقُوا مَا كُنتُمْ
تَكْتُمُونَ ﴿٣٦﴾ So taste¹ what you had been
treasuring up.²

إِنَّ عِدَّةَ الشُّهُورِ
عِنْدَ اللَّهِ 36. The number³ of months
to Allah

أَتْنَاعَتَرِ شَهْرًا is twelve

فِي كِتَابِ اللَّهِ in the writ⁴ of Allah

يَوْمَ خَلَقَ on the very day He created⁵

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth.

مِنْهَا أَرْبَعَةٌ حُرُمٌ Of these four are sacred.⁶

ذَٰلِكَ الْيَمِينُ الْقِيَمُ This is the right⁷ religion.

فَلَا تَظْلِمُوا So do not commit wrong⁸

فِيهِنَّ أَنْفُسُكُمْ during these to yourselves.

وَقَاتِلُوا And fight

الْمُشْرِكِينَ the polytheists

كَافَّةً one and all⁹

كَأَنَّهُمْ يَقْتُلُونَكُمْ as they fight you

كَأَنَّهُ one and all;

وَأَعْلَمُوا أَنَّ اللَّهَ and know that Allah is

مَعَ الْمُتَّقِينَ ﴿٣٧﴾ with the righteous.

إِنَّمَا النَّسِيءُ 37. The postponement¹⁰ is but

زِيَادَةٌ فِي الْكُفْرِ an excess in unbelief.

1. ذُوقُوا *dhûqû* = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/ madhâq*], to taste. See at 8:35, p. 559, n. 3).

2. تَكْتُمُونَ *taknizûna* = you (all) pile up, accumulate, amass, lay up, treasure up (v. iii. m. pl. impfct. from *kanaza* [*kanz*], to pile up, to bury. See *yaknizûna* at 9:34, p. 591, n. 4).

3. عِدَّة *'iddah* = number; legally prescribed period. See at 2:185, p. 88, n. 2.

4. كِتَاب *kitâb* = writing, writ, prescript, book, document, contract. See at 8:75, p. 575, n. 12.

5. i. e., time has run in the same process and with same divisions in relation to the earth as Allah ordained since the very day He created the heavens and the earth. Here is an indirect allusion to the rotation of the earth. خَلَقَ *khalâqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 6:101, p. 434, n. 4).

6. The sacred months are Muharram, Rajab, Dhû al-Qa'dah, Dhû al-Hijjah. These months were regarded as inviolate in Arabia since the time of Prophet Ibrâhîm (p.b.h.) and fighting and breach of the peace were prohibited during these months.

7. قِيَم *qayyim* = right, straight, precious. See at 6:161, p. 462, n. 7.

8. i. e., do not commit sins during these months; for the burden of sins committed during these months is heavier than that committed at other times. لَا تَظْلِمُوا *lâ tazlîmû* = you (all) do not commit wrong /sin/ injustice, do not transgress /oppress /outrage (v. ii. m. pl. imperative {prohibition} from *zulama* [*zulm*], to do wrong. See *tazlîmûna* at 2:279, p. 146, n. 5).

9. Some commentators take this clause as making an exception, allowing fighting polytheists during the sacred months for the sake of Allah, in self defence and in continuation of a fighting started before the inception of a sacred month (see Ibn Kathîr, IV, 61). كَافَّةً *kâffah* = in toto, entirely, in entirety, all without exception, one and all. The word is derived from *kaffa* [*kaff*], to desist, to refrain; and the meaning is that it is such as does not admit of division or partition. See at 2:208, p. 100, n. 7).

10. نَسِيء *nasi'* = postponement, putting off, deferment. The pagan Arabs used arbitrarily to defer a sacred month to the following month in order to engage in fighting with one another.

بُضِّلُ بِهِ Thereby are misled¹
 الَّذِينَ كَفَرُوا those who disbelieve;
 يُجْلُوهُ عَامًا they make it lawful² one year
 وَيُحْكِمُونَهُ عَامًا and unlawful³ one year,
 لِيَوَاطِبُوا that it might tally⁴ with
 عِدَّةَ مَا the number of what
 حَرَّمَ اللَّهُ Allah has made unlawful,
 فَيُجْلُوا مَا thus making lawful what
 حَرَّمَ اللَّهُ Allah has made unlawful.
 زُيِّنَ لَهُمْ Embellished⁵ to them is
 سُوءُ أَعْمَالِهِم the evil of their deeds;
 وَاللَّهُ لَا يَهْدِي the unbelieving people.
 الْقَوْمَ الْكَافِرِينَ



Section (Rukû') 6

يَا أَيُّهَا الَّذِينَ 38. O you who believe,
 ءَامَنُوا مَا لَكُمْ what is the matter with you,
 إِذَا قِيلَ لَكُمْ أَنْفِرُوا when it is said to you: "Go
 فِي سَبِيلِ اللَّهِ forth⁶ in the way of Allah"⁷
 أَنَا قَلْتُمْ heavily stuck⁸ you are
 إِلَى الْأَرْضِ to the ground?⁹
 أَرْضَيْتُمْ Are you content¹⁰ with
 بِالْحَيَاةِ الدُّنْيَا the worldly life
 مِنَ الْآخِرَةِ rather than the hereafter?
 فَمَا مَنَعُ But the enjoyment¹¹ of the

1. بضل *yudallu* = he is misled, led astray (v. iii. m. s. impfct. passive from *dalla* [*ḍalāl/ḍalālah*], to go astray. See *dalla* at 7:37, p. 478, n. 9).

2. يجلون *yuhillūna* = they make lawful, unbind (v. iii. m. pl. impfct. from *'ahalla*, form IV of *halla* [*ḥall/ḥill*], to be allowed. See *yuhillu* at 7:157, p. 525, n. 7).

3. يحرمون *yuharrimūna* = they prohibit, make unlawful (v. iii. m. pl. impfct. from *ḥarrama*, form II of *ḥaruma/ḥarima*, to be prohibited. See *ḥarrama* at 9:29, p. 588, n. 10).

4. i. e., they observed the number of months (4) as sacred for each year but arbitrarily declared a sacred month as not so and vice versa as the need for fighting dictated to them. يواطوا *yuwāṭi'ū(na)* = they tally, correspond, agree (v. iii. m. pl. impfct. from *wāṭi'a*, form III of *wāṭi'a* [*waṭ'*], to set foot on, to trample).

5. زين *zuyyina* = he or it is embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zayyana*, form II of *zāna* [*zayn*], to adorn. See at 6:122, p. 442, n. 13).

6. انفروا *infirū* = you (all) rush, go forth, sally forth, flee (v. ii. m. pl. imperative from *nafara* [*nufūr/nifār*], to rush, to flee. See at 4:70, p. 272, n. 1).

7. i. e., for *jihād* in the cause of Allah. The immediate reference is to the Tabuk expedition of the Prophet, peace and blessings of Allah be on him.

8. اثقلتم *iththâqaltum* (originally *tathâqaltum*) = you become heavy, burdensome, sluggish (v. ii. m. pl. past from *tathâqala*, form VI of *thaqala* [*thiqal/thaqâlah*], to be heavy. See *'athqalat* at 7:189, p. 539, n. 12).

9. i. e., you are sluggish and do not like to move and go out.

10. رَضِيتُمْ *raḍītum* = you were pleased, content, happy, satisfied (v. ii. m. pl. past from *raḍiya* [*riḍan/riḍwân/marḍâh*], to be satisfied). See *raḍiya* at 5:119, p. 390, n. 8).

11. متاع *matâ'* (pl. *'amli'ah*) = enjoyment, pleasure, useful article, gear, provision. See at 7:24, p. 472, n. 9.

الْحَيَاةَ الدُّنْيَا worldly life will be

فِي الْآخِرَةِ in the hereafter

إِلَّا قَلِيلٌ but insignificant.¹

إِلَّا تَتَّبِعُوا 39. If you do not go forth,²

يُعَذِّبُكُمْ He will chastise you with

عَذَابًا أَلِيمًا a punishment most painful³

وَيَسْتَبْدِلُ and will substitute⁴

قَوْمًا غَيْرَكُمْ a people other than you,

وَلَا تَضُرُّهُ and you will not harm⁵ Him

شَيْئًا whatsoever.

وَاللَّهُ عَلَى كُلِّ

شَيْءٍ قَدِيرٌ Omnipotent.

إِلَّا نَصْرُوهُ 40. If you help him not –

فَقَدْ نَصَرَهُ اللَّهُ but Allah indeed helped him,

إِذَا أَخْرَجَهُ when there drove⁶ him out

الَّذِينَ كَفَرُوا those who disbelieve, he

ثَانِيَانِ being the second of the two–

إِذْ هُمَا فِي الْغَارِ when they were in the cave,⁷

إِذْ يَقُولُ لِصَاحِبِهِ when he said to his compa-

نِion: "Do not grieve,⁸

إِنَّ اللَّهَ مَعَنَا surely Allah is with us."

1. i. e., in comparison with the immense blessings and enjoyment in the hereafter. *qalīl* (s.; pl. *'aqillā'/'qalā'/'il/qilāl*) = a little, trifling, inconsiderable, insignificant. See at 4:76, p. 275, n. 6.

2. i. e., if you do not go forth for *jihād* in the way of Allah. *tanfirū* (na) = you (all) go forth, sally forth, rush, flee (v. ii. m. pl. impfct. from *nāfara* [*nufūr/nifār*], to rush, to flee. The terminal *nūn* is dropped because the verb is in a conditional clause preceded by 'in. See *infirū* at 9:38, p. 593, n. 6).

3. *alīm* = agonizing, anguishing, excruciating, most painful. See at 5:73, p. 366, n. 9.

4. i. e., will substitute for you. *yastabdil(u)* = he substitutes, replaces, exchanges (v. iii. m. s. impfct. from *istabdala*, form X of *badala*, to change, to replace. The final letter is vowelless because the verb is conclusion of a conditional clause preceded by 'in. See *baddala* at 7:162, p. 528, n. 7).

5. *tadurrū* (na) = you harm, injure, damage, hurt (v. ii. m. pl. impfct. from *ḍarra* [*ḍarr*], to harm. The terminal *nūn* is dropped for the reason given at n. 4 above. See *yadurrū* at 5:42, p. 349, n.13).

6. The reference is to how Allah helped the Prophet, peace and blessings of Allah be on him, when the Makkan unbelievers made it impossible for him to stay there and he left it for migrating to Madina. *'akhraja* = he ousted, drove out, expelled, dislodged, got out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurūj*], to go out, to leave. See at 8:5, p. 548, n.3).

7. The reference is to the Prophet's staying at the cave of Thawr mountain, a little south of Makka, accompanied by 'Abū Bakr Ṣiddīq (r.a.), immediately after having left Makka for migrating to Madina, in order to elude the search party sent after them by the Makkan leaders. غار

ghār (s.; pl. *ghirān*) = cave, cavern.

8. لا تحزن *lā taḥẓan* = do not grieve, be sad (v. ii. m. s. imperative [prohibition] from *ḥazina* [*ḥuzn/ḥazan*], to grieve. See *yaḥẓanūna* at 7:49, p. 484, n. 5).

فَأَنْزَلَ اللَّهُ Then Allah sent down
 سَكِينَتَهُ عَلَيْهِ His tranquillity¹ on him
 وَأَيَّدَهُ بِجُنُودٍ and aided² him with troops³
 لَمْ تَرَوْهَا you did not see,
 وَجَعَلَ كَلِمَةَ and rendered the word
 الَّذِينَ كَفَرُوا of those who disbelieve
 السُّفْلَى the lowest⁴ –
 وَكَلِمَةَ اللَّهِ and the Word of Allah,
 هِيَ الْعُلْيَا that is the Most Sublime –
 وَاللَّهُ عَزِيزٌ and Allah is All-Mighty,
 حَكِيمٌ All-Wise.

أَنْفِرُوا خِفَافًا 41. Go forth light⁵
 وَثِقَالًا وَجَاهِدُوا and heavy⁶ and fight
 بِأَمْوَالِكُمْ with your properties
 وَأَنْفُسِكُمْ and selves
 فِي سَبِيلِ اللَّهِ in the way of Allah.
 ذَٰلِكُمْ خَيْرٌ لَّكُمْ This is the best⁷ for you
 إِنْ كُنْتُمْ تَعْلَمُونَ if you are in the know of.⁸
 لَوْ كَانَ عَرَضًا قَرِيبًا 42. Were it a gain⁹ at hand
 وَسَفَرًا قَاصِدًا and a journey of ease¹⁰ they
 لَاتَّبَعُوكَ would have followed you;
 وَلَكِنْ بَعُدَتْ but far off seemed¹¹ to them

1. i. e., gave the Prophet, peace and blessings of Allah be on him, peace of mind and confidence in Allah's help. سَكِينَةٌ *sakinah* (pl. *sakā'in*) = peace of mind, tranquillity, composure. See at 9:26, p. 587, n. 6.

2. أَيَّدَ *'ayyada* = he aided, strengthened, assisted, helped (v. iii. s. past in form II of *'āda* [أَدَّ *'ayda*], to be strong. See at 8:62, p. 570, n. 4).

3. i. e., angels to guard him against his enemies. جُنُود *junūd* (pl.; sing. *jund*) = troops, soldiers, army. See at 9:26, p. 587, n. 7).

4. i. e., He frustrated the designs of the unbelievers and made them suffer decisive defeats. سُفْلَى *sufḷā* (f.; m. *'asfal*) = lower/lowest. See *'asfal* at 4:145, p. 309, n. 9.

5. i. e., go forth in *jihād* whether you are light and agile, being young, or you are heavy and slow, being aged. خِفَافٌ *khifāf* (pl.; s. *khafif*) = light, slight, nimble, agile, lively.

6. ثِقَالٌ *thiqāl* (pl.; s. *thaqīl*) = heavy, weighty. See at 7:57, p. 488, n. 5.

7. خَيْرٌ *khayr* = good /better/ best, benefit, advantage, wealth, property. See at 7:188, p. 539, n. 3.

8. i. e., if you know the great merits and rewards for participating in and supporting *jihād* with your wealth. تَعْلَمُونَ *ta'lamūna* = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [أَلِمَ *'ilm*], to know. See at 7:38, p. 479, n. 9).

9. i. e., if there was a prospect of gain at hand. This *'āyah* was revealed in the context of the lame excuses advanced by the hypocrites for having not participated in the Tabuk expedition and having stayed behind; but the implication is general and it applies to hypocrites of all times and places. عَرَضٌ

'araḍ (s.; pl. أَعْرَاضُ *'a'rād*) = stuff, object, chattel, thing, goods, gain. See at 8:67, p. 572, n. 4.

10. قَاصِدٌ *qāṣid* = easy, smooth, straight (act. participle from *qaṣada* [قَاصَدَ], to proceed straightaway). See *muqtaṣid* at 5:66, p. 363, n. 2.

11. بَعُدَتْ *ba'udat* = she or it became far off, distant, remote (v. iii. f. s. past from *ba'uda* [بَعَدَ *ba'd*], to be distant. See *ba'id* at 4:167, p. 319, n. 8).

عَلَيْهِمُ الشُّقَّةُ^١ the difficult journey;¹ and
وَسَيَحْلِفُونَ بِاللَّهِ they will swear² by Allah:

لَوْ أَسْتَطَعْنَا^٣ "If we were able to,³
لَخَرَجْنَا we would indeed have gone
مَعَكُمْ out⁴ with you."

يُهْلِكُونَ أَنْفُسَهُمْ They ruin⁵ themselves;
وَاللَّهُ يَعْلَمُ and Allah knows

إِنَّهُمْ لَكَاذِبُونَ^٦ that they indeed are liars.⁶

Section (Rukû') 7

عَفَا اللَّهُ عَنْكَ 43. May Allah forgive⁷ you.

لِمَ أَذِنْتَ لَهُمْ Why did you permit⁸ them
حَتَّىٰ بَيَّنَّ لَكَ until it became clear⁹ to you
أَلَّذِينَ صَدَقُوا those who spoke the truth

وَعَلِمَ الْكَذِبِينَ and you knew the liars?



لَا يَسْتَدْرِكُ 44. No exemption would
أَلَّذِينَ there seek¹⁰ from you those

يُؤْمِنُونَ بِاللَّهِ who believe in Allah
وَالْيَوْمِ الْآخِرِ and the Last Day

أَنْ يُجَاهِدُوا from fighting with
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ their properties and selves;
وَاللَّهُ عَلِيمٌ and Allah is All-Knowing
بِالْمُتَّقِينَ of the godfearing.¹¹



1. شقة *shuqqah* = difficult journey, difficulty, trouble, hardship. See *shâqqû* at 8:13, p. 551, n. 5.

2. يَحْلِفُونَ *yahlifûna* = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *halafa* [half/hilf]), to swear. See at 4:62, p. 268, n. 10).

3. اسْتَطَعْنَا *istata'na* = we were able, had the power (v. i. pl. past from *istata'a*, form X of *tâ'a* [taw'], to obey. See *istata'na* at 6:35, p. 404, n. 11).

4. خَرَجْنَا *kharajna* = we went out, departed, stepped out (v. i. pl. past from *kharaja* [kharâj], to go out. See *'akhrâja* at 9:40, p. 594, n. 6).

5. i. e., they destroy their lives in the hereafter by telling lies and by their hypocrisy. يَهْلِكُونَ

yuhlikûna = they ruin, destroy (v. iii. m. pl. impfct. from *'ahlaka*, form IV of *halaka* [halk/hulk/ halâk /uhlukah], to perish. See at 6:26, p. 401, n. 3).

6. كَاذِبُونَ *kâdhībun* (pl.; s. *kâdhīb*) = those that lie, liars, untruthful (active participle from *kadhaba* [kidhb/ kadhib/ kadhbah/ kidhbah], to lie. See *kâdhībîn* at 7:66, p. 491, n. 11).

7. عَفَا *'afâ* = he effaced, wiped out, obliterated, exempted, relieved, forgave, excused (v. iii. m. s. past from *'afw/'afâ*). See at 2:187, p. 89, n. 9).

8. i. e., to stay back at home. أَذِنْتَ *'adhinta* = you gave leave, permitted, allowed (v. ii. m. s. past from *'adhina* ['idhn], to allow, to permit, to listen. See *ta'adhdhana* at 7:167, p. 530, n. 8).

9. بَيَّنَّ *yatabayyana(u)* = he or it becomes clear, manifest, open, evident, obvious (v. iii. m. s. impfct. from *tabayyana*, form V of *bâna* [bayn/bayân], to be clear, evident. The final letter takes *fathah* because of a hidden 'an in *hattâ* coming before the verb. See *tabayyana* at 8:6, p. 548, n. 8).

10. يَسْتَأْذِنُ *yasta'dhinu* = he seeks leave, permission [to be exempted from fighting] (v. iii. m. s. impfct. from *ista'dhana*, form X of *'adhina*. See n. 8 above).

11. مُتَّقِينَ *muttaqîn* (acc./gen. of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by scrupulously carrying out the injunctions of the Qur'ân and *sunna*), godfearing, righteous. Active participle from *ittaqa*, form VIII of *waqa* [waqy/ wiqâyah], to guard, to protect. See at 9:4, p. 578, n. 4).

إِنَّمَا يَسْتَأْذِنُكَ 45. There but seek your leave
الَّذِينَ لَا يُؤْمِنُونَ those who do not believe
بِاللَّهِ وَالْيَوْمِ الْآخِرِ in Allah and the Last day and
وَأَزْوَاجَهُمْ قُلُوبُهُمْ their hearts entertain doubts;¹
فَهُمْ فِي رَيْبِهِمْ so they in their doubts²
يَرْتَدُّونَ do vacillate.³

وَلَوْ أَرَادُوا 46. And had they intended
الْخُرُوجَ to go out
لَاعَدُّوا they would have got ready⁴
لَهُ عُدَّةٌ for it some outfit;⁵
وَلَكِنَّ كَرِهَ اللَّهُ but Allah disliked⁶
أَنْ يُعَاثَنَهُمْ their being sent out.⁷
فَثَبَّتَهُمْ So He held them back,⁸
وَقِيلَ اقْعُدُوا and it was said: " Be seated"⁹
مَعَ الْقَاعِدِينَ with the inactive ones."¹⁰

لَوْ خَرَجُوا 47. Had they gone out
فِيكُمْ being amongst you they
مَا زَادُوكُمْ would not have increased¹¹
إِلَّا خِلَالًا you in aught but confusion¹²
وَلَا وَضَعُوا and would have moved
خِلَالَكُمْ hurriedly¹³ in your midst

1. The description of the character of the hypocrites is continued in this and the following 'āyahs. ارتابت *irtābat* = she or it entertained doubts, was sceptical, was in doubt, suspected, had misgivings (v. iii. f. s. past from *irtāba* (ارتاب) *irti'yāb*), form VIII of *rāba* (*rayb*), to doubt, to suspect. See *irtābium* at 5:106, p. 382, n. 11).

2. ريب *rayb* = doubt, suspicion, misgivings. See at 6:12 p. 396, n. 1.

3. يترددون *yataraddadūna* = they waver, vacillate, hesitate, become reluctant, frequent (v. iii. m. pl. impfct. from *taraddada*, form V of *radda* [*radd*], to send back. See *nuraddu* at 7:53, p. 486, n. 3).

4. أعَدُّوا *'a'addū* = they got ready, prepared (v. iii. m. pl. past from *'a'adda*, form IV of *'adda* [عد *'add*], to count. See *'a'iddū* at 8:60, p. 569, n. 2).

5. عُدَّة *'uddah* (s.; pl. عدد *'udad*) = preparedness, equipment, outfit.

6. كره *kariha* = he detested, disliked, abhorred, loathed, felt disgust (v. iii. m. s. past from the root *karh/ kurh/ karāhah/ karāhiyah*, to detest. See at 9:32, p. 580, n. 6).

7. انبعث *inbi'āth* = to be sent out, delegated, despatched (verbal noun in form VII of *ba'atha* [*ba'th*], to send, to resurrect). See *la-yab'athanna* at 7:167, p. 530, n. 9).

8. ثَبَّتَ *thabba'a* = he held back, prevented, impeded (v. iii. m. s. past in form II of *thabata*, to hold back).

9. اقْعُدُوا *uq'udū* = you (all) sit, lie in wait, ambush (v. ii. m. pl. imperative from *qa'ada* [*qu'ūd*], to sit down. See at 9:5, p. 578, n. 10).

10. قَاعِدِينَ *qā'idīn* (pl.; acc/gen. of *qā'idūn*; s. *qā'id*) = the seating, seated, inactive ones (act. participle from *qa'ada* [*qu'ūd*], to sit down. See *qā'idūn* at 5:24, p. 341, n. 3).

11. زَادُوا *zādū* = they increased, grew, became more, added (v. iii. m. pl. past from *zayd/ ziyādah*, to be more. See at 7:69, p. 492, n. 9).

12. خِلَال *khabāl* = mischief, evil, confusion. See at 3:118, p. 202, n. 9.

13. أَوْضَعُوا *'awḍa'ū* = they hurried, participated actively (v. iii. m. pl. past from *'awḍa'a*, form IV of *wada'a* [*wad'*], to lay, to put down).

يَعُونَكُمْ الْفِتْنَةَ desiring¹ for you discord,²

وَفِيكُمْ and there are among you

سَمْعُونَهُمْ ready-listeners³ to them.

وَاللَّهُ عَلِيمٌ And Allah is All-Knowing

بِالظَّالِمِينَ of the wrong-doers.

لَقَدْ ابْتَغَوْا 48. They had indeed sought⁴

الْفِتْنَةَ مِنْ قَبْلُ dissension before

وَكَلَبُوا لَكَ and had upset⁵ for you

الْأُمُورَ the affairs⁶

حَتَّى جَاءَ الْحَقُّ until the truth came

وَوَظَّهَرَ and manifest became⁷

أَمْرُ اللَّهِ the decree of Allah,⁸

وَهُمْ كَرِهُوا though they were averse.⁹



وَمِنْهُمْ مَنْ 49. And among them is he

يَقُولُ أَتَذْنَبِي who says: "Give me leave"¹⁰

وَلَا تَنْفِتْنِي and put me not to the trial."¹¹

أَلَا فِي الْفِتْنَةِ O yes, into the trial

سَقَطُوا they have slipped;¹²

وَأَنَّ جَهَنَّمَ and indeed hell

لَمُحِيطَةٌ shall close in on¹³

بِالْكَافِرِينَ the infidels.



1. i.e., by instigating one against another and whispering words of treason to them. يَغُون

yabghūna = they seek, seek to attain, wish, desire, covet (v. iii. m. pl. impfct. from baghā [bughā'], to seek, desire. See at 7:45, p. 482, n. 10).

2. الفتنة fitnah (pl. fitan) = trial, temptation, enticement, discord, dissension, plea or excuse (on trial). See at 8:72, p. 575, n. 2.

3. سامعون sammā'ūn (pl.; s. sammā') = ready listeners, those who eagerly hear, those who lend ready ear (act. participle in the intensive form of jā'āl from sami'a [sam' /samā' /samā'ah /masma'], to hear. See at 5:41, p. 348, n. 6).

4. ابْتَغَوْا ibtaghaw = they sought, desired, wished (v. iii. m. pl. past from ibtaghā, form VIII of baghā. See n. 1 above).

5. قَلَبُوا qallabū = they upset, upturned, transformed, overturned (v. iii. m. pl. past from qallaba, form II of qalaba [qalb], to turn around. See nuqallibu at 6:110, p. 437, n. 7).

6. The reference is to the hypocrites' role on such occasions as the battle of 'Uhud and Khandaq.

أُمُور umūr (pl.; s. امر 'amr) = affairs, matters, issues, concerns. See at 3:186, p. 229, n. 10.

7. ظَهَرَ zahara = he or it became visible, apparent manifest (v. iii. m. s. past from zahūr, to be visible).

8. i. e., through the victory of Islam and the Muslims.

9. كَارِهُونَ kārihūn (pl.; s. kārih) = unwilling, reluctant, averse. See at 8:6, p. 548, n. 5.

10. i. e., leave to stay behind and not to participate in the jihād. Reports say that the speaker was Al-Jadd ibn Qays.

11. i. e., do not oblige me to committing sin by disobeying you. لَا تَنْفِتْنِي la taftin(nī) = do not put me to trial, do not tempt me (v. ii. m. s. imperative {prohibition} from futana [fatn/futūn], to turn away, to put to trial. See fitnah at n. 2 above).

12. سَقَطُوا saqatū = they fell, slipped, dropped (v. iii. m. pl. past from saqata [suqūt / masqat], to fall. See tasquṭu at 6:59, p. 414, n. 7).

13. مُحِيطَةٌ muḥīṭah (f.; m. muḥīṭ) = one who closes in on, surrounds, encompasses, comprehensive (active participle from 'ahāta, form IV of hāṭa [hawṭ/hīṭah/hiyāṭah], to encircle, enclose, guard. See at 4:108, p. 292, n. 9).

50. If there happens¹ to you
 any good
 it dejects² them;
 and if there befalls you
 any affliction³ they say:
 "We had taken our
 precaution⁴ beforehand",
 and they turn away⁵
 being delighted.⁶



51. Say: "Never will hit us
 aught but what Allah has
 written for us;
 He is our Patron-Protector;⁷
 and on Allah therefore
 the believers should rely."⁸



52. Say: "Do you await⁹
 aught for us but
 one of the two best things?¹⁰
 But we are waiting about you
 that Allah will afflict you
 with a punishment from Him
 عز وجل

1. *tuṣīb* (تصيب *tuṣību*) = she or it afflicts, affects, befalls, hits, happens to (v. iii. f. s. impfct. from *aṣāba*, form IV of *ṣāba* [*ṣawb/ṣaybūbah*], to hit the mark, to be right. The final letter becomes vowelless and hence the medial *yā'* is dropped because the verb is in a conditional clause (preceded by 'in). See at 7:131, p. 513, n. 3).

2. i. e., the hypocrites do not like any good to happen to the believers. *tasu'* (تسو) = she grieves, saddens, distresses, hurts, dejects (v. iii. f. s. impfct. from *sā'a* [*saw'/sā'/masā'ah*], to be bad). The final letter is vowelless for the verb is conclusion of a conditional clause. See at 5:101, p. 380, n. 2).

3. *muṣībah* (مصيبه *muṣīb*) = calamity, disaster, misfortune, affliction. See at 5:106, p. 382, n. 8.

4. *akhadhnā amrana* (أخذنا أمرنا) = (we took our affair/order) is a phrase meaning "we took our precaution".

5. *yatawallaw* (يَتَوَلَّوْا) = they turn away, desist, refrain, take as friends (v. iii. m. pl. impfct. from *tawallā*, form V of *waliya*, to come near. The terminal *nūn* is dropped because the verb is conclusion of a conditional clause preceded by 'in. See *yatawallawna* at 5:80, p. 369, n. 5).

6. *fariḥūn* (فَرِحُونَ) (pl.; sing. *fariḥ*) = cheerful, happy, glad, delighted. See *fariḥin* at 3:169, p. 222, n. 9).

7. *mawlā* (مَوْلَى) = Patron-Protector, Guardian-Protector, Sovereign. See at 8:40, p. 561, n. 2.

8. *yatawakkal* (يَتَوَكَّلْ) = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala*, form V of *wakala* [*wakl/wukāl*], to entrust). The final letter is vowelless because of the *lām* of command coming before the verb. See at 5:11, p. 333, n. 10).

9. *tarabbaṣūna* (تَرَبَّصُوا) (originally *tatarabbaṣūna*) = you (all) await, wait, lie in wait (v. ii. m. pl. impfct. from *tarabbaṣa*, form V of *rabaṣa* [*rabṣ*], to wait, to watch. See *yatarabbaṣūna* at 4:141, p. 307, n. 5).

10. i. e., either victory over the enemy with all the attendant benefits and merits, or martyrdom and reward of paradise.

أَوْ بِأَيْدِينَا or by our hands.

فَكَرْبُصُوا So lie in wait;¹

إِنَّا مَعَكُمْ we along with you

مَتَرَبِّصُونَ are indeed awaiting.²

قُلْ أَنْفِقُوا 53. Say: "Expend³

طَوْعًا أَوْ كَرْهًا willingly⁴ or unwillingly,⁵

لَنْ يُقْبَلَ it shall not be accepted⁶

مِنْكُمْ of you;

إِنَّكُمْ كُنْتُمْ you indeed are

قَوْمًا فَاسِقِينَ a people defiantly sinful."⁷

وَمَا مَنَعَهُمْ 54. And nothing bars⁸ them

أَنْ يُقْبَلَ مِنْهُمْ from there being accepted⁹ of

نَفَقَتِهِمْ them their contributions¹⁰

إِلَّا أَنَّهُمْ كَفَرُوا except that they disbelieve

بِاللَّهِ وَرَسُولِهِ in Allah and His Messenger,

وَلَا يَأْتُونَ الصَّلَاةَ and do not attend the prayer

إِلَّا وَهُمْ كُسَالَى except being slothful;¹¹

وَلَا يُنْفِقُونَ nor do they contribute

إِلَّا وَهُمْ كَرِهُونَ except grudgingly.



فَلَا تَعْجَبْكَ 55. So let there not impress¹²

1. *tarabbaṣû* = you (all) wait, lie in wait, wait and watch, await (v. ii. m. pl. imperative from *tarabbaṣa*, form V of *rabaṣa* [rabṣ], to wait, to watch. See at 9:24, p. 586, n. 8).

2. *mutarabbiṣûn* (pl.; s. *mutarabbiṣ*) = those awaiting, lying in wait (act. participle from *tarabbaṣa*. See n. 1 above).

3. *'anfiqû* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from *'anfaqa*, form IV of *nafaqa/nafiqa* [nafaq], to be used up, be spent. See at 2:195, p. 93, n. 11).

4. *ṭaw'an* = willingly, obediently; from *ṭaw'*, to obey, be obedient. See at 3:83, p. 188, n. 9).

5. *karhan* = against will, unwillingly, grudgingly. See at 4:19, p. 247, n. 1.

6. i. e., it shall not be accepted by Allah. *ytqabala(u)* = he or it is accepted, received, granted (v. iii. m. s. impfct. passive from *taqabbala*, form V of *qabila*. The last letter takes *fathah* because of the particle *lan* coming before the verb).

7. *fāsiqîn* (pl., acc/gen. of *fāsiqûn*; sing. *fāsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [fisq], to stray from the right course, to renounce obedience. See at 9:24, p. 586, n. 9).

8. *mana'a* = he prevented, forbade, barred, hindered, obstructed, restrained, held back, stopped from (v. iii. m. s. past from *man'*, to prevent. See at 7:12, p. 468, n. 6).

9. *tuqbala(u)* = she or it is accepted, received, approved (v. iii. f. s. impfct. passive from *qabila* [qabûl/qubûl], to accept. The last letter takes *fathah* because of the particle *'an* coming before the verb. See at 3:90, p. 191, n. 3).

10. *nafaqât* (pl.; s. *nafaqah*) = expenses, disbursements, contributions. See *nafaqah* at 2:269, p. 141, n. 11.

11. *kusâlâ* (pl.; s. *kaslân*) = slothful, lazy, sluggish, idle. See *kaslân* at 4:142, p. 308, n. 7.

12. *tu'jib(u)* = she or it impresses, amazes, delights, pleases (v. iii. f. s. impfct. from *'a'jaba*, form IV of *'ajiba* ['ajab], to wonder, to be amazed. The final letter is vowelless because of the *lâ* of prohibition coming before the verb. See *yu'jibu* at 2:204, p. 00, n. 1).

أَمْوَالَهُمْ you their riches
وَلَا أَوْلَادَهُمْ nor their children.
إِنَّمَا يُرِيدُ اللَّهُ Allah but intends¹
لِيُعَذِّبَهُمْ بِهَا to punish² them therewith
فِي الْحَيَاةِ الدُّنْيَا in the worldly life³ and that
وَيَرْزُقَ أَنْفُسَهُمْ there pass away⁴ their selves
وَهُمْ كَافِرُونَ while they are unbelievers.

وَيَحْلِفُونَ بِاللَّهِ 56. And they swear⁵ by Allah
إِنَّهُمْ لَمِنْكُمْ that they indeed are of you,
وَمَا هُمْ مِنْكُمْ while they are not of you,
وَلَكِنَّهُمْ قَوْمٌ but they are a people
يَفْرُقُونَ terrified.⁶

لَوْ يَجِدُونَ 57. If they got⁷
مَلْجَأًا أَوْ مَغْرَبَاتٍ a refuge⁸ or caves⁹
أَوْ مَدْخَلًا or a cellar¹⁰
لَوَلَوْ إِلَىٰ they would have retreated¹¹
وَهُمْ يَجْمَحُونَ into it bolting away.¹²

وَمِنْهُمْ 58. And among them are
مَنْ يَلْمِزُكَ those that vilify¹³ you
فِي الصَّدَقَاتِ about the charitable gifts,¹⁴

1. يريد *yuridu* = he intends, desires (v. iii. m. s. impfct. form 'arāda, form IV of rāda [rawd], to walk about. See at 8:7, p. 548, n. 2).

2. يعذب *yu'adhhibu(u)* = he punishes, chastises, torments (v. iii. m. s. impfct. from 'adhhaba, form II [ta'dhib] of 'adhaba ['adhb], to impede, to obstruct. The final letter takes *fathah* because of a hidden 'an in li (of motivation) coming before the verb. See at 8:33, p. 558, n. 4).

3. Such as by means of dangers, difficulties and anxieties in the process of acquiring and preserving their riches and in bringing up and looking after their children.

4. i. e., they die. تزهق *tazhaqa(u)* = she or it passes away, dies, runs out (v. iii. f. s. impfct. from zahaqa [zahq/zuhūq], to pass away, to die. The final letter takes *fathah* because the verb is conjunctive to the previous verb, *yu'adhhibu*, which is governed by a hidden 'an).

5. يحلفون *yahliḥfūna* = they swear, make an oath, adjure (v. iii. m. pl. impfct. from ḥalafa [ḥalf/ḥilf], to swear. See at 9:42, p. 596, n. 2).

6. يفرقون *yafraqūna* = they take fright, are scared/terrified/dismayed (v. iii. m. pl. impfct. from fariqa [faraq], to be terrified).

7. يجدون *yajidūna* = they find, get, come across (v. iii. m. pl. impfct. from wajada [wujūd], to find. See at 7: 157, p. 525, n. 3).

8. ملجأ *malja'* = refuge, shelter, retreat (adverb of place from laja 'a [luj'/lujū'], to take refuge.

9. مغارات *maghârât* (pl.; s. *maghârah*) = caves.

10. مدخل *muddakhal* = cellar, subterranean vault.

11. ولو *wallaw* = they retreated, turned away, turned back (v. iii. m. pl. past from wallâ, form II of waliya, to follow, to lie next, to be near. See wallâytum at 9:25, p. 587, n. 4).

12. يجمحون *yajmaḥūna* = they bolt away, run away, become refractory (v. iii. m. pl. impfct. from jamaḥa [jamḥ/jimâḥ/jumūḥ], to bolt {like that of a horse}, to be refractory).

13. يلمز *yalmizu* = he vilifies, speaks ill, slanders, defames (v. iii. m. s. impfct. from lamaza [lumz], to vilify, slander).

14. i. e., about the distribution of the charitable gifts (*zakaḥ*, booty and alms).

فَإِنْ أُعْطُوا مِنْهَا but if they are given¹ thereof

رَضُوا they become happy;² and

وَإِنْ لَمْ يُعْطُوا مِنْهَا if they are not given³ thereof,

إِذَا هُمْ يَسْخَطُونَ lo, they vent resentment.⁴



وَلَوْ أَنَّهُمْ رَضُوا 59. Had they been pleased

مَعَ مَا آتَاهُمْ with what there gave them

اللَّهُ وَرَسُولُهُ Allah and His Messenger

وَقَالُوا حَسْبُنَا اللَّهُ and said: "Suffices⁵ us Allah;

سَيُؤْتِينَا اللَّهُ Allah will give us

مِنْ فَضْلِهِ from His Grace,

وَرَسُولُهُ and His Messenger.

إِنَّا إِلَى اللَّهِ Verily onto Allah we

رَغَبْنَا pin our hopes."⁶

Section (Rukû') 8

إِنَّمَا الصَّدَقَتُ 60. Charitable gifts [zakâh]

لِلْفُقَرَاءِ are but for the poor⁷

وَالْمَسْكِينِ and the destitute,⁸ and

وَالْعَمِلِينَ عَلَيْهَا the collectors⁹ thereof, and

وَالْمُؤَلَّفِينَ قُلُوبَهُمْ those reconciled¹⁰ of hearts,

وَفِي الرِّقَابِ and in manumitting slaves,¹¹

وَالْغَرَامِينَ and for those in debt,¹²

1. أعطوا 'u'tû = they were given, offered, presented (v. iii. m. pl. past passive from 'a'tâ, form IV from the root 'atw, to give. See yu'tû at 9:29, p. 588, n. 13).

2. رَضُوا radû = they were pleased, became satisfied/ happy (v. iii. m. pl. past from radiya [riḍan/ riḍwân/ marḍâh] to be satisfied. See at 5:119, p. 390, n. 8).

3. يعطوا yu'tû(na) = they pay, give, offer, hand over (v. iii. m. pl. impfct. from 'a'tâ, form IV from the root 'atw. The terminal nûn is dropped because of the particle lam coming before the verb. See at 9:29, p. 588, n. 13).

4. يَسْخَطُونَ yaskhatûna = they express resentment, are annoyed, angry (v. iii. m. pl. impfct. from sakhiṭa [sakhi], to be angry, displeased. See sakhi at 3:162, p. 219, n. 9).

5. حَسْبُنَا ḥasbu+nâ = it suffices us, is enough for us.

6. i. e., it would have been better for them if they said as mentioned in the 'āyah. رَاغِبِينَ rāghibûn (pl.; s. rāghib) = desirous, those desiring, hoping, wishing (act. participle from raghaba [raghbah/raghab], to desire, to wish. See targhabûna at 4:127, p. 300, n. 5).

7. فَقَرَاءِ fuqarâ' (pl.; s. faqîr) = the poor, indigent. See faqîr at 3:181, p. 227, n. 2.

8. مَسْكِينِينَ (pl.; s. miskîn) = the needy, the destitute.

9. i. e., the collectors of zakâh. عَامِلِينَ 'āmilîn (pl.; s. 'āmil) = workers, collectors. See 'āmilû, at 4:57, p. 265, n. 10.

10. i. e., people of Makka converted to Islam after its conquest by the Prophet, who were allotted a portion of the alms. مُؤَلَّفَةً mu'allafah (f.; m. mu'allaf) = brought together, united, reconciled (passive participle from 'allafa, form II of 'alifa, to be familiar. See 'allafa at 8:63, p. 570, n. 7).

11. رِقَابٍ riqâb (pl.; sing. raqabah) = necks, shoulders. In its plural form (riqâb) the word means slave; fī al-riqâb is a phrase meaning towards or for manumitting slaves. See at 2:177, p. 83, n. 11.

12. غَرَامِينَ ghârmîn (pl.; acc./gen/ of ghârimûn; s. ghârim) = those in debt, debtors (act. participle from gharima [ghurm/gharâmah], to be under financial obligation).

وَفِي سَبِيلِ اللَّهِ and in the way of Allah¹ and
 وَأَيْنَ السَّبِيلِ for the stranded traveller,²
 فَرِيضَةً مِّنَ اللَّهِ as an ordinance³ of Allah.
 وَاللَّهُ عَلِيمٌ Allah is All-Knowing,
 حَكِيمٌ All-Wise.

وَمِنْهُمْ 61. And among them are
 الَّذِينَ يُؤْذُونَ النَّبِيَّ those who hurt⁴ the Prophet
 وَيَقُولُونَ هُوَ أذنٌ and say: "He is an ear".⁵
 قُلْ أَذُنٌ خَيْرٌ Say: "An ear for the good of
 لَكُمْ تَبُوءُونَ بِاللَّهِ you; he believes in Allah
 وَتُبُوءُونَ لِلْمُؤْمِنِينَ and believes the believers;⁶
 وَرَحْمَةً لِّلَّذِينَ and is a mercy to those who
 ءَامَنُوا مِنكُمْ believe of you.
 وَالَّذِينَ يُؤْذُونَ And those who hurt
 رَسُولَ اللَّهِ the Messenger of Allah,
 لَهُمْ عَذَابٌ they shall have a punishment
 أَلِيمٌ most painful."⁷

يَخْلِفُونَ بِاللَّهِ 62. They swear⁸ by Allah
 لَكُمْ لِيَرْضَوْكُمْ to you to please⁹ you;
 وَاللَّهُ وَرَسُولُهُ but Allah and His Messenger
 أَحَقُّ are more deserving¹⁰

1. i. e., in the way of helping Allah's *din* by paying for *jihād* and the expenses of those who participate in *jihād*. سَبِيل *sabīl* (m. & f.; pl. *subul/asilah*) = way, path, road, means. See at 8:72, p. 574, n. 1.

2. ابن السبيل *ibn al-sabīl* = wayfarer, traveller, stranded traveller. See at 2:215, p. 104, n. 6.

3. فريضة *farīdah* (s.; pl. *farā'id*) = ordinance of Allah, obligatory duty. See at 4:24, p. 250, n. 12.

4. The 'ayah describes the conduct of the hypocrites. يُوْذُونَ *yu'dhūna* = they hurt, damage, harm, persecute (from 'adhā, form IV of 'adhiya ['adhan], to be harmed, to suffer. See 'adhū at 6:34, p. 404, n. 3).

5. i. e., he lends ear to everything and believes it. The remark was made by Nabtāl ibn al-Hārith of Banū 'Amr ibn 'Awf on some Muslims' having reported to the Prophet, peace and blessings of Allah be on him, about the activities of the hypocrites (Al-Tabrī, X, 168). أَذُنٌ *'udhun* (s.; pl. *'adhān*) = ear.

6. i. e., he only lends ear to what is right and good for the Muslims and believes them.

7. أَلِيمٌ *'alīm* = agonizing, anguishing, excruciating, most painful. See at 9:39, p. 594, n. 3.

8. يَخْلِفُونَ *yahlifūna* = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *ḥalafa* [*ḥalf/ḥilf*], to swear. See at 9:56, p. 601, n. 5).

9. The hypocrites used to swear falsely to prove their innocence and faith and to please the Muslims; and this is the nature of hypocrites of all times. يَرْضُوا *yurḍū(na)* = they please, satisfy, gratify (v. iii. m. pl. impfct. from 'arḍā, form IV of *raḍiya* [*riḍān/riḍwān/mardāh*], to be satisfied. The terminal *nūn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See *yurḍūna* at 9:8, p. 580, n. 4).

10. أَحَقُّ *'ahaqq* = more entitled. more deserving.

أَنْ يُرْضُوهُ that they should please Him,

إِنْ كَانُوا if they were

﴿٦٢﴾ مُؤْمِنِينَ believers.

63. Do they not know that

مَنْ يُكَذِّبِ اللَّهَ whoever opposes¹ Allah

وَرَسُولَهُ and His Messenger,

فَأَنَّهُ لَهُ نَارُ جَهَنَّمَ his will be the fire of hell

خَالِدًا فِيهَا to abide for ever² therein.

ذَٰلِكَ الْخِزْيُ That will be the degradation³

﴿٦٣﴾ أَلْعَظِيمُ most enormous.⁴

64. The hypocrites fear⁵

أَنْ تُنَزَّلَ that there might be sent

عَلَيْهِمْ سُورَةٌ down⁶ against them a *sûrah*

نُفِثَتْهُمُ disclosing⁷ to them

يَمَانِي قُلُوبِهِمْ what is in their hearts.

قُلْ أَسْتَهْزِئُكُمْ Say: "You make fun;⁸

إِنَّ اللَّهَ يُخْرِجُ Verily Allah will bring out⁹

﴿٦٤﴾ مَا تَحْذَرُونَ what you apprehend."¹⁰

65. And if you ask¹¹ them

لَيَقُولَنَّ they will surely say:

1. يَحَادِدُ *yuhâdid(u)* = he opposes, counteracts, acts contrary to (v. iii. m. s. impfct. from *hâdda*, form III of *hadda* [*hadd*], to sharpen, to delimit. See *hudûd* at 4:13, p. 244, n. 4.

2. خَالِدٌ *khâlid* (s.; pl. *khâlidûn*) = eternal, everlasting, abiding, living for ever (active participle from *khalada* [*khulûd*], to live for ever. See at 7:20, p. 471, n. 3.

3. خِزْيٌ *khizy* = disgrace, ignominy, humiliation, degradation, abasement. See at 5:41, p. 349, n. 5.

4. عَظِيمٌ *'aẓīm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 9:23, p. 585, n. 7).

5. يَحْذَرُ *yahdharu* = he fears, apprehends, is wary, warns, is on his guard (v. iii. m. s. impfct. from *hadhara* [*hidhr/hadhar*], to be cautious, to be on one's guard. See at 3:28, p. 166, n. 7).

6. تُنَزَّلُ *tunazzala(u)* = she is sent down, caused to descend (v. iii. f. s. impfct. passive from *nazzala*, form II of *nazala* [*nuzûl*], to come down. The terminal letter takes *fathah* because of the particle 'an coming before the verb. See at 3:93, p. 192, n. 8).

7. تُنْفِثُ *tunabbi'u* = she apprises, informs, notifies, advises, tells, makes known, discloses (v. iii. f. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/'nubû*], to be prominent. See *yunabbi'u* at 6:164, p. 463, n. 10).

8. اسْتَهْزَؤُا *istahzi'û* = you (all) make fun, scoff, deride, mock, ridicule (v. ii. m. pl. imperative from *istahza'a*, from X of *haza'a* [*haz'/' huz'/' huzu'/' huzû'/'mahza'ah*], to mock., to make fun. See *yastahzi'ûna* at 6:5, p. 393, n. 2).

9. مُخْرِجٌ *mukhrij* (pl. *mukhrijûn*) = one who brings out, brings to light, exposes, produces (active participle from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 2:72, p. 34, n. 7).

10. تَحْذَرُونَ *tahdharûna* = you (all) apprehend, fear, are on the guard of (v. ii. m. pl. impfct. from *hadhara*. See n. 5 above).

11. سَأَلَتْ *sa'alta* = you asked, enquired, implored, abjured (v. ii. m. s. past from *sa'ala* [*su'âl/mas'alah*], to ask, to enquire, to implore. See *yas'alûna* at 8:1, p. 546, n. 1).

إِنَّمَا كُنَّا "We were but
نَحْوُضُ وَنَلْعَبُ joking¹ and making fun."²

قُلْ أَيْلَهُ Say: "Is it at Allah
وَأَنبِئِهِ and His revelations³
وَرَسُولِهِ and His Messeneger

كُنْتُمْ تَسْتَهْزِئُونَ you use to mock?"⁴



لَا تَعْذِرُوا 66. "Make no excuses;⁵

فَدَكَّرْتُمْ you have indeed disbelieved
بَعْدَ إِيمَانِكُمْ after your having believed.

إِنْ تَعَفَّ عَنْ طَائِفَةٍ If we pardon⁶ a faction of you
يَنْكُحُمْ مُعَذِّبُ طَائِفَةٍ we shall punish a faction;⁶

يَأْتِيهِمْ كَانُوا because they have been
مُجْرِمِينَ committing crimes."⁷

Section (Rukū') 9

أَمْتَنَفُونَ 67. The hypocrite men

وَالْمُتَنَفِّثَاتُ and the hypocrite women,

بَعْضُهُمْ مِنْ بَعْضٍ they are of one another.⁹

يَأْمُرُونَ بِالْمُنْكَرِ They enjoin the abominable¹⁰

وَيَنْهَوْنَ and forbid

عَنِ الْمَعْرُوفِ the approved¹¹

وَيَقْبِضُونَ أَيْدِيَهُمْ and they hold¹² their hands.

سَوَاءٌ لَّهُ They forget Allah,
فَنَسِيَهُمْ so He forgets them,

1. نَحْوُضُ *nakhūḍu* = we wade into, embark on, rush into, be absorbed in (idle talks), take up, joke (v. i. m. pl. impfct. from *khāda* [khawd/khiyād], to rush, dive into. See *yakhūdūna* at 6:68, p. 417, n. 12).

2. نَلْعَبُ *nal'abu* = we play, make fun (v. i. pl. impfct. from *la'iba* [lu'b/ li'b/ la'ib tal'āb], to play. See *yal'abūna* at 7:98, p. 504, n. 4).

3. آيَاتُ *'āyāt* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 9:11, p. 581, n. 3.

4. تَسْتَهْزِئُونَ *tastahzi'ūna* = you scoff, deride, mock, ridicule (v. ii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [haz'/ huz'/ huzū'/ mahza'ah], to mock., to make fun. See *istahzi'ū* at 7:64, p. 604, n.8).

5. لَا تَعْذِرُوا *lā ta'tadhirū* = you (all) do not make excuses, apologize (v. ii. m. pl. imperative {prohibition} from *i'tadhara*, from VIII of *'adhara* ['udhr/ ma'dhirah], to excuse, forgive. See *ma'dhirah* at 7:164, p. 529, n. 10).

6. نَعَفُ *na'fu(ū)* = we pardon, excuse, efface (v. i. pl. impfct. from *'afā* ['afw /afā], to be effaced, to efface . The final waw is dropped because the verb is in a conditional clause preceded by 'in. See *'afaw* at 7:95, p. 501, n. 4).

7. طَائِفَةٌ *āi'ifah* (pl. طَوَائِفُ *awā'if*) = section of people, sect, group. See at 7:86, , p. 499, n. 11).

8. مُجْرِمِينَ *mujrimīn* (pl.; acc./gen. of *mujrimūn*; s. *mujrim*) = those who commit crimes/sins, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [jarm] , to commit a crime. See at 7:133, p. 514, n. 1).

9. i. e., they are the same in speaking out one thing and keeping something else in mind.

10. مُنْكَرٍ *munkar* (pl. مُنْكَرَاتٍ *munkarât*) = detested, disapproved, abominable, abomination. See at 7:157, p. 525, n. 6.

11. مَعْرُوفٍ *ma'rūf* = known, well-known, fairness, equity, kindness, approved by *shari'ah* (passive participle from *'arafa*/'arifa [ma'rifah / 'irfān], to know, to recognize. See at 7:157, p. 525, n. 6).

12. i. e., they do not spend in the way of Allah. يَقْبِضُونَ *yaqbiḍūna* = they hold, clutch, grasp (v. iii. m. pl. impfct. from *qabada* [qabd], to seize. See *yaqbiḍu* at 2:245, p. 123, n. 8).

إِنَّ الْمُنَافِقِينَ Verily the hypocrites,
هُمُ الْفَاسِقُونَ they are the defiant.¹



وَعَدَّ اللَّهُ 68. Allah promises

الْمُنَافِقِينَ for the hypocrite men

وَالْمُنَافِقَاتِ and the hypocrite women

وَالْكَافِرَاتِ النَّارِ and the unbelievers the fire of hell

خَالِدِينَ فِيهَا abiding for ever therein.²

هِيَ حَسْبُهُمْ It will be enough for them;

وَلَعَنَهُمُ اللَّهُ and Allah curses³ them;

وَلَهُمْ and they shall have

عَذَابٌ مُّقِيمٌ an enduring⁴ punishment.

كَالَّذِينَ مِنْ قَبْلِكُمْ 69. Like those before you.

كَانُوا أَشَدَّ They were tougher⁵

مِنْكُمْ قُوَّةً than you in might

وَأَكْثَرُ أَمْوَالًا and more⁶ in wealth

وَأَوْلَادًا and children;

فَأَسْتَمْتَعُوا بِخَلْقِهِمْ and they enjoyed⁷ their lot.⁸

فَأَسْتَمْتَعْتُمْ بِخَلْقِكُمْ Thus you enjoy⁹ yours

كَأَمَّا اسْتَمْتَعَ as there enjoyed

الَّذِينَ مِنْ قَبْلِكُمْ those before you

خَلَقَهُمْ وَخَضَمْتُمْ their lot, and you indulge in¹⁰

1. فَاسِقُونَ *fāsiqūn* (pl.; sing. *fāsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 5:81, p. 370, n. 4).

2. خَالِدِينَ *khālidīn* (pl.; acc./gen. of *khālidūn*, s. *khālid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulād*], to live for ever. See at 7:20, p. 471, n. 3).

3. لَعَنَ *la'ana* = he condemned, damned, cursed, banished from mercy (v. iii. m. s. past from *la'n*. See at 5:61, p. 360, n. 1).

4. مُّقِيمٌ *muqīm* = abiding, lasting, persistent, enduring, lingering, permanent, resident, he who sets up (active participle from *'uqāma*, form IV of *qāma* [*qiyām/qawmah*], to get up. See at 9:21, p. 585, n. 5).

5. أَشَدَّ *ashadd* = more/most intense, more/most intensive, stronger/strongest, severer/severest, fiercer/fiercest, harder/hardest, sterner/sternest/tougher/toughest (elative of *shadīd*). See at 5:82, p. 370, n. 6.

6. أَكْثَرُ *'akthar* = more/most, more numerous, greater part (elative of *kathīr*, many, much, numerous).

7. اسْتَمْتَعُوا *istamta'ū* = they enjoyed, relished, profited (v. iii. m. pl. past from *istamta'a*, form X of *mata'a* [*mat'/mut'ah*], to take away. See *istamta'a* at 6:128, p. 445, n. 16).

8. خَلَاقٍ *khalāq* = portion, merit, lot, share. See at 3:77, p. 185, n. 11).

9. اسْتَمْتَعْتُمْ *istamta'tum* = you (all) enjoyed, relished (v. ii. m. pl. past from *istamta'a*, form X of *mata'a* [*mat'/mut'ah*], to take away. See at 4:24, p. 250, n. 10. Also see n. 7 above).

10. i. e., indulge in lying about Allah and His Messenger. خَضَمْتُمْ *khudtūm* = you (all) indulged, waded into, embarked on, rushed into, were absorbed in (idle talks), took up (v. ii. m. pl. past. from *khāda* [*khawd/ khiyād*], to rush, dive into. See *nakhūdu* at 9:65, p. 605, n. 1).

كَأَنَّهُمْ خَسَفُوا just as they indulged in.¹
 أُولَٰئِكَ Such people,
 خَسَفَتْ أَعْمَالُهُمْ gone in vain² are their deeds
 فِي الدُّنْيَا in this world
 وَالْآخِرَةِ and the hereafter;
 وَأُولَٰئِكَ and such people,
 هُمُ الْخَاسِرُونَ they are the losers.³
 ﴿٧٠﴾
 أَلَمْ يَأْتِهِمْ 70. Did there not come to
 نَبَأُ الَّذِينَ them the tidings⁴ of those
 مِنْ قَبْلِهِمْ who had been before them,
 قَوْمُ نُوحٍ of the people of Nûḥ,⁵
 وَعَادُ وَثَمُودُ of the 'Âd⁶ and the Tamûd,⁷
 وَقَوْمُ إِبْرَاهِيمَ of the people of Ibrâîm, and
 وَأَصْحَابِ مَدْيَنَ the inhabitants of Madyan⁸
 وَالْمُؤْتَفِكَاتِ and of the lands overturned?⁹
 أُنْزِلَتْ There came to them
 رُسُلُهُمْ their Messengers
 بِالْبَيِّنَاتِ with the clear evidences.¹⁰
 فَمَا كَانَ اللَّهُ So it was not Allah
 لِيُظْلِمَهُمْ وَلَكِنْ to do them wrong, but
 كَانُوا أَنْفُسَهُمْ they were to themselves
 يَظْلِمُونَ doing wrong.

1. i. e., in idle talks and ridiculing the truth. **خاسروا** *khâdû* = they indulged, waded into, embarked on, rushed into, were absorbed in (idle talks), took up (v. iii. m. pl. past. from *khâda* [*khawd/ khiyâd*], to rush, dive into. See *khuḍtum* at 9:69, p. 606, n. 10).

2. **حطت** *ḥabīṭat* = she or it fell through, miscarried, went in vain, was futile, was of no avail (v. iii. f. s. past from *ḥabata* [*hubūṭ*], to come to nothing. See at 9:17, p. 583, n. 5).

3. i. e., because they indulge only in worldly pleasures at the cost of the immense blessings and rewards in the hereafter. **خاسرون** *khâsirûn* (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khāsara* [*khusr* /*khāsār* /*khāsārah* /*khusrân*] to lose. See at 8:37, p. 560, n. 3).

4. **نبا** *naba'* (s.; pl. *'anbâ'*) = news, tidings. See at 6:34, p. 404, n. 7.

5. They were destroyed by the deluge on account of their persistent sins and disobedience.

6. Another people inhabiting the northern region of Arabia or in Yaman to whom Prophet Hūd (p.b.h.) was sent. They were destroyed by a terrible tempest because of their sins.

7. Another people in the northern part of the Arabian peninsula to whom Prophet Ṣâlih (p.b.h.) was sent. They were destroyed by a thunderous sound.

8. Madyan is the name of the people as well of the region they inhabited in the northern region of the Arabian peninsula. Prophet Shu'ayb (p.b.h.) was sent to them.

9. The reference is to the people of Prophet Lût (p.b.h.) who inhabited the region to the east of the Dead sea. They were destroyed by a heavy convulsion which turned their land upside down and by a rain of *sijjil* stones. The ruins of these nations are still visible and they are especially mentioned because the Arabs often passed through those lands in course of their trade journeys. **مُتَفَكِّاتٍ** *mu'tafikât* (pl.; s. *mu'tafikah*) = the lands overturned, capsized (passive participle from *i'tafaka*, form VIII of *'afaka/afika* [*afk/ifk*], to tell a lie, to overturn).

10. **بَيِّنَاتٍ** *bayyinât* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. see at 7:101, p. 505, n. 4).

وَالْمُؤْمِنُونَ 71. The believing men

وَالْمُؤْمِنَاتُ and the believing women,

بَعْضُهُمْ أَوْلِيَاءُ they are patrons,¹ one of
بَعْضٍ another.

يَأْمُرُونَ بِالْمَعْرُوفِ They enjoin² the approved³

وَيَنْهَوْنَ عَنِ الْمُنْكَرِ and forbid⁴ the abominable,⁵

وَيُقِيمُونَ الصَّلَاةَ and properly perform⁶ the

وَيُؤْتُونَ الزَّكَاةَ prayer and pay the zakâh,

وَيُطِيعُونَ اللَّهَ and obey⁷ Allah

وَرَسُولَهُ and His Messenger.

أُولَئِكَ Such people, Allah

سَيَرْحَمُهُمُ اللَّهُ will have mercy on them.

إِنَّ اللَّهَ عَزِيزٌ Verily Allah is All-Mighty,

حَكِيمٌ All-Wise.

وَعَدَ اللَّهُ 72. Allah promises for

الْمُؤْمِنِينَ the believing men

وَالْمُؤْمِنَاتِ and the believing women

جَنَّاتٍ تَجْرَى gardens flowing⁸

مِنْ تَحْتِهَا الْأَنْهَارُ below them the rivers,⁹

خَالِدِينَ فِيهَا abiding for ever¹⁰ therein;

وَمَسْكَنٍ ظَنِبَةٍ and pleasant¹¹ residences¹²

فِي جَنَّاتِ عَدْنٍ in the Gardens of Bliss;

1. أولياء 'awliyâ' (pl.; sing. ولي waliyy) = helpers, friends, allies, patrons, protectors, legal guardians. See at 7:27, p. 474, n. 2.

2. يأمرُونَ ya'murûna = they enjoin, command, give orders, (v. iii. m. pl. impfct. from 'amara ['amr], to order. See at 3:114, p. 200, n. 11).

3. معروف ma'rûf = known, well-known, generally recognized, conventional, appropriate, fairness, equity, kindness, beneficence, approved by shari'ah (passive participle from 'arafah/arifa [ma'rifah / 'irfân], to know, to recognize. See at 9:67, p. 605, n. 11).

4. ينهون yanhawna = they forbid, prohibit, proscribe, prevent (v. iii. m. pl. impfct. from nahâ, [nahw/nahy], to forbid. See at 7:165, p. 530, n. 1).

5. منكر munkar (pl. منكرا munkarât) = detested, disapproved (passive participle from 'ankara, form IV of nakira [nakr/nukr/nukûr/nakîr], not to know, to deny. See at 9:67, p. 605, n. 10).

6. يقيمون yuqîmûna = they set up, straighten out, perform correctly and properly (v. iii. m. pl. impfct. from 'aqâma, form IV of qâma [qiyâm / qawmah], to get up, to stand up, to be erect. See at 83, p. 547, n. 9). Proper performance of prayers means to perform them regularly, in the prescribed times and manners and in congregation.

7. يطيعون yu'fî'ûna = they obey, follow, abide by, comply with (v. iii. m. pl. impfct. from 'atâ'a, form IV of â'a [taw'], to obey. See 'atâ'tum at 6:121, p. 442, n. 7).

8. تَجْرَى tajrî = she runs, flows, streams (v. iii. f. s. impfct. from jarâ [jary], to flow. See at 7:43, p. 481, n. 6).

9. أَنْهَارٌ 'anhâr (sing. nahr) = rivers, streams. See at 7:43, p. 481, n. 7.

10. خَالِدِينَ khâlidîn (pl.; acc./gen. of khâlidûn, s. khâlid) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from khalada [khalûd], to live for ever. See at 9:68, p. 606, n. 2).

11. طَيِّبَةٍ ṭayyibah (pl. طَيِّبَاتٍ ṭayyibât; mas. ṭayyib) = good, noble, virtuous, pleasant. See at 3:38, p. 170, n. 10).

12. مَسَاكِنٍ masâkin (pl.; s. maskan) = dwellings, abodes, habitations, residences, homes. See at 9:24, p. 586, n. 5.

وَرِضْوَانٌ مِّنَ اللَّهِ and the Pleasure¹ of Allah is
أَكْبَرُ the greatest.

ذَٰلِكَ هُوَ الْفَوْزُ That is the success²
الْعَظِيمُ most magnificent.³

Section (Rukû') 10

يَا أَيُّهَا النَّبِيُّ 73. O Prophet,
جَاهِدِ الْكُفَّارَ fight⁴ the unbelievers
وَالْمُنَافِقِينَ and the hypocrites
وَأَغْلُظْ عَلَيْهِمْ and be stern⁵ on them.
وَمَا أَوْلَاهُمْ جَهَنَّمَ Their abode⁶ is hell;
وَبِئْسَ الْمَصِيرُ and bad is the destination.⁷

يَحْلِفُونَ بِاللَّهِ 74. They swear⁸ by Allah
مَا قَالُوا they did not say,⁹
وَلَقَدْ قَالُوا while indeed they had said
كَلِمَةَ الْكُفْرِ the word of unbelief;
وَكَفَرُوا بَعْدَ and they bisbelieved after
إِسْلَامِهِمْ their acceptance of Islam;
وَهُمْ أُولُوا and they meditated¹⁰
بِمَا لَمْ يَأْتُوا what they could not attain;¹¹
وَمَا نَقَمُوا and they retaliate¹² not for
إِلَّا أَنَّا أَنْعَمْنَا عَلَيْهِمْ aught but for that there
enriched them

1. رِضْوَانٌ *riḍwān* = pleasure, good will, favour, approval. See at 9:21, p. 585, n. 3.

2. فَوْزٌ *fawz* = success, triumph, victory, achievement. See at 6:16, p. 397, n. 6.

3. i. e., the attainment of the Pleasure of Allah is the greatest and most magnificent success. عَظِيمٌ *'aẓīm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 9:63, p. 604, n. 4).

4. جَاهِدِ *jāhid* = fight, wage war, struggle hard, strive (v. ii. m. s. imperative from *jāhada* form III of *jahada* [jahd], to strive. See *jāhidū* at 8:74, p. 575, n. 5).

5. اغْلُظْ *ughluẓ* = be stern, severe, strict, tough, harsh, rough, rude (v. ii. m. s. imperative from *ghaluza* / *ghalaza* [ghilaz/ ghilzah/ ghilāzah], to be rough, rude. See *ghaliẓ* at 4:154, p. 313, n. 14).

6. مَاوًى *ma'wān* (s.; pl. *ma'āwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *'awā* ['awiy), to seek shelter. See at 8:16, p. 552, n. 7).

7. مَصِيرٌ *maṣīr* = destination, place at which one arrives, destiny, end. See at 8:16, p. 552, n. 8).

8. يَحْلِفُونَ *yahliḥfūna* = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *ḥalafa* [half/hilf], to swear. See at 9:62, p. 603, n. 8).

9. i. e., they falsely swore that they had not said anything that could hurt the Prophet, peace and blessings of Allah be on him, notwithstanding the fact that they had not only said the word of unbelief but had even designed to harm him and cause sedition among the Muslims, as stated in the next clause of the *'āyah*.

10. هَمُّوا *hammū* = they designed, meditated, intended, schemed (v. iii. m. pl. past from *hamma* [hamm], to worry, to be important. See *hamma* at 9:14, p. 581, n. 10).

11. يَأْتُوا *yanālū(na)* = they attained, reached, affected, got hold of (v. iii. m. pl. impfct. from *nāla* [nayl/manāl], to reach, attain. The terminal *nūn* is dropped because of the particle *lam* coming before the verb. See *yanālu* at 7:152, p. 522, n. 5).

12. نَقَمُوا *naqamū* = they retaliated, avenged themselves, took revenge (v. iii. m. pl. past from *naqama* [naqm], to take revenge. See *tanqimu* at 7:126, p. 510, n. 11).

اللَّهُ وَرَسُولُهُ Allah and His Messenger
 مِنْ فَضْلِهِ from His Bounty.¹ So
 فَإِنْ يَتُوبُوا if they turn in repentance²
 يَكُ خَيْرًا لَهُمْ it will be good for them;
 وَإِنْ يَسْتَوُوا but if they turn back,³
 يُعَذِّبُهُمُ اللَّهُ Allah will chastise⁴ them with
 عَذَابًا أَلِيمًا a punishment most painful in
 فِي الدُّنْيَا وَالْآخِرَةِ the world⁵ and the hereafter;
 وَمَا لَهُمْ فِي الْأَرْضِ and they shall not have in the
 مِنْ وَلِيٍّ earth any friend-protector⁶
 وَلَا نَصِيرٍ nor any helper.⁷

وَمِنْهُمْ مَنْ 75. Among them are those
 عَاهَدُوا اللَّهَ لَئِنْ آتَيْنَاهُمْ مِنْ فَضْلِهِ
 لَنَنْصُرَنَّ we will give in charity⁹
 وَلَنَكُونَنَّ and will certainly be
 مِنَ الصَّالِحِينَ of the righteous.¹⁰

فَلَمَّا آتَاهُمْ 76. But when He gave them
 مِنْ فَضْلِهِ out of His Bounty
 بَخِلُوا بِهِ they became stingy¹¹ with it
 وَتَوَلَّوْا and turned back
 وَهُمْ مُعْرِضُونَ evading.¹²

1. i. e., the Prophet, peace and blessings of Allah be on him, had only brought peace and prosperity for the people of Madina as a whole. Yet the hypocrites secretly plotted against him.

2. يَتُوبُوا *yatūbū(na)* = they turn in repentance (v.

iii. m. pl. impfct. from *tāba* [*tawb/tawbah / matāb*], to turn. The terminal *nūn* is dropped, for the verb is in a conditional clause preceded by 'in'. See *yatūbūna* at 4:17, p. 246, n. 3).

3. تَوَلَّوْا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallā*, form V of *waliya*, to be near. See at 8:40, p. 561, n. 1).

4. يَعْذِّبُ *yu'adhhib(u)* = he punishes, chastises, torments (v. iii. m. s. impfct. from '*adhhaba*', form II [*ta'dhib*] of '*adhaba* [*'adhb*], to impede, to obstruct. The final letter is vowelless because the verb is conclusion of a conditional clause preceded by 'in'. See at 9:14, p. 582, n. 2).

5. i. e., at the hands of the Muslims.

6. وَلِيٍّ *waliyy* (s.; pl. *'awliyyā'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 7:196, p. 542, n. 1).

7. نَصِيرٍ *naṣīr* = (s.; pl. *nuṣarā'*) = helper, defender, supporter, ally, protector, patron. See at 8:40, p. 561, n. 3).

8. عَاهَدُوا *'āhada* = he covenanted, made a treaty, concluded a pact (v. iii. m. s. past in form III of '*ahida* [*'ahd*] to know, to commit]. See '*āhadum* at 9:7, p. 579, n. 6).

9. لَنَنْصُرَنَّ *la-naṣṣaddaqanna* (originally *nataṣaddaqanna*) = we shall surely give in charity, will give in charity, will donate, make a gift (v. i. pl. impfct. from *taṣaddaqa*, form V of *ṣadaqa* [*ṣadq/ṣīdq*], to speak the truth, to be true. See *yaṣṣaddaqū* at 4: 92, p. 283, n. 5).

10. مِنَ الصَّالِحِينَ *ṣāliḥīn* (pl.; acc./gen. of *ṣāliḥūn*; s. *ṣāliḥ*) = righteous, virtuous, good (act. participle from *ṣalaha* [*ṣalāh/ ṣulūḥ/ maṣlahah*], to be good, right, proper. See at 7:196, p. 542, n. 4).

11. بَخِلُوا *bakhilū* = they became stingy, niggardly (v. iii. m. pl. past from *bakhila/ bakhula* [*bakhal/ bukhil*], to be niggardly).

12. وَهُمْ مُعْرِضُونَ *mu'riḍūn* (sing. *mu'riḍ*) = those who turn away/ avert/ evade/ fall back (active participle from '*a'raḍa*, form IV of '*aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 8:23, p. 554, n. 9).

فَاعْتَبِهِمْ

77. So He retributed¹ them

نِفَاقًا فِي قُلُوبِهِمْ

with hypocrisy² in their hearts

إِلَى يَوْمٍ لَّيْقَوْنَهُ

till the day they will meet³

بِمَا أَخْلَفُوا اللَّهَ

Him, for they broke⁴ to Allah

مَا وَعَدُوهُ

what they had promised Him

وَبِمَا كَانُوا

and because they continued

يَكْذِبُونَ

telling lies.⁵

أَلَمْ يَعْلَمُوا

78. Do they not know

أَنَّ اللَّهَ يَعْلَمُ

that Allah knows

سِرَّهُمْ

their secret⁶

وَنَجْوَاهُمْ

and their confidential talk;⁷

وَأَنَّ اللَّهَ

and that Allah is

عَلِيمُ الْغُيُوبِ

All-Knowing of the unseen.⁸

٧٨

الَّذِينَ يَلْمِزُونَ

79. Those who vilify⁹

الْمُطَوِّعِينَ

the willing ones¹⁰

مِنَ الْمُؤْمِنِينَ

of the believers

فِي الصَّدَقَاتِ

in making charitable gifts

وَالَّذِينَ لَا يَجِدُونَ

and those who do not find¹¹

إِلَّا جُهْدَهُمْ

anything but their effort,¹²

فَيَسْتَحْزِنُونَ مِنْهُمْ

and so scoff¹³ at them –

سَخِرَ اللَّهُ مِنْهُمْ

Allah scoffs at them;

1. أعقب 'aqaba = he followed (someone/ something), came after, retributed (v. iii. m. s. past in form IV of 'aqaba ['aqb], to follow, to ensue. See 'iqāb at 8:48, p. 565, n. 7).

2. نفاق nifāq = hypocrisy, dissimulation.

3. i. e., the Day of Judgement. yalqawna = they meet, come across, encounter (v. iii. m. pl. impfct. from laqiya [liqā' / luqyān / luqy / luqyah / luqan] to meet. See laqitum at 8:45, p. 563, n. 10).

4. أخلفوا 'akhlafū = they broke, went back on their word (v. iii. m. pl. past from 'akhlaḥ, form IV of khalafa, to succeed, to come after. See khalafa at 7:169, p. 531, n. 7).

5. يكذبون yakdhibūna = they lie, utter falsehood knowing it to be so (v. iii. m. pl. impfct. from kadhaba [kidhb], to lie). Prefixed by kāna/kānū the verb gives the meaning of habitual and continual act. See at 2:10, p. 7, n. 7).

6. i. e., what they do secretly or keep concealed in their hearts. سر sirr (s.; pl. اسرار 'asrār) = secret, hidden thing. See at 6:3, p. 392, n. 7.

7. نجوى najwā (s.; pl. نجاوى najāwā) = secret talk, confidential conversation. See at 4:114, p. 295, n. 1.

8. غيوب ghuyūb (pl.; s. غيب ghayb) = secrets, unseen, hidden. See at 5:116, p. 389, n. 2.

9. يلمزون yalmizūna = they vilify, slander, defame (v. iii. m. pl. impfct. from lamaza [lamz], to vilify, slander. See yalmizu at 9:58, p. 601, n. 13).

10. مطوعين mutṭawwi'in (pl.; originally mataṭawwi'in, acc./gen. of mutṭawwi'ūn; s. mutṭawwi') = the willing ones, volunteers, free-will doers (act. participle from taṭawwa'a, form V of ṭā'a [ṭaw'], to obey. See ṭaw' at 9:53, p. 600, n. 4).

11. i. e., do not have anything to make a gift of in the way of Allah except their personal efforts and services. يجدون yajidūna = they find, get, come across (v. iii. m. pl. impfct. from wajada [wujūd], to find. See at 9: 57, p. 601, n. 7).

12. جهد juhḍ = exertion, effort, strain.

13. يستحزنون yaskharūna = they deride, ridicule, laugh at, mock, scoff at, jeer (v. iii. m. pl. impfct. from sakhira [sukhr/maskhar], to ridicule, deride. See at 2:212, p. 101, n. 14).

وَهُمْ and they shall have
عَذَابٌ أَلِيمٌ a punishment most painful.

أَسْتَغْفِرُكُمْ 80. Whether you ask forgive-
أَوْ لَا ness¹ for them or do not
نَسْتَغْفِرُكُمْ ask forgiveness for them –
إِنْ تَسْتَغْفِرُكُمْ even if you ask forgiveness
سَبْعِينَ مَرَّةً for them seventy times,²
فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ Allah will not forgive³ them.
ذَلِكَ بِأَنَّهُمْ That is so because they
كَفَرُوا بِاللَّهِ disbelieve⁴ in Allah
وَرَسُولِهِ and His Messenger;
وَاللَّهُ لَا يَهْدِي and Allah does not guide
الْقَوْمَ الْفَاسِقِينَ the disobedient⁵ people.



Section (Rukû') 11

فَرِحَ الْمُخَلَّفُونَ 81. Those left behind⁶
يَمَقَّعِدُهُمْ rejoiced⁷ at their staying⁸ be-
خَلْفَ رَسُولِ اللَّهِ hind the Messenger of Allah
وَكَرِهُوا أَنْ يُجَاهِدُوا and detested⁹ to fight with
بِأَمْوَالِهِمْ their properties and selves
فِي سَبِيلِ اللَّهِ وَقَالُوا in the way of Allah and said:
لَا تَنْفِرُوا فِي الْحَرِّ "Rush not out¹⁰ in the heat".

1. استغفر *istaghfir* = ask forgiveness, pray for pardon (v. ii. m. s. imperative from *istaghfara*, form X of *ghafara* [*ghafr* /*maghfirah* /*ghufrân*], to forgive. See *istaghfirû* at 4:64, p. 269, n. 5).

2. i. e., even if you ask forgiveness for them repeatedly or as many times as you like.

3. يغفر *yaghfira(u)* = he forgives, pardons (v. iii. m. s. impfct. from *ghufara* [*ghafr* /*maghfirah* /*ghufrân*], to forgive. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at 4:168, p. 319, n. 10).

4. كفروا *kafarû* = they disbelieved, denied, became ungrateful (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 7: 66, p. 491, n. 8).

5. فاسقين *fâsiqîn* (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 9:53, p. 600, n. 7).

6. The reference is to those who did not like to participate in the Tabuk expedition and stayed behind at home. مخلفون *mukhallafûn* (pl.; s. *mukhallaf*) = those left behind (passive participle from *khallafa*, form II of *khalafa*, to follow, to succeed. See 'akhlafulû at 9:77, p. 611, n. 4).

7. فرح *fariha* = he became happy, rejoiced, was glad, was delighted, was elated with joy (v. iii. m. s. past from *farh*, to be glad. See *farihû* 6:43, p. 408, n. 5).

8. مقعد *maq'ad* (s.; pl. *maq'û'id*) = position, seat, place to settle down, sitting, staying (noun of place in the scale of *maf'al* from *qa'ada* [*qu'ûd*], to sit down).

9. كرهوا *karihû* = they detested, disliked, abhorred, loathed, felt disgust (v. iii. m. pl. past from *kariha* [*karh*/ *kurh*/ *karâhah*/ *karâhiyah*], to detest. See *kariha* at 9:46, p. 597, n. 6).

10. لا تنفروا *lâ tanfirû* = you (all) do not go forth, sally forth, rush, flee (v. ii. m. pl. imperative {prohibition} from *nafara* [*nufûr*/ *nifâr*], to rush, to flee. See *tannfirû* at 9:39, p. 594, n. 2).

- قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا Say: "The fire of hell is severer in heat",
 لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾ if they could understand.¹
- فَلْيَضْحَكُوا قَلِيلًا 82. So !let them laugh² a little,
 وَلْيَبْكُوا كَثِيرًا and let them weep³ much
 جَزَاءً لِّمَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾ as recompense⁴ for what they use to acquire.⁵
- فَإِنْ رَجَعَكَ اللَّهُ 83. So if Allah returns⁶ you
 إِلَى طَائِفَةٍ مِنْهُمْ to any group⁷ of them
 فَاسْتَذِنُوا and they ask leave⁸ of you
 لِلْخُرُوجِ قُلْ to go out, say: " You shall
 لَنْ تَخْرُجُوا مَعِيَ أَبَدًا not go out⁹ with me ever
 وَلَنْ تُقَاتِلُوا مَعِيَ and nor shall fight¹⁰ with me
 عَدُوًّا any enemy.
 إِنَّكُمْ رَضِيتُمْ You indeed were pleased to
 بِالْقُعُودِ remain seated¹¹
 أَوَّلَ مَرَّةٍ at the first time;
 فَاقْعُدُوا مَعَ so remain seated with
 الْخَالِفِينَ ﴿٨٣﴾ those lagging behind.¹²
- وَلَا تَصَلُّ عَلَى 84. And do not pray over
 أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا any of them that dies, never;

1. يَفْقَهُونَ *yafqahûna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqaha* [فقه *fīqh*], to understand. See at 8:65, p. 571, n. 3).
2. لِيَضْحَكُوا *li-yadhakû(na)* = let them laugh, they should laugh (v. ii. m. pl. impfct. from *ḍahika* [ḍahk/ḍihk/ḍahik], to laugh. The terminal *nûn* is dropped because of the *lām* of command {*lām al-'amr*} coming before the verb.
3. لِيَبْكُوا *li-yabkû(na)* = let them weep, cry (v. iii. m. pl. impfct. from *bakâ* [bukâ'/bukan], to cry. The terminal *nûn* is dropped for the reason stated at n. 2 above.
4. جَزَاءً *jazâ'* = retribution, repayment, recompense, requital. See at 9:26, p. 587, n. 9).
5. يَكْسِبُونَ *yaksibûna* = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [kasb], to gain, to acquire. See at 7:96, p. 503, n. 12).
6. رَجَعَ *raja'a* = he returns, recurs, comes back (v. iii. m. s. past from *rujî'*, to come back, to come again. See *yarjî'ûna* at 7:173, p. 533, n. 9).
7. طَائِفَةٍ *ṭā'ifah* (pl. طوائف *ṭawā'if*) = section of people, sect, group. See at 9:66, p. 605, n. 7).
8. اسْتَذِنُوا *ista'dhanû* = they asked leave, sought permission (v. iii. m. pl. past from *ista'dhana*, form X of *'adhina* [idhn], to allow, to listen. See *yasta'dhinu* at 9:44, p. 596, n. 10).
9. تَخْرُجُوا = *takhrujû(na)* = you go out, depart (v. ii. m. pl. impfct. from *kharaja* [kharûj], to go out. The terminal *nûn* is dropped because of the particle *lan* coming before the verb. See *khurajnâ* at 9:42, p. 596, n. 4).
10. تُقَاتِلُوا *tuqâtilû(na)* = you (all) fight, wage war (v. ii. m. pl. impfct. from *qatala*, form III of *qatala* [qatl], to kill, slay. The terminal *nûn* is dropped for the reason stated at 9 above. See at 9:12, p. 581, n. 8).
11. قُعُودٍ *qu'ûd* = sitting, to sit down, to stay. See at 3:191, p. 231, n. 7.
12. الْخَالِفِينَ (pl.; acc./gen. of *khâlifûn*; s. *khâlif*) = those lagging behind (act. participle from *khalafa*, to lag behind, to follow. See *'akhlafû* at 9:77, p. 611).

وَلَا تَقُمْ عَلَى قَبْرِهِ¹ nor stand over his grave.¹

إِنَّهُمْ كَفَرُوا They indeed disbelieved

بِاللهِ وَرَسُولِهِ in Allah and His Messenger;

وَمَاتُوا وَهُمْ and they died² while they

كَافِرُونَ³ were defiant.³

وَلَا تُعْجِبْكَ 85. Nor let there impress⁴ you

أَمْوَالُهُمْ وَأَوْلَادُهُمْ their riches and their children.

إِنَّمَا يُدِئُ اللهُ Allah but intends⁵

أَنْ يُعَذِّبَهُمْ بِهَا to punish them therewith

فِي الدُّنْيَا in the world⁶ and that

وَتَرْهَقَ أَنْفُسُهُمْ there pass away⁷ their selves

وَهُمْ كَافِرُونَ while they are unbelievers.



وَإِذَا أَنْزَلَتْ 86. And if there is sent down⁸

سُورَةٌ أَنْ آمِنُوا a sûrah that you believe in

بِاللهِ وَجَاهِدُوا Allah and fight⁹

مَعَ رَسُولِهِ along with His Messenger,

أَسْتَدْنِكَ there will seek your leave¹⁰

أُولَئِكَ الظَّالِمُونَ مِنْهُمْ the well-to-do¹¹ of them

وَقَالُوا ذَرْنَا and say: "Leave¹² us,

نَكُنْ مَعَ we will be with

الْقَاعِدِينَ those staying behind."

1. i. e., to pray for him.

2. ماتوا *mâtû* = they died (v. iii. m. pl. past from *mâta* [mawt], to die. See *tamûtûna* at 7:25, p. 472, n. 11).

3. فَاسِقُونَ *fâsiqûn* (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [fisq], to stray from the right course, to renounce obedience. See at 9:67, p. 606, n. 1).

4. تُعْجِبُ *tu'jib(u)* = she or it impresses, amazes, delights, pleases (v. iii. f. s. impfct. from 'a'jaba, form IV of 'ajiba [ajab], to wonder, to be amazed. The final letter is vowelless because of the *lâ* of prohibition coming before the verb. See at 9:55, p. 600, n. 12).

5. يُرِيدُ *yuridu* = he intends, desires (v. iii. m. s. impfct. form 'arâda, form IV of *râda* [rawd], to walk about. See at 9:55, p. 601, n. 1).

6. i. e., by means of dangers, difficulties and anxieties in the process of acquiring and preserving their riches and in bringing up and looking after their children.

7. i. e., they die. تَزْهَقُ *tazhaqa(u)* = she or it passes away, dies, runs out (v. iii. f. s. impfct. from *zahaqa* [zahq/zuhûq], to pass away, to die. The final letter takes *fathah* because the verb is conjunctive to the previous verb, *yu'adhdhiba*, which is governed by the particle 'an. See at 9:55, p. 601, n. 4).

8. أُنْزِلَتْ *'unzilât* = she was sent down (v. iii. f. s. past passive from 'anzala, form IV of *nazala* [nuzûl], to come down. See 'anzalta at 3:65, p. 181, n. 2).

9. جَاهِدُوا *jâhidû* = you (all) fight, struggle hard, strive (v. ii. m. pl. imperative from *jâhada*, form III of *jahada* [jahd], to strive. See at 5:35, p. 346, n. 1).

10. *ista'dhana* = he asked permission, sought leave (v. iii. m. s. past in form X of 'adhina [idhn], to allow, to listen. See *ista'dhanu* at 9:83, p. 613, n. 8).

11. أُولَئِكَ الظَّالِمُونَ *'âlû al-ẓawl* = well-to-do persons, possessors of material means, affluence, financial ease, power, might. See *ẓawl* at 4:24, p. 250, n. 15.

12. ذَرْ *dhar* = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave. See at 6:112, p. 438, n. 10).

رَضَوُا۟ بِأَنۢ يُكُونُوا۟ 87. They are happy¹ to be
 مَعَ الْخَوَالِفِ with the home-stayers;²
 وَطُبِعَ and a seal has been set³
 عَلَى قُلُوبِهِمْ on their hearts;
 فَهُمْ لَا يَفْقَهُونَ so they do not understand.



لَنَكُنَّ الرَّسُولُ 88. But the Messenger and
 وَالَّذِينَ آمَنُوا۟ مَعَهُ those who believe with him
 جَاهِدُوا۟ بِأَمْوَالِهِمْ fight⁴ with their properties
 وَأَنْفُسِهِمْ and their selves;
 وَأُولَٰئِكَ لَهُمْ and these people, for them
 الْخَيْرَاتُ shall be the good things;⁵
 وَأُولَٰئِكَ هُمْ and these people, they
 الْمُفْلِحُونَ will be the successful ones.⁶

أَعَدَّ اللَّهُ 89. Allah has made ready⁷
 لَهُمْ جَنَّاتٍ for them gardens
 تَجْرِي مِن تَحْتِهَا flowing⁸ below them
 الْأَنْهَارُ the rivers,
 خَالِدِينَ فِيهَا abiding for ever⁹ therein.
 ذَٰلِكَ الْفَوْزُ That is the success¹⁰
 الْعَظِيمُ most splendid.¹¹

1. رَضُوا *radû* = they were pleased, became satisfied/ happy (v. iii. m. pl. past from *radîya* [*riḍan/ riḍwân/ marḍâh*] to be satisfied. See at 9:58, p. 602, n. 2).

2. i. e., women, children and the disabled who generally stay at homes. خَوَالِف *khawâlîf* (f.; pl.; s. *khâlîfah*; حَالِف *khâlîf*) = those who stay at home, remain behind (act. participle from *khalafa*, to come after, to follow. See *khalafa* at 7:169, p. 531, n. 7).

3. طُبِعَ *ṭubi'a* = he or it is sealed, imprinted, impressed, has a seal set on (v. iii. m. s. past passive from *ṭab'a*, to impress, to set a seal. See *yatba'u* at 7:101, p. 505, n. 6).

4. جَاهَدُوا *jâhadû* = they fought, struggled hard, strove (v. iii. m. pl. past from *jâhada*, form III of *jahada* [*jahd*], to strive. See at 8:74, p. 575, n. 5).

5. i. e., all the good things in this world and in the hereafter. خَيْرَات *khayrât* (pl.; sing. *khayrah*) = good things / deeds. See at 3:114, p. 201, n. 1.

6. مُفْلِحُونَ *muflihûn* (sing. *muflih*), successful ones, those who attain Allah's pleasure and reward; act. participle from *'aflaha*, form IV of *fulaha* [*falh*] = to split, cleave. See at 7:8, p. 467, n. 8).

7. أَعَدَّ *'a'adda* = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*add*], to count. See at 4:102, p. 290, n. 9).

8. تَجْرَى *tajrî* = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 9:72, p. 608, n. 8).

9. خَالِدِينَ *khâlidîn* (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 9:72, p. 608, n. 10).

10. فَوْز *fawz* = success, triumph, victory, achievement. See at 9:72, p. 609, n. 2.

11. i. e., the attainment of the Pleasure of Allah and the attainment of *jannah* is the greatest and most magnificent success. عَظِيم *'aẓîm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 9:63, p. 604, n. 4).

Section (Rukû') 12

وَجَاءَ الْمَعَذِرُونَ 90. And the apologists¹ of the

مِنَ الْأَعْرَابِ Bedouins² came that

يُؤْذَنَ لَهُمْ leave be given³ them;

وَقَعَدَ and there remained seated⁴

الَّذِينَ كَذَبُوا اللَّهَ those who lied to Allah

وَرَسُولَهُ and His Messenger.

سَيُصِيبُ الَّذِينَ There shall befall⁵ those who

كَفَرُوا مِنْهُمْ disbelieve of them

عَذَابٌ أَلِيمٌ a punishment very painful.

لَيْسَ عَلَى الضَّعَفَاءِ 91. There is not on the weak⁶

وَلَا عَلَى الْمَرْضَى nor on the sick⁷

وَلَا عَلَى الَّذِينَ nor on those who

لَا يَجِدُونَ do not find⁸

مَا يَنْفِقُونَ what they can expend⁹

حَرَجٍ any sin¹⁰

إِذَا نَصَحُوا if they wished well¹¹ for

لِلَّهِ وَرَسُولِهِ Allah and His Messenger.

مَا عَلَى الْمُحْسِنِينَ There lies not against

مِنَ سَبِيلٍ the righteous any plaint;¹²

وَاللَّهُ عَفُورٌ and Allah is Most Forgiving,

رَحِيمٌ Most Merciful.

1. معذرون *mu'adhdhirûn* (pl.; s. *mu'addir*) = those who make lame excuses, apologists (act. participle from 'adhdhara, form II of 'adhara ['udhr/ma'dhirah], to excuse, to forgive. See *lâ ta'tadhirû* at 9:66, p. 605, n.5).

2. أعراب *'a'râb* (pl.; s. 'arabî) = bedouins, desert Arabs.

3. i. e., not to join *jihâd*. يؤذن *yu'dhana(nu)* = he is given leave, permission (v. iii. m. s. impfct. passive from 'adhina [*idhn*], to allow, to listen. The final letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See *ista'dhana* at 9:86, p. 614, n. 10).

4. قعد *qa'ada* = he sat, remained seated, stayed, held themselves back (v. iii. m. s. past from *qu'ûd*, to sit down. See *qa'adû* at 3:168, p. 222, n. 1).

5. يصيب *yusibu* = he or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from 'asâba, form IV of *âba* [*shawb* / *shaybûbah*], to hit the mark, to be right. See at 6:124, p. 443, n. 8).

6. ضعفاء *du'afâ'* (sing. *da'if*) = weaklings, weak, feeble, frail, delicate.

7. مرضى *marîḍ* (pl.; s. *marîḍ*) = unwell, ill, sick, diseased, indisposed, patients. See at 5:6, p. 330, n. 12).

8. يجدون *yajidûna* = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*], to find. See at 9:79, p. 611, n. 11).

9. i. e., towards supporting and participating in *jihâd*. ينفقون *yunfiqûna* = they spend, expend (v. iii. m. pl. impfct. from 'anfaqa, form IV of *nafuqa* [*nafaq*], to be used up. See at 9:34, p. 591, n. 5).

10. حرج *ḥaraj* = constriction, tightness, difficulty, anguish, uneasiness, sin. See at 7:1, p. 465, n. 3.

11. نصحوا *naṣaḥû* = they gave sincere advice, wished well (v. iii. pl. past from *naṣaḥa* [*naṣḥ* / *nuṣḥ* / *naṣāḥah* / *naṣīḥah*], to give sincere advice, to wish {some one} well. See *naṣaḥitu* at 7:93, p. 502, n. 12).

12. سبيل *sabîl* (m. & f.; pl. *subul/asilah*) = way, path, road, means, means of proceeding, plaint. See at 9:60, p. 603, n. 1.

وَلَا عَلَى الَّذِينَ 92. Nor against those who —
 إِذَا مَا أُنْزِلَ when they came to you
 لِتَحْمِلَهُمْ that you might mount¹ them,
 قُلْتَ لَا أَجِدُ you said: "I find² not
 مَا أَجْمَعُكُمْ عَلَيْهِ whereon to mount you" —
 تَوَلَّوْا they turned away,³
 وَأَعْيُنُهُمْ تَفِيضُ their eyes overflowing⁴
 مِنَ الدَّمْعِ حَزَنًا with tears⁵ out of grief⁶
 أَلَّا يَجِدُوا that they did not find
 مَا يَنْفِقُونَ what they could spend.⁷

إِنَّمَا السَّبِيلُ عَلَى 93. The plaint is but against
 الَّذِينَ يَسْتَفِذُونَكَ those who ask your leave⁸
 وَهُمْ أَغْنَاءٌ but are affluent.⁹
 رِضْوَانًا يَكُونُوا They relished¹⁰ to be
 مَعَ الْخَوَالِفِ with the home-stayers¹¹
 وَطَعَ اللَّهُ and Allah set a seal
 عَلَى قُلُوبِهِمْ on their hearts;
 فَهُمْ لَا يَعْلَمُونَ so they do not know.

PART (Juz') XI

يَعْتَذِرُونَ 94. They will make excuses¹²
 إِلَيْكُمْ إِذَا رَجَعْتُمْ to you when you return
 إِلَيْهِمْ to them.

1. The reference is to those 'ansâr who came to the Prophet, peace and blessings of Allah be on him, for joining the Tabuk expedition but he could not provide them with any transport and they returned disheartened and weeping out of grief. تحمل *tahmila* (u) = you carry, bear, transport mount (v. ii. m. s. impfct. from *hamala* [*haml*], to carry. The final letter takes *faiḥah* because of a hidden 'an in *li* (of motivation) coming before the verb. See *tahmil* at 7:176, p. 534, n. 9).

2. أجد *'ajidu* = I find, get (v. i. s. impfct. from *wajada* [*wujûd*], to find. See at 6:145, p. 453, n. 8).

3. تَوَلَّوْا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 9:74, p. 610, n. 3).

4. تَفِيضُ *tafiḍu* = she overflows, is flooded (v. iii. f. s. impfct. from *fāḍa* [*fayḍ*/ *fayḍân*], to overflow. See at 5:83, p. 371, n. 3).

5. دمع *dam'* (s.; pl. دموع *dumû'*) = tears. See at 5:83, p. 371, n. 4.

6. حزن *ḥazan* = to grieve, to be sad. See *lâ taḥzan* at 9:40, p. 594, n. 8.

7. i. e., for paying for transport and the cost of joining the expedition. يَنْفِقُونَ *yunfiqûna* = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 9:91, p. 616, n. 9).

8. i. e., to stay at home without participating in the campaign. يَسْتَذِنُونَ *yasta'dhinûna* = they ask for leave, seek permission (v. iii. m. pl. impfct. from *ista'dhana*, form X of *'adhina* [*idhn*], to allow, to listen. See *ista'dhana* at 9:86, p. 614, n. 10).

9. أَغْنَاءٌ *'aghniyâ'* (pl.; s. *ghaniyy*) = rich, wealthy, affluent, opulent, well-to-do, above want. See at 3:181, p. 227, n. 3.

10. رَضُوا *radû* = they were pleased, became satisfied/ happy (v. iii. m. pl. past from *radiya* [*riḍân*/ *riḍwân*/ *marḍâh*] to be satisfied. See at 9:87, p. 615, n. 1).

11. 2. i. e., women, children and the disabled who generally stay at home. See at 9:87, p. 615, n. 2).

12. يَتَذَرُونَ *ya'tadhirûna* = they make excuses, apologize (v. iii. m. pl. impfct. from *i'tadhara*, form VIII of *'adhara* [*'udhr*/ *ma'dhirah*], to excuse, forgive. See *lâ ta'tadhirû* at 9:66, p. 605, n. 5).

قُلْ لَا تَعْذِرُوا Say: "Do not offer excuses;¹

لَنْ نُؤْمِنَ لَكُمْ we will not believe you.

قَدْ بَيَّنَّا لِلَّهِ Allah has already informed²

مِنْ أَعْبَارِكُمْ us of your affairs;³ and

وَسَيَرَى اللَّهُ عَمَلَكُمْ Allah will see your deeds,⁴

وَرَسُولُهُ and His Messenger;

ثُمَّ تُرَدُّونَ then you will be returned⁵

إِلَىٰ عَلِيمِ الْغَيْبِ to the Knower of the unseen

وَالشَّهِدَةِ and the seen;⁶ then

فَيُنَبِّئُكُمْ He will make you know⁷

بِمَا كُنْتُمْ تَعْمَلُونَ of what you use to do.

سَيَعْلِفُونَ 95. They will swear⁸

بِاللَّهِ لَكُمْ by Allah to you

إِذَا انْقَلَبْتُمْ إِلَيْهِمْ when you return⁹ to them

لِتَعْرِضُوا that you may turn away¹⁰

عَنَّهُمْ from them.

فَاعْرِضُوا عَنْهُمْ So turn away from them;

إِنَّهُمْ رِجْسٌ they indeed are a filth;¹¹

وَمَا أَوْلَاهُمْ جَهَنَّمُ and their abode will be hell

جَزَاءَ بِمَا كَانُوا as recompense for what

يَكْسِبُونَ they use to acquire.¹²

1. لا تعذروا *lā ta'tadhirû* = you (all) do not make excuses, apologize (v. ii. m. pl. imperative {prohibition} from *i'tadhara*, from VIII of *'adhara* [*'udhr/ ma'dhirah*], to excuse, forgive. See at 9:66, p. 605, n. 5).

2. نبأ *nabba'a* = he informed, notified, made known, advised (v. iii. m. s. past in form II of *naba'a* [*nab'/nubû*'], to be prominent. See *tunabbi'u* at 9:64, p. 604, n. 7).

3. i. e., all about your plans, manoeuvres and the false excuses you are advancing.

4. i. e., Allah and His Messenger, peace and blessings of Allah be on him, will observe whether you repent and reform yourselves and act accordingly.

5. تردون *turaddûna* = you are returned, sent back (v. ii. m. pl. impfct. passive from *radda* [*radd*], to send back. See *yataraddadûna* at 9:45, p. 597, n. 3).

6. شهادة *shahâdah* = testimony, evidence, witness, visible, that which is open to the senses. See at 6:99, p. 398, n. 1.

7. ينبيء *yunabbi'u* = he apprises, informs, notifies, advises, makes known (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû*'], to be prominent. See at 6:164, p. 463, n. 10).

8. يحلفون *yahlifûna* = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *halafa* [*half/hilf*], to swear. See at 9:73, p. 609, n. 8).

9. انقلبتم *inqalabtum* = you (all) turned round, turned, turned about, retreated, fell back, returned (v. ii. m. pl. past from *inqalaba*, form VII of *qalaba* [*qalb*], to turn, to turn about. See at 3:144, p. 211, n. 2).

10. i. e., you turn away from them and let them alone. تعرضوا *tu'ridû(na)* = you (all) turn away, avoid (v. ii. m. pl. impfct. from *'a'raḍa*, form IV of *'aruḍa /araḍa* [*'arḍ*], to be wide, to be visible. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 4:135, p. 304, n. 10).

11. رِجْسٍ *rijs* (s.; pl. *'arjâs*) = filth, dirt, dirty or atrocious act, punishment. See at 9:28, p. 588, n. 1.

12. i. e., of guilt and sins. يكسبون *yaksibûna* = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See at 9:82, p. 613, n. 5).

يَحْلِفُونَ لَكُمْ 196. They swear¹ to you
 يَرْضَوْنَ that you may be happy
 عَنْهُمْ فَإِنْ about them; but if
 تَرْضَوْا عَنْهُمْ you be happy about them
 فَإِنَّ اللَّهَ لَا يَرْضَى Allah will not be happy
 عَنِ الْقَوْمِ الْفَاسِقِينَ about the defiant² people.



الْأَعْرَابُ 197. The bedouins³ are the
 أَشَدُّ كُفْرًا more obstinate⁴ in unbelief
 وَفَسَاقًا and hypocrisy,⁵
 وَأَجْدَرُ and the more apt⁶
 أَلَّا يَعْلَمُوا حُدُودَ not to know the injunctions⁷
 مَا أَنْزَلَ اللَّهُ of what Allah has sent down
 عَلَى رَسُولِهِ on His Messenger;
 وَاللَّهُ عَلِيمٌ and Allah is All-Knowing,
 حَكِيمٌ All-Wise.

وَمِنَ الْأَعْرَابِ 198. And among the bedouins
 مَنْ يَتَّخِذُ are those that take⁸
 مَا يَنْفِقُ مَغْرَمًا what they spend⁹ as a fine¹⁰
 وَيَتَرَبَّصُّ بَكُمْ and await¹¹ for you
 الدَّوَائِرَ changes in the turn.¹²
 عَلَيْهِمْ On them shall be

1. يَحْلِفُونَ *yahlifûna* = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *halafa* [*halḥ/hilf*], to swear. See at 9:95, p. 618, n. 8).

2. فَاسِقِينَ *fāsiqîn* (pl., acc/gen. of *fāsiqûn*; sing. *fāsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 9:80, p. 612, n. 5).

3. 'أَعْرَابٍ' *'arāb* (pl.; s. *'arabī*) = bedouins, desert Arabs. See at 9:90, p. 616, n. 2.

4. أَشَدُّ *ashadd* = more/most intense, more/most intensive, stronger/strongest, severer/severest, fiercest/fiercest, harder/hardest, sterner/sternerst/tougher/toughest, more/most obstinate (relative of *shadīd*). See at 9:69, p. 606, n. 5.

5. نَفَاقٍ *nifāq* = hypocrisy, dissimulation. See at 9:77, p. 611, n. 2.

6. أَجْدَرُ *'ajdar* = more appropriate, more suitable, more apt (relative of *jadīr*, suited, proper).

7. حُدُودٍ *ḥudūd* (pl.; sing. *ḥadd*) = edges, boundaries, limits, Allah's rulings/ injunctions/orders. See at 4:13, p. 244, n. 4.

8. i. e., they regard. يَتَّخِذُ *yattakhidhu* = he takes, he takes to himself (v. iii. m. s. impfct. in form VIII of *akhadha* [*akhdh*], to take. See *yattakhidh* at 9:16, p. 583, n. 1).

9. i. e., in the way of Allah. يَنْفِقُ *yunfiq* = he spends, expends (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See *yunfiqûna* at 9:91, p. 617, n. 7).

10. مَغْرَمٍ *maghram* (s.; pl. مغارم *maghârim*) = fine, loss, damage, financial obligation.

11. يَتَرَبَّصُّ *yatarabbaṣu* = he awaits, waits, lies in wait (v. iii. m. s. impfct. from *tarabbaṣa*, form V of *rabaṣa* [*rabṣ*], to wait, to watch. See *tarabbaṣûna* at 9:52, p. 599, n. 9).

12. دَوَائِرٍ *dawâ'ir* (pl.; s. *dâ'irah*) = rounds, circles, circuits, changes in the turn. See *dâ'irah* at 5:52, p. 356, n. 5.

دَايِرَةُ السَّوْءِ the turn of evil;¹

وَاللَّهُ سَمِيعٌ and Allah is All-Hearing,

عَلِيمٌ All-Knowing.

وَمِنَ الْأَعْرَابِ 99. And among the bedouins

مَنْ يُؤْمِنُ are those who believe

بِاللَّهِ وَالْيَوْمِ الْآخِرِ in Allah and the Last Day

وَيَتَّخِذُوا مَا يُنْفِقُونَ and take² what they spend³

فُرُشَاتٍ as means of getting near⁴

عِنْدَ اللَّهِ وَصَلَوَاتِ to Allah and the benediction⁵

الرَّسُولِ of the Messenger.

أَلَا إِنَّا O yes, these are means

فُرُشَاتٍ لَهُمْ of getting near for them.

سَيَدْخُلُهُمُ اللَّهُ Allah will admit⁶ them

فِي رَحْمَتِهِ to His Mercy.

إِنَّ اللَّهَ عَفُورٌ Allah is Most Forgiving,

رَحِيمٌ Most Merciful.

Section (Rukû') 13

وَالسَّابِقُونَ 100. The foremost⁷

الْأَوَّلُونَ and first ones⁸ of the

الْمُهَاجِرِينَ وَالْأَنْصَارِ emigrants⁹ and the helpers¹⁰

وَالَّذِينَ اتَّبَعُوهُمْ and those who followed them

1. سوء 'saw' = to be bad, evil, foul. See sū' at 7:188, p. 539, n. 5.

2. i. e., regard, look upon. يتخذ yattakhidhu = he takes, he takes to himself (v. iii. m. s. impfct. in form VIII of akhadha [ukhdh], to take. See yattakhidh at 9:98, p. 619, n. 8).

3. i. e., in the way of Allah. ينفق yunfiq = he spends, expends (v. iii. m. pl. impfct. from 'anfaqa, form IV of nafaqa [nafaq], to be used up. See at 9:98, p. 619, n. 9).

4. قربات qurubât (pl.; s. qurbah) = means of getting near.

5. صلوات ṣalawât (sing. ṣalâh) = blessings, grace (of Allah); prayers, benedictions (of men). See at 2:157, p. 74, n. 2.

6. يدخل yudkhilu = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from 'adkhala, form IV of dakhala (dukhûl), to enter, to go in. See at 4:175, p. 323, n. 9).

7. This 'âyah constitutes Allah's pronouncement of honour and integrity in favour of the Companions of the Prophet, peace and blessings of Allah be on him. Hence holding them in esteem and respect is of the fundamentals of the faith for a Muslim. سابقون sābiqûn (pl.; s. sābiq) = the preceding, the previous ones, those getting ahead, outstrippers (act. participle from sabaqa [sabq], to be or get ahead or before). The reference is to those who got ahead of others in accepting Islam, the early Muslims. See sabaqû at 8:59, p. 568, n. 11.

8. أولون 'awwalûn (pl.; s. 'awwal) = first ones, foremost. The reference is to the earliest Muslims.

9. مهاجرين muhâjirîn (pl.; acc./gen/ of muhâjirûn; s. muhâjir) = emigrant, those of the Makkan Muslims who left their homes, properties and relatives and migrated to Madina for the sake of Islam (act. participle from hâjara, form III of hajara [hajr/hijrân], to migrate, to dissociate).

10. أنصار 'anṣâr (pl.) = the helpers, the adherents, the Madinan Muslims who granted refuge and help to the Prophet, peace and blessings of Allah be on him, and the Makkan and other muhâjirûn.

يَاحْسَنِينَ in righteousness,¹
 رَضِيَ اللَّهُ عَنْهُمْ Allah is pleased² with them
 وَرَضُوا عَنْهُ and they are content³ with
 وَأَعَدَّ Him; and He has prepared⁴
 لَهُمْ جَنَّاتٍ for them gardens
 تَجْرِي مِنْ تَحْتِهَا flowing⁵ below them
 الْأَنْهَارُ the rivers,⁶
 خَالِدِينَ فِيهَا أَبَدًا abiding for ever⁷ therein.
 ذَلِكَ الْفَوْزُ That is the success⁸
 الْعَظِيمُ most magnificent.⁹

وَمَنْ حَوْلَكُم 101. And some of those
 مِنَ الْأَعْرَابِ around you of the bedouins¹⁰
 مُنَافِقُونَ are hypocrites; and some
 وَمِنْ أَهْلِ الْمَدِينَةِ of the people of Madina
 مَرَدُّوْا عَلَى النِّفَاقِ persist¹¹ in hypocrisy
 لَا تَعْلَمُهُمْ whom you do not know;
 نَحْنُ نَعْلَمُهُمْ We know them.
 سَعْدِيهِمْ مَرَّتَيْنِ We will punish them twice,¹²
 ثُمَّ يَرْدُّوهُمْ then they will be returned¹³
 إِلَى عَذَابٍ عَظِيمٍ to a retribution very grave.

وَأَخْرَجُوا 102. And others confessed¹⁴

1. i. e., with the right conviction and right deeds for the sake of Allah. احسان *'ihsân* = doing good things, charity, benevolence, righteousness.

2. رضى *raḍiya* = he was pleased, became satisfied/ happy (v. iii. m. s. past [from *riḍan/ riḍwân/ marḍâh*, to be satisfied]. See at 5:119, p. 390, n. 7).

3. رَضُوا *raḍû* = they were pleased, became satisfied, happy, content (v. iii. m. pl. past from *raḍiya* [*riḍan/ riḍwân/ marḍâh*] to be satisfied. See at 9:58, p. 602, n. 2).

4. أَعَدَّ *'a'adda* = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 9:89, p. 615, n. 7).

5. تَجْرِي *tajrî* = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 9:88, p. 615, n. 8).

6. أَنْهَارٍ *'anhâr* (sing. *nahr*) = rivers, streams. See at 9:72, p. 608, n. 9.

9. خَالِدِينَ *khâlidîn* (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 9:72, p. 608, n. 10).

10. أَعْرَابٍ *'a'râb* (pl.; s. *'arabî*) = bedouins, desert Arabs. See at 9:96, p. 619, n. 3.

11. مَرَدُّوْا *maradû* = they revolted, became recalcitrant, persisted [followed by *'alâ*] (v. iii. m. pl. past from *marada* [*murûd/ murûdah/ marâdah*]. See *marîd* at 4:117, p. 296, n. 7).

12. i. e., once in this world through defeats, captivity and humiliation, and again on death with punishment in the graves (Ibn Kathîr, IV, 144).

مرتين *marrtayn* (dual; acc./gen. of *marratân*; s. *marrah*, pl. *marrât*) = twice, two times. See *marrah* at 8:56, p. 568, n. 3.

13. يَرْدُّوْنَ *yuraddûna* = they are sent back, returned, brought back (v. iii. m. pl. impfct. passive from *radda* [*radd*], to send back. See *turaddûna* at 9:94, p. 618, n. 5).

14. اعترفوا *i'tarafû* = they admitted, confessed, acknowledged, avowed, recognized (v. iii. m. pl. past from *i'tarafa*, form VIII of *'arafa* [*ma'rifah/ 'irfân*], to know, to recognize. See *ya'rifûna* at 7:46, p. 483, n. 3).

يَذُنُّوهُمْ their sins;¹

خَطُّوْا they have mixed²

عَمَلًا صَالِحًا a deed which is good³

وَعَمَلًا سَيِّئًا with another which is bad.⁴

عَسَى اللَّهُ May be that Allah will

أَنْ يَتُوبَ عَلَيْهِمْ turn in forgiveness⁵ to them.

إِنَّ اللَّهَ غَفُورٌ Verily Allah is Most



رَحِيمٌ Forgiving, Most Merciful.

خُذْ مِنْ أَمْوَالِهِمْ 103. Take of their wealth⁶

صَدَقَةً a charitable gift⁷

تَطَهِّرُهُمْ purifying⁸ them and

وَيُزَكِّهِمْ بِهَا cleansing⁹ them therewith;

وَصَلِّ عَلَيْهِمْ and pray for them.

إِنْ صَلَوَاتُكَ Indeed your prayer will be

سَكَنٌ لَهُمْ peace of mind¹⁰ for them;

وَاللَّهُ سَمِيعٌ and Allah is All-Hearing,



عَلِيمٌ All-Knowing.

أَلَمْ يَعْلَمُوا 104. Do they not know that

أَنَّ اللَّهَ هُوَ يَقْبَلُ Allah is He who accepts¹¹

التَّوْبَةَ عَنْ عِبَادِهِ the repentance of His serfs¹²

وَيَأْخُذُ الصَّدَقَاتِ and takes the charitable gifts;

1. *dhunûb* (pl.; sing. *dhanb*) = sins, offences, crimes. See at 8:52, p. 566, n. 13.

2. *khalaṭū* = they mixed, mingled, blended (v. iii. m. pl. past from *khalaṭa* [*khalāṭ*], to mix, to mingle. See *ikhtalāṭa* at 6:146, p. 454, n. 12).

3. i. e., they have both good and bad deeds to their credit. *ṣāliḥ* = good, right, proper, sound (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalāḥ/ ṣulūḥ/ maṣlaḥah*], to be good, right, proper. See *sālihīn* at 9:75, p. 610, n. 10).

4. *sayyiʾ* = bad, evil, foul, ill.

5. *yatūba(u)* = he forgives, he turns to, turns in forgiveness, returns (v. iii. m. s. impfct. from *tāba* [*tawb, tawbah / matāb*], to turn. The final letter takes *fathah* because of the particle 'an coming before the verb. Technically *tāba* means, in respect of Allah, to turn in forgiveness and mercy; and in respect of man, to turn in repentance and resolve to reform. See at 4:26, p. 252, n. 7).

6. i. e., of the wealth of those who admit their sins and repent.

7. *ṣadaqah* (pl. صدقات *ṣadaqāt*) = charitable gift, charity, voluntary contribution, alms. See at 4:114, p. 295, n. 3.

8. i. e., purifying them of their faults and drawbacks. *ṭaḥhiru* = you purify, cleanse (v. ii. m. s. impfct. from *ṭaḥhara*, form II of *ṭahara/ ṭahura* [*ṭahr/ṭahārah*], to be clean. See *yutahhira* at 8:11, p. 550, n. 5).

9. i. e., cleansing them and enabling them to grow in piety and righteousness. *tuzakkī* = you purify, cleanse, declare just, increase, make grow (v. ii. m. s. impfct. from *zakkā*, form II of *zakā* [*zakā*], to grow, be pure, just. See *yuzakkī* at 3:164, p. 220, n. 5).

10. *sakan* = means or time for rest, dwelling, habitation, repose, tranquillity, peace of mind. See at 6:96, p. 431, n. 9.

11. *yaqbalu* = he accepts, receives (v. iii. m. s. impfct. from *qabila* [*qabūl/qubūl*], to accept. See *tuqbalā* at 9:54, p. 600, n. 9).

12. *ʿibād* (sing. *ʿabd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 7:194, p. 541, n. 2).

وَأَنَّ اللَّهَ, and that Allah,

هُوَ التَّوَّابُّ He is the Oft-Forgiving,

الرَّحِيمُ Most Merciful.

105. And say:¹ "You (all) do,

فَسِيرَىٰ إِلَهُ عَمَلِكُمْ Allah will see your deed,

وَرَسُولُهُ and His Messenger

وَالْمُؤْمِنُونَ and the believers;

وَسَرُدُّوكم and you will be taken back²

إِلَىٰ عِلْمِ الْغَيْبِ to the Knower of the unseen³

وَالشَّاهِدِ and the seen;⁴ then

فَيُنَبِّئُكُمْ He will make you know⁵

بِمَا كُنْتُمْ تَعْمَلُونَ of what you use to do.

﴿١٠٥﴾

106. And there are others⁶

مُرْجُونَ لِأَمْرِ اللَّهِ deferred⁷ for Allah's decree;

إِمَّا يُعَذِّبُهُمْ He will either punish them

وَأِمَّا يُؤْتِبُ or trun in forgiveness to

عَلَيْهِمْ وَاللَّهُ them; and Allah is

﴿١٠٦﴾ عَلِيمٌ حَكِيمٌ All-Knowing, All-Wise.

107. And those who took up⁷

مَسْجِدًا ضَرَارًا a mosque in detriment¹⁰

1. i. e., to the hypocrites and their sort. The 'āyah is a threat and warning to such people.

2. i. e., after your death. تردون *turaddūna* = you are returned, sent back (v. ii. m. pl. impfct. passive from *radda* [radd], to send back. See *yataraddadūna* at 9:45, p. 597, n. 3).

3. i. e., whatever you may keep concealed of your deeds and intentions. غيب *ghayb* (s.; pl. *ghuyūb*) = unseen, invisible, hidden, divine secret. See at 7:188, p. 539, n. 1.

4. شهادة *shahādah* = testimony, evidence, witness, visible, that which is open to the senses. See at 9:94, p. 618, n. 6.

5. i. e., He will make you witness and suffer the consequences of what you use to commit of hypocrisy and sins. ينبيء *yunabbi'u* = he apprises, informs, notifies, advises, makes known (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [nab 'nubū], to be prominent. See at 9:94, p. 618, n. 7).

6. The reference is to those among the Muslims who held back and did not go on the Tabuk expedition but became subsequently repentant, especially after what had been revealed about those who did not participate in the expedition. They were Ka'b ibn Mālik, Murārah ibn al-Rabī' and Hilāl ibn 'Umayyah. The Prophet, peace and blessings of Allah be on him, deferred their case till Allah made known to him His decision about them. They were ultimately pardoned by Allah (see 'āyah 118 below). مرجون *murjawna* = those deferred, put off, postponed, adjourned, held up (passive participle from 'arja'a, to postpone, to delay, form IV of *raja'a*).

7. The reference is to the group of hypocrites led by 'Abū 'Āmir al-Rāhib, the *fāsiq*, who built a rival mosque not far from the Mosque of Qubā' in order to cause dissension among the Muslims and to use that mosque as a centre for conspiracy and treason. اتخذوا *ittakhadhū* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *itakhadha*, form VIII of 'akhadha [akhadh], to take. See at 9:30, p. 589, n. 7).

8. ضرار *ḍirār* = adverse, harmful, detrimental, disadvantageous, prejudicial. ضرارا *ḍirāran* = adversely, to disadvantage, in detriment, harmfully. See at 2:231, p. 114, n. 14.

وَكُفْرًا and unbelief

وَتَقْرِيفًا and for creating division¹

بَيْنَ الْمُؤْمِنِينَ among the believers, and

وَارْصَادًا as a surveillance base² for

لِمَنْ حَارَبَ اللَّهَ those who had fought³ Allah

وَرَسُولَهُ مِنْ قَبْلُ and His Messenger afore, and

وَلَيَحْلِفْنَ they will indeed swear: "We

إِنْ أَرَدْنَا إِلَّا الْحُسْنَى intended⁴ naught but good";

وَاللَّهُ يَشْهَدُ but Allah testifies⁵

إِنَّهُمْ لَكَاذِبُونَ that they are indeed liars.⁶



لَا تَقُمْ فِيهِ أَبَدًا 108. Never stand therein ever.

لَمَسْجِدٍ أُسِّسَ Surely the mosque founded⁷

عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ on piety⁸ since the first day

أَحَقُّ is more deserving⁹

أَنْ تَقُومَ فِيهِ of your standing therein.

فِيهِ رِجَالٌ مُحِبُّونَ Therein are men who love¹⁰

أَنْ يَنْظُرُوا to purify themselves;¹¹

وَاللَّهُ يُحِبُّ and Allah likes those

الْمُطَهِّرِينَ who purify themselves.¹²



أَفَمَنْ أَسَّسَ 109. Is the one who founded

بَنِيئَهُ his structure¹³

1. تَفْرِيقٌ *tafriq* = division, separation, dispersion (verbal noun in form II of *faraqa* [*farq/furqân*], to separate). See *farraqa* at 6:158, p. 461, n. 9.

2. اِرْصَادٌ *'irsâd* = an observation post, a surveillance base (verbal noun in form IV of *raṣada* [*raṣd*], to lie in wait). See *marṣad* at 9:5, p. 578, n. 11.

3. حَارَبَ *ḥâraḇa* = he fought, warred (v. iii. m. s. past in form III of *ḥariba* [*ḥarab*], to be angry, furious. See *yuhâribûna* at 5:33, p. 344, n. 7).

4. أَرَدْنَا *'aradnâ* = we desired, intended, aimed at (v. i. pl. past from *'arâdu*, form IV of *râda* [*rawd*], to walk about. See at 4:62, p. 268, n. 11).

5. يَشْهَدُ *yash-hadu* = he bears witness, witnesses, attests, testifies (v. iii. m. s. impfct. from *shahida*, [*shuhûd*], to witness. See at 4:166, p. 319, n. 1).

6. كَاذِبُونَ *kâdhībûn* (pl.; sing. كَاذِبٌ *kâdhīb*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/kadhīb/kadhbuḥ/kidhbah*], to lie. See at 7:66, p. 491, n. 11).

7. The reference is to the Qubâ' Mosque which the Prophet, peace and blessings of Allah be on him, founded on the very first day of his arrival there on migration from Makka. أُسِّسَ *'ussisa* = he or it is founded, established, set up (v. iii. m. s. past passive from *'assasa*, to found, form II of *'assa* [*asasa*]).

8. تَقْوَى *taqwâ* = godliness, devoutness, piety, fear of Allah (verbal noun in form V/VIII of *waqa* [*waqy/wiqâyah*], to guard, beware, be on one's guard. See at 7:26, p. 473, n. 5).

9. أَحَقُّ *'ahaaqq* = more entitled, more deserving. See at 9:62, p. 603, n. 10.

10. يُحِبُّونَ *yuhibbûna* = they love, adore (v. iii. m. pl. impfct. from *ḥabba* [*ḥubb*], to love, to like. See at 3:188, p. 230, n. 5).

12. i. e., from physical impurities as well as from spiritual impurities like polytheism, sins, unbelief and hypocrisy. يَنْظُرُونَ *yataṭahharû(na)* = they purify themselves, get themselves cleaned (v. ii. m. pl. imperative from *ṭaṭahhara*, form V of *ṭahara/ṭahura* [*ṭuhr/ṭahârah*], to be pure, clean. See *yataṭahharûna* at 7:82, p. 497, n. 11).

13. بَنِيَانٌ *bunyân* = building, structure, edifice, construction.

عَلَى تَقْوَىٰ مِنَ اللَّهِ on the fear of Allah

وَرِضْوَانٍ and His Pleasure¹

خَيْرٌ أَمْ مَنْ is better or the one who

أَسَسَ بُيُوتَهُ founded² his structure on the

شَفَا جُرْفٍ هَارٍ brink³ of a crumbling⁴ cliff⁵

فَانْهَارَ بِهِ that collapses⁶ with him

فِي نَارِ جَهَنَّمَ in the fire of hell?

وَاللَّهُ لَا يَهْدِي the transgressing people.

الْقَوْمَ الظَّالِمِينَ



لَا يَزَالُ 110. There will not cease

بُيُوتُهُمُ the structure of theirs

الَّذِي بَنَوْا which they built⁷ to be

رِيبَةً فِي قُلُوبِهِمْ a misgiving⁸ in their hearts

إِلَّا أَنْ تَقْطَعَ unless cut to pieces be⁸

قُلُوبُهُمْ their hearts.⁹

وَاللَّهُ عَلِيمٌ And Allah is All-Knowing,

حَكِيمٌ All-Wise.

Section (Rukū') 14

إِنَّ اللَّهَ اشْتَرَىٰ 111. Allah has purchased¹⁰

مِنَ الْمُؤْمِنِينَ from the believers

أَنفُسَهُمْ وَأَمْوَالَهُمْ their selves and properties

يَأْتِ لَهُمْ for that theirs shall be

1. *ridwān* = pleasure, good will, favour, approval. See at 9:72, p. 609, n. 1.

2. *'assasa* = he founded, established, set up (v. iii. m. s. past in form II of *'assa*{*'asasa*}. See *'ussisa* at 9:108, p. 624, n. 7).

3. *shafā* = edge, rim, brink, verge, border. See at 3:103, p. 196, n. 10.

4. *hār* = crumbling, tottering, weak (act. participle from *hāra* [*hawr*], to be destroyed, wrecked).

5. *juruf* (s.; pl. *jurūf*/*ajrāf*) = cliff, precipice, bank.

6. *inhāra* = he or it collapsed, fell down, crashed (v. iii. m. s. past in form VII of *hāra*. See n. 4 above).

7. *banaw* = they built, erected, set up (v. iii. m. pl. past from *banā* [*binā*/*bunyān*], to build, to erect. See *bunyān* at 9:109, p. 624, n. 13).

8. i. e., to be a cause and source of misgiving; for they had built it with the evil purpose of causing dissension among the Muslims and for harming them. *riḅah* (s.; pl. *riyab*) = doubt, suspicion, misgiving. See *irtūbat* at 9:45, p. 597, n. 1.

8. *taqaṭṭa'a* = he or it is cut to pieces, severed, disrupted (v. iii. m. s. past in form V of *qaṭa'a* [*qaṭ'*], to cut. See *taqaṭṭa'at* at 2:166, p. 78, n. 8).

9. i. e., they meet with death.

10. i. e., Allah earmarks paradise for the believers in lieu of their dedicating their lives and properties in His way and for making His *dīn* prevail. *ishṭarā* = he bought, purchased, (v. iii. m. s. past in form VIII of *sharā* [*shiran*/*shirā*], to buy. See *ishṭaraw* at 9:9, p. 580, n. 8).

11. *'amwāl* (pl.; sing. *māl*) = riches, wealth, properties, goods. See at 8:27, p. 556, n. 11.

الْجَنَّةَ the paradise.

يَقْتُلُونَ They fight¹

فِي سَبِيلِ اللَّهِ in the way of Allah,

يَقْتُلُونَ وَيُقْتَلُونَ killing and being killed – a

وَعْدًا عَلَيْهِ حَقًّا promise² on His part in truth,

فِي التَّوْرَةِ and in the *Tawrah* and

الْإِنْجِيلِ وَالْفُرْآنِ the Gospel and the Qur'ân.

وَمَنْ أَوْفَى And who is more faithful³

بِعَهْدِهِ مِنَ اللَّهِ to his promise than Allah?

فَاسْتَبْشِرُوا So be delighted⁴ with the

بَيْعِكُمُ الَّذِي bargain⁵ of yours that you

بَايَعْتُم بِهِ have contracted⁶ with Him;

وَذَلِكَ هُوَ الْفَوْزُ and that is the success⁷

الْعَظِيمُ most magnificent.

الْمُتَّيِبُونَ 112. The penitents,⁸

الْمُحْسِنُونَ the worshippers,⁹

الْمُحْمَدُونَ the praising ones,¹⁰

الْمُسْتَغْفِرُونَ the fasting ones,¹¹

الرَّاكِعُونَ those bowing down, those

السَّاجِدُونَ prostrating themselves,¹²

الْأَمْرُؤْنَ بِالْمَعْرُوفِ those enjoining the approved

وَالنَّاهِيُونَ the disapproved,

عَنِ الْمُنْكَرِ

1. يقاتلون *yûqâtîlûna* = they fight, wage war, battle (v. iii. m. pl. impfct. from *qâatala*, form III of *qatala* [*qatl*], to kill. See at 4:76, p. 274, n. 2).

2. وعد *wa'd* (s. ; pl. *wu'ûd*) = promise. See *wa'ada* at 7:44, p. 482, n. 3.

3. i. e., there can be none more truthful and faithful than Allah. أوفى *'awfâ* = more faithful, more fulfilling in promise, more true to one's word, more reliable (relative of *wafîy*, act. participle from *wafâ* [*wafâ*'], to be perfect, to live up to. See at 3:76, p. 185, n. 5).

4. استبشروا *istabshirû* = you (all) be delighted, rejoice, be happy {at the good news} (v. ii. m. pl. imperative from *istabshara*, form X of *bashara*/*bashira* [*bishr*/*bushr*], to rejoice, be happy. See *bashshir* at 9:34, p. 591, n. 6).

5. بيع *bay'* (pl. *buyû*/*buyû'ât*) = selling or buying, trading, bargain. See at 2:275, p. 144, n. 7.

6. بايعتم *bâya'tum* = you concluded, contracted, paid homage (v. ii. m. pl. past from *bâya'a*, form III of *bâ'a* [*bay'*/*mabî'*], to sell. See *tabâya'tum* at 2:282, p. 149, n. 9).

7. i. e., the obtaining of the promise of *jannah* and the Pleasure of Allah is the greatest success for a Muslim. فوز *fawz* = success, triumph, victory, achievement. See at 9:89, p. 615, n. 10.

8. i. e., such successful ones are the penitents, the worshippers, etc. تائبون *tâ'ibûn* (pl.; s. *tâ'ib*) = the repenting and returning ones, the repentant, the penitent (act. participle from *tâba* [*tawb*/*tawbah* / *matâb*], to turn. See *yatûba* at 9:102, p. 622, n. 5).

9. i. e., those who sincerely worship Allah Alone عابدون *'âbidûn* (sing. *'âbid*) = worshippers, adorers. See at 2:138, p. 65, n. 8.

10. i. e., those who praise Allah in all situations of happiness and sorrow, of ease and difficulty. حامدون *hâmidûn* (pl.; sing. *hâmid*) = the praising ones, those who extol, laud (act. participle from *hamida* [*hamd*], to praise. See *yuhmadû* at 3:188, p. 230, n. 6).

11. سائجون *sâ'ihûn* (pl.; s. *sâ'ih*) = those fasting, running, roaming, sticking to mosques (act. participle from *sâha* [*sayh*/*sayhân*], to fast, to flow).

12. i. e., the performers of prayers with *rukû'* and *sijdah*.

وَالْحَافِظُونَ and those upholding¹

لِحُدُودِ اللَّهِ Allah's injunctions² –

وَنَشِيرِ and give the glad tidings³ to

الْمُؤْمِنِينَ the believers.

مَا كَانَ لِلنَّبِيِّ 113. It befits not the Prophet

وَالَّذِينَ آمَنُوا and those who believe

أَنْ يَسْتَغْفِرُوا that they seek forgiveness⁴

لِلْمُشْرِكِينَ وَلَوْ for the polytheists, even if

كَانُوا أَوْلَىٰ قُرْبَىٰ they were near relations,⁵

مِنْ بَعْدِ مَا تَبَيَّنَ after that clear has become⁶

لَهُمْ أَنَّهُمْ to them⁷ that they⁸ will be

أَصْحَابُ الْجَحِيمِ the inmates of hell.



وَمَا كَانَ 114. Nor was Ibrâhîm's

أَسْتَغْفَارُ إِبْرَاهِيمَ asking of forgiveness⁹

لِأَبِيهِ for his father aught

إِلَّا عَنْ مَوْعِدَةٍ but for a promise¹⁰

وَعَدَهَا إِيَّاهُ he had made to him; but

فَلَمَّا تَبَيَّنَ لَهُ when clear had become to

أَنَّهُ عَدُوٌّ him that he was an enemy¹¹

لِللَّهِ of Allah he absolved

نَفْسَهُ himself¹² of him.

1. i. e., by scrupulously carrying out the injunctions and prohibitions of Allah and His Messenger, peace and blessings of Allah be on him. حَافِظُونَ *hâfizûn* (pl.; s. *hâfiz*) = keepers, preservers, observers, upholders (act. participle from *hâfiza* [*hifẓ*], to preserve, to protect. See *yuhâfizûna* at 6:92, p. 429, n. 2).

2. حدود *hudûd* (pl.; sing. *ḥadd*) = edges, boundaries, limits, Allah's rulings/ injunctions/ orders. See at 9:97, p. 619, n. 7.

3. بشر *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 9:112, p. 627, n. 3).

4. يستغفروا *yastaghfirû(na)* = they seek forgiveness, ask for pardon (v. iii. m. pl. impfct. from *istaghfara*, form X of *ghafara* [*ghafr* /*maghfirah* /*ghufrân*], to forgive. The terminal *nûn* is dropped because of the particle '*an* coming before the verb. See *istaghfir* at 9:80, p. 612, n. 1).

5. أولى قربي *'ulû qurbâ* (acc./gen. of *'ulû qurbâ*) = near relations, those close by. See *dhî qurbâ* at 8:41, p. 561, n. 6.

6. تبين *tabayyana* = he or it became clear /open/ evident/ manifest/plain/obvious (v. iii. m. s. past in form V of *bâna* [*bayn/bayân*], to be clear, evident. See at 8:6, p. 548, n. 8).

7. i. e., to the Prophet, peace and blessings of Allah be on him, and the Muslims.

8. i. e., the polytheists.

9. استغفار *istighfâr* = asking of forgiveness, prayer for pardon (verbal noun in form X of *ghafara*. See *yastaghfirû* at n. 4 above).

10. See for the promise 19:47. موعدة *maw'idah* (s.; pl. *mawâ'id*) = promise, pledge, commitment. See *wa'd* at 9:111, p. 626, n. 2.

11. عدو *'adûww* (s.; pl. أعداء *'a'dâ'*) = foe, enemy. See at 8:60, p. 569, n. 5.

12. تبرأ *tabarra'a* = he cleared himself, rid himself of, disowned, disavowed, declared his innocence of, acquitted himself, absolved himself (v. iii. m. s. past in form V of *bari'a* [*barâ'ah*], to be clear, free. See at 2:166, p. 78, n. 5).

إِنَّ إِبْرَاهِيمَ
لَأَوْدَىٰ extremely kind-hearted,¹
حَلِيمٌ most forbearing.²

وَمَا كَانَ اللَّهُ
لِيُضِلَّ قَوْمًا to let go astray³ a people
بَعْدَ إِذْ هَدَيْتُهُمْ after that He has guided them
حَتَّىٰ يَبَيِّنَ لَهُمْ until He makes clear⁴ to them
مَا يَنْتَوُونَ what they should be wary of.⁵
إِنَّ اللَّهَ بِكُلِّ شَيْءٍ Verily Allah is of everything
عَلِيمٌ All-Knowing.

إِنَّ اللَّهَ لَهُ 116. Verily Allah, His is the
مُلْكُ السَّمَوَاتِ dominion⁶ of the heavens
وَالْأَرْضِ and the earth.
يُحْيِي He gives life⁷
وَيُمِيتُ and causes to die;⁸
وَمَا لَكُمْ and you do not have
مِنْ دُونِ اللَّهِ in lieu of Allah
مِنْ وَلِيٍّ any Guardian-Protector,⁹
وَلَا نَصِيرٍ nor any helper.¹⁰

لَقَدْ تَابَ اللَّهُ عَلَىٰ 117. Allah has just forgiven¹¹

1. *'awwâh* = extremely kind-hearted, most submissive in supplication.

2. *halîm* = most forbearing, most clement. See at 4:12, p.244, n. 3).

3. *yudilla(u)* = he lets go astray, misguides, deludes (v. iii. m. s. impfct. from *'adalla*, form IV of *dalla* [*ḍalāl/ dalālah*], to go astray. The last letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See at 6:144, p. 453, n. 6).

4. *yubayyina(u)* = he makes clear, elucidates, explains (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [*bayān*], to be clear. The final letter takes *fathah* because of a hidden 'an in *hattā* coming before the verb. See at 4:25, p. 252, n. 4).

5. *yattaqûna* = they are on their guard, are wary[of], protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqāyah*], to guard, to protect. See at 8:56, p. 568, n. 4).

6. i. e., His is the absolute ownership and sovereignty of the heavens and the earth and all that exists. There is no partner of Him in the dominion. So He Alone deserves to be adored and He Alone is to be worshipped. *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 7:158, p. 526, n.2.

7. *yuhyi* = he gives life, revivifies, saves life, (v. iii. m. s. impfct. from *'ahyā*, form IV of *hayiya* [*ḥayah*], to live. See at 7:158, p. 526, n. 3).

8. *yumîtu* = he causes to die, puts to death (v. iii. m. s. impfct. from *'amātu*, form IV of *mātu* [*mawt*], to die. See at 7:158, p. 526, n. 4).

9. *waliyy* (s.; pl. *'awliyā'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 9:74, p. 610, n. 6).

10. *naṣîr* = (s.; pl. *nuṣarā'*) = helper, defender, supporter, ally, protector, patron. See at 9:74, p. 610, n. 7).

11. *tāba* = he returned, turned to, repented, forgave (v. iii. m. s. past [from *tawb*, *tawbah* / *matāb*]). Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 5:39, p. 347, n. 7.

النَّبِيِّ the Prophet
 وَالْمُهَاجِرِينَ and the emigrants,
 وَالْأَنْصَارِ and the Helpers
 الَّذِينَ اتَّبَعُوهُ who followed¹ him in
 سَاعَةِ الْعُسْرَةِ the hour² of difficulty,³ after
 مِنْ بَعْدِ مَا كَادَ that there were about to
 يَزِيغُ قُلُوبَ swerve⁴ the hearts
 فَرِيقٍ مِنْهُمْ of a section⁵ of them.
 ثُمَّ تَابَ عَلَيْهِمْ Then He forgave them.
 إِنَّهُ بِهِمْ Verily He is to them
 رَءُوفٌ Most Affectionate,⁶
 رَحِيمٌ Most Merciful.

وَعَلَى الثَّلَاثَةِ 118. And (also) the three
 الَّذِينَ خَلْفُوا who were left behind⁷
 حَتَّى إِذَا ضَاقَتْ till when straitened became⁸
 عَلَيْهِمُ الْأَرْضُ on them the earth
 بِمَا رَحُبَتْ though it was spacious,⁹
 وَضَاقَتْ عَلَيْهِمُ and uneasy became on them
 أَنْفُسُهُمْ their selves, and
 وَظَنُّوا أَنْ لَا they were certain¹⁰ that no
 مَلْجَأَ مِنَ اللَّهِ refuge¹¹ was there from Allah
 إِلَّا إِلَيْهِ except to Him;

1. اتبعوا *ittaba'û* = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'û*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 3:174, p. 224, n. 4).

2. ساعة *sâ'ah* (s.; pl. *sâ'ât*) = hour, time, clock, Hour of Resurrection. See at 7:187, p. 4538, n. 2.

3. The allusion is to the Tabuk expedition. عسرة *'usrah* = difficulty, hardship, distress, straitened circumstances, poverty. See at 2:280, p. 146, n. 8.

4. The reference is to the attitude of some of the Muslims who, considering the distance and difficulty involved in the Tabuk expedition, temporarily thought of not joining it. يزيغ *yazighu*

= he swerves, deviates, turns aside (v. iii. m. s. impfct. from *zâgha* [*zaygh/zayghân*], to deviate, swerve. See *lâ tuzigh* at 3:8, p. 157, n. 4).

5. فريق *fariq* (pl. فرق *furûq*, افريق *afriqah*) = section, group, faction, party, band. See at 7:30, p. 475, n. 2).

6. رءوف *ra'ûf* = most kind, most compassionate, most affectionate (active participle in the scale of *fa'ûl* from *ra'afu* /*ra'ufa* [*ra'fah/ ra'âfah*], to show mercy. See at 3:30, p. 167, n. 9).

7. See 'ayah 106 of this *sûrah*, at p. 623, n. 6, for the three spoken of here. خلفوا *khullifû* = they were left behind, put behind, appointed as successors (v. iii. m. pl. past passive from *khallafa*, form II of *khalafa*, to follow, to be successor. See 'akhlafulû at 9:77, p. 611, n. 4).

8. i. e., they broke down with repentance and sorrow and all seemed lost to them. It is reported that they put themselves to self punishment out of remorse and as means of seeking of forgiveness.

ضائق *dâqat* = she or it became constricted, tight, narrow, straitened, uneasy (v. iii. f. s. past from *dâqa* [*dayq/dîq*], to be narrow. See at 9:25, p. 587, n. 2).

9. رحبت *rahubat* = she or it became wide, spacious (v. iii. f. s. past from *rahba* [*ruhb/ ruhâbah*], to be wide. See at 9:25, p. 587, n. 3).

10. ظنوا *zannû* = they thought, thought for certain, supposed, believed, presumed (v. iii. m. pl. past from *zanna* [ظن *zann*], to think, to suppose. See *nazunnu* at 7:171, p. 532, n. 10).

11. ملجأ *malja'* = refuge, shelter, retreat (adverb of place from *laja'a* [*laj/lujû*], to take refuge. See at 9:57, p. 601, n. 8).

ثُمَّ تَابَ عَلَيْهِمْ then He turned in Mercy to
 يَسْتُوبُوا them that they might repent.¹
 إِنَّ اللَّهَ هُوَ التَّوَّابُ Verily Allah, He is Oft-
 الرَّحِيمُ Forgiving, Most Merciful.

Section (Rukû') 15

يَا أَيُّهَا الَّذِينَ آمَنُوا 119. O you who believe,
 اتَّقُوا اللَّهَ وَكُونُوا مَعَ
 الصَّادِقِينَ the truthful.³

مَا كَانَ 120. It behoves not for
 لِأَهْلِ الْمَدِينَةِ the inhabitants⁴ of Madina
 وَمَنْ حَوْلَهُمْ and those around⁵ them
 مِنَ الْأَعْرَابِ of the bedouins⁶
 أَنْ يَتَخَلَّفُوا عَنْ that they stay away⁷ from
 رَسُولِ اللَّهِ the Messenger of Allah nor
 يَرْغَبُوا بِأَنْفُسِهِمْ that they prefer⁸ their lives
 عَنْ نَفْسِهِ to his life.
 ذَلِكَ بِأَنَّهُمْ That is because they are such
 لَا يُصِيبُهُمْ that there afflicts⁹ them not
 ظَمًا وَلَا نَصَبٌ any thirst¹⁰ nor fatigue¹¹
 وَلَا تَحَمُّصَةً nor hunger¹²
 فِي سَبِيلِ اللَّهِ in the way of Allah,

1. يَتُوبُوا *yatûbû(na)* = they turn in repentance (v. iii. m. pl. impfct. from *tâba* [tawb/tawbah / matâb], to turn. The terminal *nûn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See at 9:74, p. 610, n. 2).
2. اتَّقُوا *ittaqu* = you (all) beware, be on your guard, fear Allah (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 8:69, p. 572, n. 11).
3. صَادِقِينَ *ṣādiqîn* (pl.; acc./gen. of *ṣādiqûn*; s. *ṣādiq*) = truthful (active participle from *ṣadaqa* [ṣadq/ ṣidq], to speak the truth. See at 7:194, p. 5541, n. 4).
4. أَهْلٌ *'ahl* (s.; pl. أَهْلٌ *'ahlûn/ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents. See at 7:123, p. 510, n. 5.
5. حَوْلَ *ḥawl* = around, about, roughly; also year, might, power, change. See 2:1=240, p. 121, n. 7.
6. أَعْرَابٌ *'a'râb* (pl.; s. *'arabî*) = bedouins, desert Arabs. See at 9:101, p. 621, n. 10.
7. يَتَخَلَّفُوا *yatakhallafû(na)* = they stay behind, fall behind, stay away (v. iii. m. pl. impfct. from *takhallafa*, form V of *khalafa*, to follow, to be successor, to come after. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See *khullifû* at 9:118, p. 629, n. 7).
8. يَرْغَبُوا *yarghabû(na)* = they like, desire, wish [followed by 'an the verb means to prefer] (v. iii. m. pl. impfct. from *raghiba* [raghbah/raghab] to like, wish, desire; also to detest, dislike. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb which is governed by the particle 'an. See *targhabûna* at 4:127, p. 300, n. 5).
9. يُصِيبُ *yusibu* = He or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from *'aṣāba*, form IV of *ṣāba* [ṣawb / ṣaybūbah], to hit the mark, to be right. See at 9:90, p. 616, n. 5).
10. ظَمًا *ẓama'* = thirst.
11. نَصَبٌ *naṣab* = fatigue, strain, exertion, hardship.
12. تَحَمُّصَةٌ *makhmaṣah* = hunger.

وَلَا يَطْشُونَ مَوْطِئًا

nor do they set foot¹ on a track

يَغِيظُ الْكَافِرَ

that vexes² the unbelievers,

وَلَا يَنْالُونَ

nor do they inflict³

مِنْ عَدُوِّ نَبَلًا

on an enemy any harm⁴

إِلَّا كُتِبَ

but that there is written

لَهُمْ بِهِ

for them on that account

عَمَلٌ صَالِحٌ

a good deed.⁵

إِنَّ اللَّهَ لَا يَضِيعُ

Verily Allah frustrates⁶ not

أَجْرَ الْمُحْسِنِينَ

the reward⁷ of the righteous.⁸

وَلَا يَنْفِقُونَ نَفَقَةً

121. Nor do they spend⁹

صَغِيرَةً وَلَا كَبِيرَةً

a sum small or great

وَلَا يَقْطَعُونَ

nor do they traverse¹⁰

وَادِيًا إِلَّا كُتِبَ

a valley¹¹ but that it is written

لَهُمْ

to their credit,

لِيَجْزِيََهُمُ اللَّهُ

that Allah may reward¹¹ them

أَحْسَنَ مَا كَانُوا

the best for what they use

يَعْمَلُونَ

to do.

وَمَا كَانُوا الْمُؤْمِنُونَ

122. Nor are the believers

لِيَسْهَرُوا كَافَّةً

to go forth¹² one and all;

فَلَوْلَا نَفَرَ

so why not there go forth

مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ

from each section of them

1. يطئون *yafā'ūna* = they tread, set foot on, walk (v. iii. m. pl. impfct. from *waṭa'a* [waṭ'], to tread, to set foot on. See *yuwāṭi'ū* at 9:37, p. 593, n. 4).

2. يغضب *yaghḡiẓu* = he angers, enrages, vexes, infuriates, exasperates (v. iii. m. s. impfct. from *ghāḡa* [ghayẓ], to anger. See *ghayẓ* at 9:15, p. 582, n. 7).

3. ينالون *yanālūna* = they attain, reach, affect, get hold of [followed by *min* the verb means to inflict, to cause harm to, to impair, to get] (v. iii. m. pl. impfct. from *nāla* [nayl/manāl], to reach, attain).

4. نيل *nayl* = attainment, acquisition [here, harm or damage, being an object of the verb *yanālūna*].

5. i. e., merit for a good deed.

6. يضيع *yudḡi'u* = he ruins, lets perish, lets go in vain, frustrates (v. iii. m. s. impfct. from *'adā'a*, form IV of *dā'a* [ḡay/ḡiyā'], to get lost. See at 3:171, p. 223, n. 1).

7. أجر *'ajr* (pl. أجور *'ujūr*) = reward, recompense, remuneration, emolument, fee. See at 9:22, p. 585, n. 8).

8. محسنين *muḡsinīn* = (acc. /gen. of *muḡsinūn*, sing. *muḡsin*) = those who do right things, righteous, charitable (active participle from *'aḡsana*, form IV of *ḡasuna* [ḡusn], to be good. See at 7:161, p. 528, n. 6).

9. ينفقون *yunfiqūna* = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [nafaq], to be used up. See at 9:91, p. 617, n. 7).

10. يقطعون *yaqṭa'ūna* = they cut off, sever, traverse, pass through, cross (v. iii. m. pl. impfct. from *qaṭa'a* [qaṭ'], to cut, to sever. See at 2:27, p. 14, n. 10).

11. يجزي *yajziya(zī)* = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazā* [jazā'], to reward. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *yujzawna* at 7:180, p. 536, n. 6).

12. ينفروا *yanfirū(na)* = they go forth, sally forth, rush (v. iii. m. pl. impfct. from *nafara* [nufār/nifār], to rush, to flee. The terminal *nūn* is dropped for the same reason as stated at n. 11 above. See *lā tanfirū* at 9:81, p. 612, n. 10).

طَائِفَةً¹ a group¹
 لِيَسْتَفْقَهُوا² so that they² could acquire
 فِي الدِّينِ knowledge² in the religion
 وَلِيُنْذِرُوا قَوْمَهُمْ³ and could warn³ their people
 إِذَا رَجَعُوا إِلَيْهِمْ when they returned to them;
 لَعَلَّهُمْ that they might
 يَحْذَرُونَ⁴ be on their guard.⁴

Section (Rukû') 16

يَا أَيُّهَا الَّذِينَ آمَنُوا 123. O you who believe,
 قَاتِلُوا الَّذِينَ fight⁵ those who
 يَلُونَكُمْ are near⁶ to you
 مِنَ الْكُفَّارِ of the unbelievers
 وَلِيَجِدُوا فِيكُمْ and let them find⁷ in you
 عِلَظَةً severity;⁸
 وَاعْلَمُوا أَنَّ اللَّهَ and know that Allah is
 مَعَ الْمُتَّقِينَ with the godfearing.⁹

وَإِذَا مَا أُنْزِلَتْ 124. And if there is sent
 سُورَةٌ down a sûrah
 فَمِنْهُمْ there are some among them
 مَنْ يَقُولُ أَيُّكُمْ who say: "Which of you
 زَادَتْهُ هَذِهِ إِيمَانًا has this increased¹⁰ in faith?"

1. It is not necessary for all Muslims to go forth on *jihād*. The more intellectually capable of them should remain behind to devote themselves to acquiring the knowledge of the religion for propagating it and teaching their people when they return from the fighting. طائفة *tâ'ifah* (pl. طوائف *tawâ'if*) = section of people, sect, group. See at 9:83, p. 613, n. 7).

2. i. e., those remaining behind.

3. يَتَفَقَّهُوا *yatafaqqahû* (na) = they acquire knowledge, comprehend, devote themselves to study (v. iii. m. pl. impfct. from *tafaqqaha*, form V of *faqih* [*fiqh*], to understand. The terminal *nân* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See *yafqahûna* at 9:81, p. 613, n. 1).

4. i. e., against Allah's displeasure and punishment by knowing and carrying out His injunctions and prohibitions. يَحْذَرُونَ *yahdharûna*

= they fear, apprehend, are wary, warn, are on their guard (v. iii. m. pl. impfct. from *hadhara*, form [*hidhr/hadhar*], to be cautious, to be on one's guard. See *yahdharu* at 9:64, p. 604, n. 5).

5. i. e., fight first the enemies who are near. قَاتِلُوا *qâtilû* = you (all) fight, wage war (v. ii. m. pl. imperative from *qatala*, form III of *qatala* [*qatl*], to kill, slay. See at 9:29, p. 588, n. 9).

6. يَلُونَ *yalûna* = they come near, be close, lie next (v. iii. m. pl. impfct. from *waliya*, to come near, to be close. See *wallaw* at 9:57, p. 601, n. 11).

7. يَجِدُوا *yajidû* (na) = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*], to find. The terminal *nûn* is dropped because of the *lâm* (*li*) of command coming before the verb. See *yajidûna* at 9: 91, p. 616, n. 8).

8. غِلَظَةٌ *ghilẓah* = severity, harshness, toughness.

9. i. e., Allah's help and blessings are with them. مُتَّقِينَ *muttaqîn* (acc./gen. of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by scrupulously carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous. Active participle from *ittaqa*, form VIII of *waqa* [*waqy/ wiqâyah*], to guard, to protect. See at 9:44, p. 596, n. 11).

10. زَادَتْ *zâdat* = she or it increases, augments, adds to (v. iii. f. s. past from *zâda* [*ziyâdah*], to be more. See at 8:2, p. 547, n. 7).

فَأَمَّا الَّذِينَ ءَامَنُوا So as to those who believe,
فَرَّادَتْهُمْ إِيْمَانًا it increases them in faith
وَهُمْ يَسْتَبْشِرُونَ and they do rejoice.¹



وَأَمَّا الَّذِينَ 125. And as to those
فِي قُلُوبِهِمْ مَرَضٌ in whose hearts is a disease,²
فَرَّادَتْهُمْ رِجْسًا it increases them in filth³
إِلَى رِجْسِهِمْ added to their filth;
وَمَاتُوا and they will die
وَهُمْ كَافِرُونَ while they are unbelievers.



أَوَلَا يَرَوْنَ 126. Do they not see
أَنَّهُمْ يُفْتَنُونَ that they are put to test⁴
فِي كُلِّ عَامٍ every year
مَرَّةً أَوْ مَرَّتَيْنِ once or twice?⁵
ثُمَّ لَا يَتُوبُونَ Even then they do not repent⁶
وَلَا هُمْ يَذْكُرُونَ nor do they take heed.⁷



وَإِذَا مَا 127. And whenever there is
أُنزِلَتْ سُورَةٌ sent down⁸ a *sûrah*,
نَقَرَ بَعْضُهُمْ some of them look⁹
إِلَى بَعْضٍ at the others:
هَلْ يَرَوْنَكُمْ "Does anyone see you?"
مِنْ أَحَدٍ

1. i. e., they rejoice at what Allah has given them of guidance and faith and in expectation of rewards from Him. يَسْتَبْشِرُونَ *yastabshirûna* = they rejoice, welcome (v. iii. m. pl. impfct. from *istabshara*, form X of *bashara/bashira* [*bishr/bushr*], to be happy. See at 3:169, p. 222, n. 10).

2. i. e., of unbelief and hypocrisy and jealousy. مَرَضٌ *marad* (pl. *'amrâd*) = disease, sickness, ailment, illness, malady. See at 8:49, p. 565, n. 9.

3. i. e., it increases them in the filth of their unbelief and hypocrisy which exist in them. رِجْسٌ *rijs* (s.; pl. *'arjâs*) = filth, dirt, dirty or atrocious act, punishment. See at 9:95, p. 618, n. 11.

4. يَفْتَنُونَ *yuftanûna* = they are tried, put to test (v. iii. m. pl. impfct. passive from *fatana* [*fatm/futûn*], to turn away, to put to trial. See *lâ tuftinnî* at 9:49, p. 598, n. 11).

5. i. e., by confronting them with such situations as expose their hypocrisy and unbelief. مَرَّتَيْنِ *marrayn* (dual; acc./gen. of *marratân*; s. *marrah*, pl. *marrât*) = twice, two times. See at 9:101, p. 621, n. 12.

6. يَتُوبُونَ *yatûbûna* = they turn, return, repent (v. iii. m. pl. impfct. from *tâba* [*tawb, tawbah / matâb*]). Technically it means, in respect of man, to turn to Allah in repentance and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 5:74, p. 367, n. 1).

7. يَذْكُرُونَ *yadhdkkarûna* (originally *yatadhakkarûna*) = they remember, bear in mind, take heed (v. iii. m. pl. impfct. *tadhakkara*, form V of *dhakara* [*dhikr /tadhkkâr*], to remember, to mention. See at 8:57, p. 568, n. 7).

8. أُنزِلَتْ *'unzilât* = she was sent down (v. iii. f. s. past passive from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 9:86, p. 614, n. 8).

9. i. e., the hypocrites who are at the presence of the Prophet, peace and blessings of Allah be on him, wink at one another in detestation and derision and whisper to one another in preparation for leaving the assemblage saying: "Does anyone see you?" نَظَرَ *nazara* = he glanced, looked, viewed, saw (v. iii. m. s. past from *nazara*. See *yanzurûna* at 7:52, p. 485, n. 11).

ثُمَّ انْصَرَفُوا¹ Then they go away.¹

صَرَفَ اللَّهُ قُلُوبَهُمْ Allah diverts² their hearts;

يَا نَهَمَهُمْ for they are a people

لَا يَفْقَهُونَ³ that do not understand.³

لَقَدْ جَاءَكُمْ 128. There has indeed come

رَسُولٌ to you a Messenger⁴

مِنَ الْأَنْفُسِكُمْ from among yourselves;

عَزِيزٌ عَلَيْهِ hard⁵ it is on him

مَا عَنِتُّمْ whatever you suffer⁶ from;

حَرِيصٌ ardently anxious⁷ is he

عَلَيْكُمْ over you;

بِالْمُؤْمِنِينَ to the believers

رَؤُوفٌ most affectionate,⁸

رَحِيمٌ⁹ very kind.

فَإِنْ تَوَلَّوْا 129. So if they turn away⁹

فَقَدْ خَسِبَ اللَّهُ then say: "Suffices me Allah;

لَا إِلَهَ إِلَّا هُوَ no deity is there except He;

عَلَيْهِ تَوَكَّلْتُ on Him I rely,¹⁰

وَهُوَ رَبُّ and He is the Lord of

الْعَرْشِ الْعَظِيمِ the Magnificent Throne."¹¹



1. انصرفوا *inṣarafū* = they went away, turned away, departed, left (v. iii. m. pl. past from *inṣarafa*, form VII of *ṣarafa* [*ṣarf*], to turn away, divert. See 'aṣrifu at 7:146, p. 519, n. 7).

2. i. e., diverts from guidance and belief on account of their hypocrisy. صرف *ṣarafa* = he turned away, diverted (v. iii. m. s. past from *ṣarf*, to turn, to turn away. See at 3:152, p. 214, n. 5; and n. 1 above).

3. i. e., they do not understand the truth, nor do they reflect and try to understand. يفقهون *yafqahūna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqha* [فقه *fiqh*], to understand. See at 8:65, p. 571, n. 3).

4. i. e., Muhammad, peace and blessings of Allah be on him.

5. i. e., it pains him and is hard on him if you, Muslims, suffer from any difficulty or hardship. عزيز *ʿazīz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, difficult, hard. See at 2:129, p. 61, n. 10.

6. عنتم *'anittum* = you suffered adversely, felt distressed, grieved, (v. ii. m. pl. past from *'anita* [*'ana*], to be in distress, to suffer adversely. See 'a'nata at 3:118, p. 202, n. 11).

7. i. e., he is very anxious for your well-being and happiness, in this world as well as in the hereafter, and therefore to guide you to the right way of life. حريص *ḥarīṣ* = ardently anxious, eager, desirous, covetous (act. participle in the scale of *fa'il* from *ḥarāṣa/harīṣa* [*hirs*], to desire, to covet. See *ḥarāṣtum* at 4:129, p. 301, n. 9).

8. رؤوف *ra'ūf* = most kind, most compassionate, most affectionate (active participle in the scale of *fa'il* from *ra'afa /ra'ufa* [*ra'fah/ ra'āfah*], to show mercy. See at 9:117, p. 629, n. 6).

9. i. e., if the unbelievers and hypocrites turn away. توالوا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallā*, form V of *waliya*, to be near. See at 9:92, p. 617, n. 3).

10. توكلت *tawakkaltu* = I put my trust, depended, relied, appointed as representative (v. i. s. past from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust. See *li-yatawakkal* at 9:51, p. 599, n. 8).

11. العرش *al-'arsh* = The Throne.

10. SÛRAT YÛNUS

Makkan: 109 'âyahs

This is a Makkan *sûrah* which deals with the fundamentals of the faith, namely, monotheism (*tawhîd*), i. e., belief in Allah as the Only and Sole Creator, Nourisher and Sustainer of all beings, animate and inanimate, in His Attributes, and worshipping Him Alone to the exclusion of all imaginary gods and goddesses. It draws attention to the fact that Allah has sent His Prophets and Messengers with Books of guidance to different peoples at different times, that Muhammad, peace and blessings of Allah be on him, is His final Messenger with the final Book of guidance, the Qur'ân, replacing and overriding the previous Books. Further, it stresses the fact of resurrection after death and judgement and rewards. These matters are illustrated with reference to the stories of some of the Prophets like Nûh, Mûsâ and Yûnus (peace be on them) and how their respective peoples behaved with them. Reference is also made to the attitude of the Makkans to the Prophet Muhammad, peace and blessings of Allah be on him, and a challenge is thrown out to them and to the unbelievers of all times to come up with any text like that of the Qur'ân.

The *sûrah* is named after the Prophet Yûnus, peace be on him, whose people were forgiven and saved from punishment as they ultimately believed in the message delivered to them.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ 1. Alif - Lâm - Râ.¹

تِلْكَ آيَاتُ These are the 'âyahs of

الْكِتَابِ الْمَكِينِ the Book, Full of Wisdom.²



أَكَاذِبًا 2. Is it for man a wonder³

أَنَّا أَوْحَيْنَا that We have communicated

إِلَى رَجُلٍ مِّنْهُمْ to a man⁴ from among them

أَنَّا نَذِيرُ النَّاسَ that you warn⁵ mankind and

وَنُنَبِّئُ الَّذِينَ give glad tidings to those

ءَامَنُوا أَن who believe, that they will

لَهُمْ قَدَمٌ صَدِيقٌ have a respectable position⁶

عِنْدَ رَبِّهِمْ before their Lord?

1. Allah Alone knows the meaning and significance of these letters. See at 2:1, p. 4, n. 1.

2. i. e., the Qur'ân is full of infallibly wise guidance given by Allah, detailing what is proper and improper to do for obtaining an eternally blissful life in the hereafter. حَكِيم *hakîm* (s.; pl. *hakamâ'*) = wise, judicious, full of wisdom (active participle in the scale of *fa'il* from *hakama* [*hukm*], to pass judgement. See at 3:58, p. 178, n. 12). *Al-Dhikr al-Hakim* is another name of the Qur'ân.

3. The Quraysh unbelievers of Makka used to express surprise how a man from among themselves could be Allah's Messenger and why an angel was not sent to them (see for instance 6:8-9). The 'ayah is a reply to such misgivings.

عَجَب *'ajab* (s.; pl. *'a'jâb*) = wonder, surprise, astonishment, marvel, amazement. See *'ajibtum* at 7:69, p. 492, n. 4.

4. i. e., Muhammad, peace and blessings of Allah be on him.

5. i. e., warn against the consequences of polytheism and unbelief. أُنْذِر *'andhir* = warn, caution (v. ii. m. s. imperative from *'andhara*, form IV of *nadhara* [*nadhr/nudhâr*], to dedicate, to make a vow. See at 6:51, p. 410, n. 11).

6. قَدَم *qadam* (s.; pl. *'aqdâm*) = foot, step, footing, standing. *qadam sidq* is an idiom meaning "high and respectable position". See *'aqdâm* at 3:147, p. 212, n. 12.

قَالَ الْكَافِرُونَ The unbelievers say:

إِنَّ هَذَا سَاحِرٌ "This is indeed a sorcerer"¹

مُبِينٌ all too clear."²

3. Verily your Lord is Allah

الَّذِي خَلَقَ Who created³

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth

فِي سِتَّةِ أَيَّامٍ in six days;

ثُمَّ اسْتَوَى then He took Position⁴

عَلَى الْعَرْشِ on the Throne

يُدِيرُ الْأَمْرَ conducting⁵ the affair.

مَا مِنْ شَفِيعٍ No intercessor⁶ can be there

إِلَّا بِإِذْنِهِ except after His Permission.

ذَٰلِكُمْ اللَّهُ That is Allah,

رَبُّكُمْ your Lord.

فَاعْبُدُوهُ So you all worship Him.

أَفَلَا تَذَكَّرُونَ Will you not then take heed?⁷



إِلَيْهِ 4. To Him shall be your

مَرْجِعُكُمْ جَمِيعًا return, one and all —

وَعَدَ اللَّهُ حَقًّا a promise of Allah in truth.

إِنَّهُ يَبْدَأُ الْخَلْقَ He initiates⁸ the creation,

ثُمَّ يُعِيدُهُ and then He will repeat¹⁰ it;

1. The Makkan unbelievers used to say that the Prophet was a sorcerer. ساحر *sāhir* (s.; pl. *saharah/suhhâr*) = sorcerer, magician, enchanter (act. participle from *sahara* [*sihr*], to enchant, to bewitch. See at 7:109, p. 507, n. 8).

2. مبين *mubîn* = all too clear, obvious, manifest, patent, open and clear. See at 7:60, p. 489, n. 6.

3. It is repeatedly emphasized in the Qur'ân that the heavens and the earth and all that exists are created by Allah Alone. They did not come into existence by themselves. Therefore He is the Creator and Lord of all things, of the nature itself, and He Alone is to be worshipped, obeyed and adored. خلق *khalaqa* = he created, made, originated (v. iii. m. s. past from *khulq*, to create. See at 9:36, p. 592, n. 5).

4. i. e., in such manner as befits the Sublimity of Allah. استوى *istawâ* = he became even (i. e., took position), straight, equal, regular, upright (v. iii. m. s. past in form VIII of *sawiya* [*siwan*], to be equal. See at 7:54, p. 486, n. 7).

5. i. e., Allah conducts and regulates every affair in the heavens and the earth. Some of the instances are mentioned in 'âyahs 5 and 6 below. يدبر *yudabbiru* = he arranges, organizes, regulates, directs, manages, conducts (v. iii. m. s. impfct. from *dabbara*, form II of *dabara* [*dubûr*], to turn one's back, to pass. See *yatadabbarûna* at 4:82, p. 277, n. 8).

6. The polytheists say that the deities they worship will intercede for them with Allah on the Day of Judgement. The 'ayah points out the mistake in this claim. شفيع *shafî'* (s.; pl. *shufa'â'*) = intercessor, advocate (active participle on the scale of *fa'il* from *shafa'u* [*shaf'*], to double, to attach. See at 6:51, p. 411, n. 1).

7. تذكرون *tadhakkarûna* (*tatadhakkarûna*) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr*/ *tadhkâr*], to remember. See at 7:57, p. 488, n. 12).

8. يبدأ *yabda'u* = he initiates, begins, starts (v. iii. m. s. impfct. from *bada'u* [*bad'*] to start. See *bada'u* at 9:13, p. 581, n. 13).

9. يعيد *yu'idu* = he repeats, causes to come back (v. iii. m. s. impfct. from 'a'âda, form IV of 'âda [*'awdah/ma'âd*], to return. See *ya'ûdû* at 8:38, p. 560, n. 6).

لِيَجْزِيَ¹ that He may recompense¹
 الَّذِينَ آمَنُوا those who believe
 وَعَمِلُوا الصَّالِحَاتِ² and do good deeds²
 بِالْقِسْطِ according to equity,³
 وَالَّذِينَ كَفَرُوا and those who disbelieve,
 لَهُمْ شَرَابٌ they shall have a drink
 مِنْ حَمِيمٍ of boiling water⁴ and
 وَعَذَابٌ أَلِيمٌ a punishment most painful⁵
 بِمَا كَانُوا because they use to
 يَكْفُرُونَ disbelieve.

هُوَ الَّذِي جَعَلَ⁵ 5. He it is Who made
 الشَّمْسُ ضِيَاءً the sun an incadescent light⁶
 وَالْقَمَرَ نُورًا and the moon a light,
 وَقَدَرَهُ مَنَازِلَ and assigned⁷ it stages⁸
 لِيَعْلَمُوا that you may know
 عَدَدَ السِّنِينَ the number of years⁹
 وَالْحِسَابَ and the calculation.¹⁰
 مَا خَلَقَ اللَّهُ ذَلِكَ Allah did not create this
 إِلَّا بِالْحَقِّ except in truth.
 يُفَصِّلُ الْآيَاتِ He spells out¹¹ the signs
 لِقَوْمٍ يَعْلَمُونَ for a people that know.

1. يَجْزِي *yajziya*(zī) = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazā* [جَزَا] *jazā*'), to reward. The final letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See at 9:121, p. 637, n.1).
2. الصَّالِحَاتِ *ṣāliḥāt* (pl.; sing. صَالِحَةٌ *ṣāliḥah*) = good deeds/things, sound and proper deeds (approved by the Qur'ān and the *sunnah*). See at 7:41, p. 480, n. 13.
3. قِسْطٌ *qist* = justice, equity, fairness. See at 7:29, p. 474, n.7).
4. حَمِيمٍ *ḥamīm* = boiling water, close friend. See at 6:70, p. 419, n.
5. أَلِيمٌ *'alīm* = agonizing, anguishing, excruciating, most painful. See at 9:61, p. 603, n. 7.
6. Note that while the sun is described as an incandescent light, indicative of its extreme heat, the moon is simply called a light, thus pointing to the different nature of the two. This different nature is further indicated in the next clause of the 'āyah which speaks about the stages assigned to the moon, thereby indicating its rotation, while no such thing is spoken of the sun. ضِيَاءٌ *ḍiyā'* = incandescent light, incandescence, glow. See 'aḍā'a at 20, p. 10, n. 14.
7. قَدَرْنَا *qaddarnā* = we assigned, appointed, determined, decreed, assessed (v. i. pl. past from *qaddara*, form II of *qadara* [qadr], to estimate, to decree, to have power. See *qadarū* at 6:91, p. 427, n. 9).
8. مَنَازِلَ *manāzil* (pl.; s. *manzil*) = stopping places, way stations, stages, houses (adverb of place from *nazala* [nuzūl], to come down).
9. سِنِينَ (pl.; s. *sanah*) = years.
10. i. e., by the sun days can be calculated and by the moon, months and years. حِسَابٌ *ḥisāb* (pl. حِسَابَاتٌ *ḥisābāt*) = calculation, reckoning, accounting, account. See at 6:52, p. 411, n.7.
11. i. e., He elaborates the signs all around us that point to the Creator and Lord. يَفَصِّلُ *yufaṣṣilu* = he spells out, elaborates, elucidates, sets out in detail (v. iii. m. s. impfct. from *faṣṣala*, form II of *faṣala* [faṣl], to separate, set apart. See *faṣṣalnā* at 7:52, p. 485, n. 9).

6. Verily in the alternation¹

of the night and the day

and all that Allah has created

in the heavens² and the earth³

are sure signs⁴ for a people

that are afraid of Allah.⁵

7. Verily those who do not

look forward⁶ to meeting Us

and become happy⁷

with the worldly life

and feel reassured⁸ with it,

and those who are

about Our signs⁹

heedless¹⁰ –

8. Such people,

their abode¹¹ will be the fire

because of what they use to

acquire.¹²

9. Verily those who believe

and do good deeds,¹³

1. اختلاف *ikhtilâf* = alternation, coming of one after another, variation, disagreement (verbal noun in form VIII of *khalafa* [khalf], to come after, to follow. See at 4:182, p. 277, n. 10).

2. Such as the sun, the moon, the stars, the planets, the galaxies, light and darkness, air, etc.

3. Such as the immense varieties of animals and species on and inside land and water, plants, fruits, plains, mountains, seas, rivers, etc.

4. i. e., signs pointing to the Creator and Lord, Allah.

5. يتقون *yattaqûna* = they are on their guard, are wary [of], protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [waqy/wiqâyah], to guard, to protect. See at 9:115, p. 628, n. 5).

6. يرجون *yarjûna* = they hope, expect, have hope for, look forward to (v. iii. m. pl. impfct. from *rajâ* [rajâ'/rajâh/marjâh], to hope, to expect. See at 2:218, p. 106, n. 6).

7. رضوا *radû* = they were pleased, became satisfied/ happy (v. iii. m. pl. past from *radîya* [riḍan/ riḍwân/ marḍâh] to be satisfied. See at 9:93, p. 617, n. 10).

8. اطمأنوا *iṭma'annû* = they felt safe, reassured, were at ease (v. iii. m. pl. past from *iṭma'anna*, form IV of *ʾam'ana/ʾa'mana*, to calm, to appease. See *iṭma'nantum* at 4:103, p. 290, n. 14).

9. آيات *ʾâyât* (sing. ʾayah) = signs, miracles, revelations, evidences. See at 9:11, p. 581, n. 3.

10. غافلون *ghâfilûn* = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [ghaflah/ ghufûl], to neglect, to ignore. See at 7:179, p. 536, n. 1).

11. i. e., in the hereafter. مآوى *ma'wan* (s.; pl. *ma'awin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *ʾawâ* [ʾawi], to seek shelter. See at 9:73, p. 609, n. 6).

12. i. e., of guilt and sins. يكسبون *yaksibûna* = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [kasb], to gain, to acquire. See at 9:95, p. 618, n. 12).

13. صالحات *sâlihât* (pl.; sing. صالحة *sâliḥah*) = good deeds/things, sound and proper deeds (approved by the Qur'ân and the *sunnah*). See at 10:3, p. 637, n. 2.

يَدِيرُهُمْ their Lord guides them¹
 بِآيَاتِهِمْ for their faith.
 تَجْرِي مِنْ تَحْتِهِمْ There will flow² below them³
 الْأَنْهَارُ the rivers⁴
 فِي جَنَّاتِ النَّعِيمِ in the Gardens of Bliss.

دَعْوُهُمْ فِيهَا 10. Their prayer⁵ therein will
 سُبْحَانَكَ اللَّهُمَّ be: "Glory to You, O Allah";
 وَتَحِيَّتُهُمْ فِيهَا and their greeting⁶ therein
 سَلَامٌ will be: "Peace";
 وَآخِرُ دَعْوَاهُمْ and the close of their prayer
 أَنْ الْحَمْدُ لِلَّهِ will be: "All the praise is for
 رَبِّ الْعَالَمِينَ Allah, Lord of all beings."⁷

Section (Rukû') 2

وَلَوْ يُعَجِّلُ اللَّهُ 11. And were Allah to hasten⁸
 لِلنَّاسِ الشَّرَّ for men the evil
 أَسْتَعْجَلَهُمْ as the hastening⁹ to them
 بِالْخَيْرِ the good,
 لَقَضَى إِلَيْهِمْ decreed to them would
 أَجَلَهُمْ surely have been their term.¹⁰
 فَتَذَرُ الَّذِينَ فَتَذَرُ الَّذِينَ So We let alone¹¹ those who
 لَا يَرْجُونَ لِقَاءَنَا do not expect meeting Us

1. i. e., guides them to the way of *jannah* and the eternally blissful life in the hereafter.

2. تجري *tajrî* = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 9:100, p. 621, n. 5).

3. i. e., below their residences by the side of rivers.

4. أنهار *'anhâr* (sing. *nahr*) = rivers, streams. See at 9:100, p. 621, n. 6.

5. دعوى *da'wâ* (s.; pl. *da'âwâ/da'âwin*) = claim, allegation, plea, prayer. 7:5, p. 466, n. 9.

6. i. e., the greeting of Allah and of the angels to them, and their greeting to one another will be "Peace". تحية *tahîyyah* (s.; pl. *tahîyyât*) = greeting, salute, salutation. See at 4:86, p. 279, n. 8.

7. العالمين *'âlamîn* (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 6:86, p. 426, n. 2).

8. The *'âyah* has reference as well to the Makkan polytheists who, out of their disbelief in resurrection, the Day of Judgement and punishment and reward, tauntingly asked for the punishment to be descended on them immediately (see for instance 8:32) as to those who, out of folly and dissatisfaction imprecate themselves or others and call for evil. It points out that were Allah to hasten for men the evil they sometimes ask for themselves as He readily responds to their prayer for good things, they would have met with their destruction; but Allah leaves them to enjoy His bounties till the appointed term. يعجل *yu'ajjilu* = he hastens, expedites, quickens, hurries, rushes, speeds up, accelerates (v. iii. m. s. impfct. from *'ajjala*, form II of *'ajila* [*'ajal/'ajalah*], to harry. See *'ajiltum* at 7:150, p. 521, n. 7).

9. استعجال *isti'jâl* = to hurry, to hasten, to wish to hasten (verbal noun in form X of *'ajila*). See n. 8 above; also see *tasta'jilûna* at 6:57, p. 413, n. 9.

10. i. e., they would have been destroyed. أجل *'ajal* (pl. *'âjâl*) = appointed time, term, date, deadline. See at 7:134, p. 514, n. 8.

11. i. e., their punishment is withheld till the appointed term. تذر *nadhâru* = we leave, forsake, abandon, let alone (v. i. pl. impfct. from *wadhara/yadhâru*, to leave. See at 6:110, p. 437, n. 10).

فِي طُغْيَانِهِمْ in their intransigence¹

يَعْمَهُونَ to roam blindly.²

وَأِذَا مَسَّ الْإِنْسَانَ 12. And if there afflicts³ man
الضَّرُّ any harm⁴

دَعَانَا لِجَنبِهِ he calls Us lying on his side

أَوْ قَاعِدًا أَوْ قَائِمًا or sitting or standing;⁵

فَلَمَّا كَشَفْنَا but when We have removed⁶

عَنْهُ ضُرَّهُ from him his disadvantage,

مَرَّكَانَ he goes by⁷ as if

لَوْ دَعَا إِلَى he did not call Us to

ضَرِّ مَسَّهُ any harm that afflicted him.

كَذَلِكَ زِينَ Thus is embellished⁸

لِلْمُسْرِفِينَ to the transgressors⁹

مَا كَانُوا يَسْمَعُونَ what they use to do.



وَلَقَدْ أَهْلَكْنَا 13. We did indeed destroy¹⁰

الْقُرُونَ مِنْ قَبْلِكُمْ the generations¹¹ before you

لَمَّا ظَلَمُوا when they transgressed

وَجَاءَتْهُمْ while there had come to

رُسُلُهُمْ them their Messengers

بِالْبَيِّنَاتِ with the clear evidences¹²

وَمَا كَانُوا and they were not

لِيُؤْمِنُوا disposed to believe.¹³

1. طُغْيَانٌ *ṭughyān* = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 7:186, p.537, n. 13.

2. يَعْْمَهُونَ *ya'mahūna* = they wander, stray, rove blindly, are confused, are at a loss, are perplexed (v. iii. m. pl. impfct from 'amaha ['amah], to stray, to rove blindly. See at 7:186, p. 538, n. 1).

3. The 'āyah is a censure on those who call Allah at the time of difficulty and suffering but forget Him as soon as He removes the difficulty or suffering. مَسَّ *massa* = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/masīs*, to feel, to touch. See at 8:68, p. 572, n. 7).

4. الضَّرُّ *ḍurr* = harm, damage, detriment, disadvantage. See *ḍurr* at 5:76, p. 367, n. 9.

5. i. e., in any position he might be.

6. كَشَفْنَا *kashafnā* = we removed, lifted, disclosed, uncovered, exposed (v. i. pl. past from *kashafa [kashf]*, to remove. See at 7:134, p. 514, n. 7).

7. مَرَّ *marra* = he went by, passed, walked past, elapsed, ran out (v. iii. m. s. past [marri/murūr/mamarr], to pass, go by. See at 2:259, p. 134, n. 4).

8. زِينَ *zuyyina* = he or it is embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zayyana*, form II of *zāna [zayn]*, to adorn. See at 9:37, p. 593, n. 5).

9. الْمُسْرِفِينَ *musrifīn* (pl.; acc./gen. of *musrifūn*; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful, transgressors (active participle from 'asrafa, form IV of *sarafa/sarifa [sarf/ saraf]*, to corrode, to spoil, to neglect. See n. 9 above and *musrifūn* at 7:31, p. 475, n. 10).

10. أَهْلَكْنَا *ahlaknā* = we destroyed, annihilated (v. i. pl. past from 'ahlaka, form IV of *halaka [halk/ hulk/ halāk /tahlukah]*, to perish. See at 8:54, p. 567, n. 9).

11. الْقُرُونَ *qurūn* (pl.; s. *qarn*) = generations, centuries, horns. See *qarn* at 6:6, p. 593, n. 4.

12. بَيِّنَاتٍ *bayyināt* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. see at 9:70, p. 607, n. 6).

13. i. e., they were destroyed because they transgressed and did not believe the Messengers.

كَذَلِكَ نَجْزِي ¹ Thus do We recompense

الْقَوْمَ الْمُجْرِمِينَ ² the people committing sins.



ثُمَّ جَعَلْنَا ¹⁴ Then We made you

خَلَائِفَ فِي الْأَرْضِ successors³ in the land

مِنْ بَعْدِهِمْ after them

لِنَنْظُرَ that We might see⁴

كَيْفَ تَعْمَلُونَ ⁵ how you act.

وَإِذَا تُتْلَى ¹⁵ And when recited⁵

عَلَيْهِمْ آيَاتُنَا to them⁶ are Our revelations

بَيِّنَاتٍ open and clear,

قَالَ الَّذِينَ there say those who do not

لَا يَرْجُونَ لِقَاءَنَا look forward⁷ to meeting Us:

أَنْتُمْ يَقْرَأُونَ "Bring us a Qur'ân

غَيْرَ هَذَا أَوْ يَدُلُّهُ other than this or alter⁸ it."

قُلْ مَا يَكُونُ لِي Say: " It is not for me

أَنْ أَدُلَّهُ that I can alter it

مِنْ نَفْسِي of my own accord.⁹

إِنْ أَتَيْتُ إِلَّا I follow¹⁰ naught but what

مَا يُوحَى إِلَيَّ is communicated¹¹ to me.

إِنِّي أَخَافُ إِنْ عَصَيْتُ I dread, if I disobey¹² my Lord,

رَبِّي عَذَابَ يَوْمٍ the punishment of a Day



عَظِيمٍ Most Stupendous."

1. نجزي *najzi* = we reward, recompense, requite, repay (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 7:152, p. 522, n. 8).

2. مجرمين *mujrimîn* (pl.; acc./gen. of *mujrimûm*; s. *mujrim*) = those who commit crimes/sins, culprits, evildoers (act. participle from '*ajrama*', form IV of *jarama* [*jarm*] , to commit a crime. See at 9:66, p. 605, n. 8).

3. خلائف *khalâ'if* (pl.; s. خليفة *khalîfah*) = successors, deputies, vicegerents, delegates. (active participle from *khalafa*, to succeed, to follow, to come after. See at 7:69, p. 492, n. 8).

4. i. e., to make it seen and evident; for Allah knows everything.

5. تلى *tullâ* = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 8:31, p. 557, n. 5).

6. i. e., the Makkan unbelievers.

7. i. e., do not believe in the resurrection and the Day of Judgement. يرجون *yarjûna* = they hope, expect, have hope for, look forward to (v. iii. m. pl. impfct. from *rajâ* [*rajâ'*/*rajâh*/*marjâh*], to hope, to expect. See at 10:7, p. 638, n. 6).

8. The polytheists demanded of the Prophet, peace and blessings of Allah be on him, so to alter the Qur'ân as would suit their whims and caprices. The 'ayah emphasizes that the Qur'ân is not the Prophet's own composition nor does it lie in his power to alter it. بدل *baddil* = alter, change, substitute (v. ii. m. s. imperative from *baddala*, form II of *badala* [*bada'*], to replace. See *baddala* at 7:162, p. 528, n. 7).

9. قُلْ مَا يَكُونُ لِي *tilqâ'a* = opposite, in front of. *tilqâ'a nafsi* is an idiom meaning "of my own accord".

10. أتبع *'attabi'u* = I follow, obey, succeed (v. i. s. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba'*/*tabâ'ah*], to follow. See at 6:56, p. 413, n. 7).

11. يوحى *yûhâ* = it is communicated (v. iii. m. s. impfct. passive from '*awhâ*', form IV of *wahâ* [*wahy*], to communicate. See at 7:203, p. 544, n. 1).

12. عصيت *'aṣaytu* = I disobeyed, rebelled, defied (v. i. s. past from '*aṣâ*' [*'iṣyân/ ma'ṣiyah*], to disobey, to defy. See at 6:715, p. 397, n. 6).

قُلْ لَوْ شَاءَ اللَّهُ 16. Say: " If Allah so willed,

مَا تَلَوْتُهُ، I would not have recited¹ it

عَلَيْكُمْ وَلَا unto you, nor would

أَدْرَبْتُمْ بِهِ، He have informed² you of it;

فَقَدْ لَبِثْتُ فِيكُمْ for I have stayed³ amidst you

عُمُرًا مِّنْ قَبْلِهِ، a lifetime⁴ before this.

أَفَلَا تَعْقِلُونَ Will you not then realize?⁵



فَمَنْ أَظْلَمُ 17. Then, who is viler

مِمَّنْ than the one who

أَفْتَرَىٰ عَلَى اللَّهِ fabricates⁶ against Allah

كَذِبًا أَوْ كَذَّبَ a lie or calls lies⁷

بِآيَاتِهِ، to His revelations.

إِنَّهُمْ لَا يَفْلَحُ Surely there will not succeed⁸

الْمُجْرِمُونَ the sinful.

وَيَسْجُدُونَ 18. They worship

مِن دُونِ اللَّهِ مَا in lieu of Allah that which

لَا يَضُرُّهُمْ can neither harm⁹ them

وَلَا يَنْفَعُهُمْ nor benefit¹⁰ them;

وَيَقُولُونَ هَؤُلَاءِ and they say: "These are our

شَفَعُونَكَ عِنْدَ اللَّهِ intercessors before Allah."

قُلْ أَتُنَبِّئُونَ اللَّهَ Say: " Do you notify¹² Allah

1. The 'āyah points out to the Makkan unbelievers (and hence to all unbelievers) that it was only on receipt of *wahy* and by Allah's command that the Prophet, peace and blessings of Allah be on him, recited unto them the Qur'ān, for he had lived more than forty years of his life amidst them and they knew that he was an unlettered person incapable of producing all of a sudden a unique literary piece and, further, that he was always truthful and known as the "trustworthy" so that he would not make a false claim. تَلَوْتُ *talawtu* = I recited, read out (v. i. s. past from *talā* [*tilāwah*]), to recite. See *tuliyat* at 8:2, p. 547, n.5).

2. أَدْرَى *'adrā* = he informed, let know, notify (v. iii. m. s. past in form IV of *darā* [*dirāyah*], to know. See *tadrūna* at 4:11, 242, n. 3).

3. لَبِثْتُ *labiṭhu* = I stayed, remained, lingered, persisted (v. i. s. past from *labiṭha* [*labiṭh*, *lubith*/*lubāṭh*], to remain).

4. عُمُر *'umur* (s.; pl. *'a'mār*) = lifetime, life, age.

5. تَعْقِلُونَ *ta'qilūna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aqf*], to be endowed with reason. See at 7:169, p. 532, n. 3).

6. افْتَرَى *iftarā* = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farā* [*fary*], to cut lengthwise, to fabricate. See at 7:37, p.478, n. 1).

7. كَذَّبَ *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhba* [*kidhb* /*kadhib* /*kadhbah* / *kidhbah*], to lie. See at 7:37, p. 478, n. 3).

8. يَفْلَحُ *yusliḥu* = he succeeds, prospers (v. iii. m. s. impct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*], to split. See at 6:135, p. 448, n.6).

9. يَضُرُّ *yaḍurru* = he harms, damages, hurts, (v. iii. m. s. impfct. from *ḍarra* [*ḍarr*], to harm. See *yaḍurra* at 6:71, p. 419, n. 10).

10. يَنْفَعُ *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'u* [*naḥ*], to be useful, be of use. See at 6:158, p. 461, n. 5).

11. تَنْبِئُونَ *tunabbi'ūna* = you (all) notify, inform, make know (v. ii. m. pl. impfct. from *nabba'u*, form II of *naba'a* [*nab* /*nubū*], to be prominent. See *tunabbi'u* at 9:64, p. 604, n. 17).

بِمَا لَا يَعْلَمُ of what He knows not
 فِي السَّمَوَاتِ in the heavens
 وَلَا فِي الْأَرْضِ or in the earth?
 سُبْحَنَهُ Sacrosanct¹ is He,
 وَتَعَالَى عَمَّا and High Above² is he of all
 يُشْرِكُونَ that they set as partners.³

وَمَا كَانَ النَّاسُ إِلَّا 19. Mankind was not but
 أُمَّةً وَاحِدَةً a single community⁴;
 فَاتَّخَذُوا then they differed.⁵
 وَلَوْلَا كَلِمَةٌ And had not a word⁶
 سَبَقَتْ مِنْ رَبِّكَ preceded⁶ from your Lord,
 لَفَضَّيْ would surely have
 بَيْنَهُمْ فِي مَا been between them regarding
 فِيهِ يَخْتَلِفُونَ what they differ in.

وَيَقُولُونَ لَوْلَا 20. And they say: "Why is
 أَنْزَلَ عَلَيْهِ أَمْرٌ not there sent down on him
 مِنْ رَبِّهِ a miracle⁸ from his Lord?"
 فَقُلْ إِنَّمَا الْغَيْبُ Say: "The unseen only
 لِلَّهِ belongs to Allah.

فَانْتَظِرُوا إِنِّي مَعَكُمْ So await!⁹ I am along with
 مِنَ الْمُنْتَظِرِينَ you of those awaiting."

1. The word سبحان *Subhân* is derived from *sabbaha*, form II of *sabaha* [*sabih/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 9:31, p.590, n.1.

2. *ta'âlâ* = He is High, Exalted, Sublime (v. iii. m. s. past in form VI of '*alâ* [*'ulûw*], to be high).

3. *yushrikûna* = they set partners,, associate, give share to (v. iii. m. pl. impfct. from '*ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 9:31, p. 590, n. 2).

4. i. e., in respect of faith, which is Islam, since the time of 'Ādam, peace be on him. أمة '*ummah* (pl. *'umam*) = community, people, nation, generation, species, class, category, faith, model. See at 7:159, p. 526, n.9.

5. i. e., they deviated from Islam and started worshipping different imaginary gods and goddesses round whom they also built up different views. اختلفوا *ikhhtalafû* = they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhhtalafa*, form VIII of *khalafa* [*khalaf*], to come after. See at 4:157, p. 315, n. 3).

6. i. e., for giving respite to sinners and not punishing them till an appointed time. سبقت *sabaqat* = she or it preceded, went or happened before (v. iii. f. s. past from *sabaqa* [*sabq*], to be or act before. See *sabaqa* at 8:68, p. 572, n. 6).

7. قضى *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 6:58, p. 414, n. 2).

8. i. e., a miracle as suggested by them, such as are mentioned at 6:8, 17:90-93 and 25:7; for otherwise the Qur'ân itself is a miracle which they themselves, out of surprise, used to call a "sorcery"; and there were other miracles that Allah caused to happen at the hands of the Prophet, peace and blessings of Allah be on him.

9. انتظروا *intazirû* = you (all) wait, await, look closely, look expectantly, bide time (v. ii. m. pl. imperative from *intazara*, form VIII of *nazara*. See at 7:71, p. 493, n. 12).

Section (Rukû') 3

وَإِذَا ذُوقُوا النَّاسَ 21. If We make men taste¹

رَحْمَةً مِنْ بَعْدِ ضَرَاءَ a mercy after a suffering²

مَسْتَهُمْ that had afflicted³ them,

إِذَا لَهُمْ مَكْرٌ lo, they have a plot⁴

فِي آيَاتِنَا about Our revelations!

قُلِ اللَّهُ أَسْرَعُ Say: "Allah is quickest

مَكْرًا in plotting."

إِنْ رُسُلُنَا Verily Our messengers⁵

يَكْتُبُونَ مَا تَمْكُرُونَ write down what you plot.⁶



هُوَ الَّذِي يُسِيرُكَ 22. He it is Who makes you

فِي الْبَرِّ وَالْبَحْرِ travel⁷ in the land and the sea⁸

حَتَّىٰ إِذَا كُنْتُمْ so much so that when you

فِي الْفُلْكِ are in the ships⁹

وَجَرَيْنَ بِهِمْ and they move with them¹⁰

بِرِيحٍ طَيِّبَةٍ with a good wind

وَفَرِحُوا بِهَا جَاءَتْهَا and they rejoice¹¹ at it, there

رِيحٌ عَاصِفٌ comes to it a violent¹² wind

وَجَاءَهُمُ الْمَوْجُ and the wave comes to them

مِنْ كُلِّ مَكَانٍ from every place,

وَطَنُوا أَنَّهُمْ and they think they are

أُحِيطَ بِهِمْ surrounded¹³ by them,

1. The 'āyah illustrates how the unbelievers become ungrateful even after the receipt of Allah's grace and engage themselves in scheming against His revelations. أَذَقْنَا 'adhaqnā = we made

(someone) taste (v. i. pl. past from 'adhāqa, form IV of dhāqa [dhawq/ madhāq], to taste. See dhāqū at 9:35, p. 592, n. 1).

2. Such as disease, poverty, insecurity of life and property. ضَرَاءَ 'darrā' = affliction, suffering, illness, distress. See at 7:95, p. 503, n. 3.

3. مَسَتْ massat = she or it touched, afflicted, affected (v. iii. f. s. past from massa [mass/masis], to feel, to touch. See at 2:214, p. 103, n. 4).

4. i. e., they engage themselves in scheming. مَكْرٌ

makr = plan, expedient, tactic, stratagem, ruse, plot, scheme, trickery. See at 7:123, p. 510, n. 2.

5. i. e., the angels appointed for the purpose.

6. So you cannot hide anything and you will be duly punished. تَمْكُرُونَ tamkurūna = you (all) plot,

engage yourselves in scheming/conspiring (v. ii. m. pl. impfct. from makara [makr], to deceive, to delude. See yamkurū, p. 8:30, p. 557, n. 1).

7. This and the following 'āyah give a specific instance of the polytheists' ingratitude. يُسِيرُ

yusayyiru = he makes (someone) travel, sets in motion, drives, moves (v. iii. m. s. impfct. from sayyara, for II of sâra [sayr /sayrûrah / masîr /masîrah/tasyâr] to move, to travel. See sîrû at 3:137, p. 209, n. 2).

8. i. e., He provides the means of travel, such as riding animals, land routes, waterways, winds.

9. فُلْكَ fulk (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 7:64, p. 490, n. 13.

10. i. e., with the crew and passengers.

11. فَرِحُوا fariḥû = they became happy, rejoiced, were glad, were delighted, were elated with joy (v. iii. m. pl. past from fariḥa [farḥ], to be glad. See 6:43, p. 408, n. 5).

12. عَاصِفٌ 'aṣîf = violent, gusty, stormy (wind), cyclone, tempest, gale, hurricane (act. participle from 'aṣafa ['aṣf/'uṣṣîfî], to blow violently, to rage).

13. أُحِيطَ uḥîṭa = he or it is encompassed, encircled, enclosed, surrounded (v. iii. m. s. past passive from 'aḥâṭa, form IV of ḥâṭa [hawṭ/ ḥîṭah/ ḥiyâṭah], to encircle, enclose, guard. See muḥîṭah at 9:49, p. 598, n. 13).

دَعَوْا اللَّهَ they invoke¹ Allah
 مُخْلِصِينَ لَهُ making exclusive² for Him
 الَّذِينَ the worship³ [saying]:
 لَئِنْ أَنْجَيْتَنَا مِنْ هَذِهِ "If you save⁴ us from this
 لَنَكُونَنَّ we will surely be
 مِنَ الشَّاكِرِينَ of the grateful."

فَلَمَّا أَنْجَاهُمْ 23. But when He saved them,
 إِذَا هُمْ يَبْغُونَ lo! they act outrageously⁵
 فِي الْأَرْضِ بِغَيْرِ الْحَقِّ in the earth without right.
 يَا أَيُّهَا النَّاسُ O men,
 إِنَّمَا تَعْبَثُونَ verily your outraging⁶ is but
 عَلَى أَنْفُسِكُمْ مَتَاعٌ against yourselves—a delight⁷
 الْحَيَاةِ الدُّنْيَا of the worldly life; thereafter
 إِلَيْنَا مَرْجِعُكُمْ to Us shall be your return;⁸
 فَتَنْبِئُكُمْ then We shall apprise⁹ you
 بِمَا كُنْتُمْ تَعْمَلُونَ of what you use to do.

إِنَّمَا مَثَلُ 24. Verily the simile of
 الْحَيَاةِ الدُّنْيَا the worldly life is like
 كَمَا أَنْزَلْنَاهُ the water We send down¹⁰
 مِنَ السَّمَاءِ from the sky
 فَاتَّخِذْ بِهِ wherewith then mingle¹¹

1. *da'aw* = they called, invoked, called, prayed (v. iii. m. pl. past from *da'â* [du'â], to call, to summon. See *tad'ûna* at 7:37, p. 478, n. 8).

2. i. e., the polytheists then realise the futility of their imaginary deities and direct their prayer only to Allah. *mukhlisîn* (pl.; acc./gen. of *mukhlisûn*; sing. *mukhlis*) = those who make (something) exclusive and pure, sincere, loyal, faithful (act. participle from *'akhlasa*, form IV of *khalasa* [khulâs], to be pure, unmixed, unadulterated. See at 7:29, p. 474, n. 9.

3. *dîn* = religion, creed, faith, worship. See at 8:39, p. 560, n. 11.

4. *'anjayta* = you saved, rescued, delivered (v. ii. m. s. past from *'anjâ*, form IV of *najâ* [*najw/ najâ'/ najâh*], to save. See *'anjaynâ* at 7:141, p. 516, n. 10).

5. *yabghûna* = they act outrageously, commit wrong (v. iii. m. pl. impfct. from *baghâ* [*baghy*'], to commit outrage/wrong. See at 9:47, p. 598, n. 1).

6. *baghy* = outrage, injustice, wrong.

7. i. e., what you obtain by your insincerity and outrageous conduct is nothing but an ephemeral and inconsequential worldly enjoyment. *matâ'* (pl. *'amti'ah*) = enjoyment, pleasure, delight, useful article, gear, provision. See at 9:38, p. 593, n. 11.

8. i. e. after resurrection. *marjî'* (s.; pl. *marâjî'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 6:164, p. 463, n. 9).

9. i. e., shall make you realize the consequences of your deeds by awarding the deserved punishment.

nunabbi'u = we notify, inform, make know, apprise (v. i. pl. impfct. from *nabba'a*, form II of *naba'a* [*nab/nubû*'], to be prominent. See *tunabbi'ûna* at 10:18, p. 642, n. 11).

10. *'anzalnâ* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 8:41, p. 561, n. 8).

11. *ikhtalata* = he or it was mixed, mingled, blended (v. iii. m. s. past in form VIII of *khalata* [*khalâf*], to mix, mingle. See at 6:146, p. 454, n. 12).

وَلَا يَرْهَقُ and there will not overtake¹

وُجُوهُهُمْ فَتَرُ their faces any gloom²

وَلَا ذِلَّةٌ nor any disgrace.³

أُولَٰئِكَ أَصْحَابُ They will be the inmates⁴

الْجَنَّةِ هُمْ فِيهَا of the Garden; they in there

خَالِدُونَ shall remain for ever.⁵

وَالَّذِينَ كَسَبُوا 27. And those who aquire⁶

السَّيِّئَاتِ the evil deeds⁷ – the

جَزَاءُ سَيِّئَةٍ recompense of an evil deed

يَسْتَبَهِلُهَا will be the like of it⁸ and there

وَرَهَقَهُمْ ذِلَّةٌ will overtake⁹ them disgrace.

مَالَهُمْ They will not have for them

مِنَ اللَّهِ against Allah¹⁰

مِنْ عَاصِمٍ any protector.¹¹

كَأَنَّمَا أَغْشِيَتْ As if covered¹² will be their

وُجُوهُهُمْ قِطَعًا مِنَ اللَّيْلِ faces with segments¹³ of night

مُظْلِمًا growing dark.¹⁴

أُولَٰئِكَ أَصْحَابُ They will be the inmates

النَّارِ of the fire.

هُمْ فِيهَا They in there

خَالِدُونَ will live for ever.

1. يَرهَقُ *yarhaqu* = he overtakes, comes over (v. iii. m. s. impfct. from *rahaqa* [*rahaq*], to come over, overtake).

2. فتَرُ *qatar* = smoke, gloom.

3. ذِلَّةٌ *dhillah* = disgrace, ignominy, debasement, lowness, depravity. See at 3:112, p. 199, n. 11.

4. أَصْحَابُ *'ashâb* (pl.; sing. صَاحِبٌ *sâhib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors. See at 7:42, p. 481, n. 1).

5. خَالِدُونَ *khâlidûn* (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 9:100, p. 621, n. 7).

6. كَسَبُوا *kasabû* = they earned, acquired, gained (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 4:88, p. 280, n. 5).

7. سَيِّئَاتٍ *sayyi'ât* (pl.; s. سَيِّئَةٌ *sayyi'ah*) = evil deeds, offences, sins, bad sides. See at 7:168, p. 531, n. 5.

8. i. e., the punishment will be in due proportion to the nature and extent of the offence, in contrast with the reward for good deeds which will be, as mentioned in the previous *'ayah*, the best of what is due and more as of grace from Allah.

9. تَرهَقُ *tarhaqu* = she or it overtakes, comes over (v. iii. f. s. impfct. from *rahaqa*. See n. 1 above).

10. i. e., against Allah's retribution.

11. عَاصِمٍ *'âsim* = protector, defender. See *ya'simu* at 5:67, p. 363, n. 7.

12. أَغْشِيَتْ *'ughshiyat* = she or it was covered, veiled, wrapped, enveloped, overwhelmed (v. iii. f. s. past passive from *'aghshâ*, form IV of *ghashiya* [*ghashâwah*], to cover. See *yughshî* at 7:54, p. 486, n. 9.

13. قِطَعٍ *qita'* (pl.; s. قِطْعَةٌ *qit'ah*) = segments, pieces, portions, sections, strips.

14. See 75:22-25 and 80:38-42. مُظْلِمٌ *muzlim* = that which grows dark, darkening (act. participle from *'azlama*, form IV of *zalima* [*zalm*], to be dark. See *'azlama* at 2:20, p. 10, n. 5).

وَيَوْمَ نَحْشُرُهُمْ
جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ
أَشْرَكُوا
مَكَانَكُمْ
أَنْتُمْ وَشُرَكَائُكُمْ
فَزَيَّلْنَا بَيْنَهُمْ
وَقَالَ شُرَكَائُهُمْ
مَا كُنْتُمْ إِتَانًا
تَعْبُدُونَ

The day We shall gather¹ them all²
and then shall say to those
who set partners:³
"To your place,"⁴
you and your partners."⁵
Then We shall separate⁶ them
and their partners will say:
"It was not us you used
to worship."⁷

فَكفى بِاللّهِ
شَهِيدًا
بَيْنَنَا وَبَيْنَكُمُ
إِنْ كُنَّا عَنْ عِبَادَتِكُمْ
لَغَافِلِينَ

29. "So Sufficient⁸ is Allah
as a witness⁹
between us and you.
We were of your worship
indeed unaware."¹⁰

هَٰذَاكَ
تَبْلُوا كُلُّ نَفْسٍ
مَّا أَسْلَفَتْ
وَرُدُّوْا إِلَى
اللّهِ مَوْلَاهُمْ الْحَقُّ
وَصَلَّ عَنْهُمْ
مَا كَانُوا يَفْعُرُونَ

30. On that spot will
experience¹¹ every individual
what it had advanced;¹² and
they will be brought back
to Allah, their Lord in truth;
and lost to them will be
what they used to trump up.¹³

1. i. e., on resurrection for judgement. نحشر *nahshuru* = we muster, gather, collect, assemble, herd (v. i. pl. impfct. from *hashara* [hashr], to gather. See at 6:22, p. 399, n. 7).
2. i. e., the believers, unbelievers and all those that were set as partners of Allah.
3. i. e., set partners with Allah. اشركوا *'ashrakû* = they set partners, associated (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [shirk/sharikhah], to share. See at 6:148, p. 455, n. 5).
4. i. e., remain at your respective places.
5. i. e., the partner-gods and goddesses.
6. i. e., distinguish them and make their minds free from any attachment to one another. زيلنا *zayyalnâ* = we separated, scattered (v. i. pl. past from *zayyala*, form II of *zâla* [zayl/zawl], to disappear, to vanish).
7. i. e., the gods and goddesses will be given power to speak out and they will declare their innocence and say that they neither asked anyone to worship them nor were aware of it, and will further say that Allah is Sufficient as a witness between them and the polytheists (Al-Tabarî, XI, 111. See also 2:165-167).
8. كفى *kafâ* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 4:171, p. 321, n. 8).
9. شَهِيد *shahîd* (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'îl* from *shahida* [shuhûd], to see, to witness. See at 6:19, p. 398, n. 2).
10. غافلين *ghâfilîn* (pl.; acc./gen. of *ghâfilûn*; s. *ghafil*) = negligent, unmindful, heedless, inattentive, unaware (act. participle from *ghafala* [ghaflah / ghufûl], to neglect, to ignore. See at 7:205, p. 544, n. 10).
11. تَبْلُو *tablû* = she tests, experiences (v. iii. f. s. impfct. from *balâ* [balw / balâ'], to test, to try. See *yubliya* at 8:17, p. 552, n. 11).
12. أَسْلَفَتْ *'aslafat* = she or it advanced, made (something) go before (v. iii. f. s. past from *'aslafa*, form IV of *salafa* [salaf], to be over. See *salafa* at 8:38, p. 560, n. 5).
13. يَفْعُرُونَ *yaf'arûna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [فارى *fary*], to cut lengthwise, to fabricate. See at 7:53, p. 486, n. 6).

Section (Rukû') 4

31. Say: "Who provides¹ for
 قُلْ مَنْ يَرْزُقُكُمْ
 مِنَ السَّمَاءِ you from the heaven²
 وَالْأَرْضِ أَمْ يَمْلِكُ and the earth,³ or who owns⁴
 السَّمْعَ وَالْأَبْصَرَ hearing and sight⁵
 وَمَنْ يُخْرِجُ and who brings out⁶
 الْحَيَّ مِنَ الْمَيِّتِ the living from the dead
 وَيُخْرِجُ الْمَيِّتِ and brings out the dead
 مِنَ الْحَيِّ from the living, and
 وَمَنْ يُدِيرُ الْأُمُورَ who regulates⁷ all affairs?"
 فَسَيَقُولُونَ اللَّهُ They will say: "Allah".
 فَقُلْ أَفَلَا Then say: "Will you not then
 تَنْقُرُونَ be on your guard?"⁸
32. Such is Allah,
 فَذَلِكُمُ اللَّهُ
 رَبُّكُمُ الْحَقُّ your Lord in truth.
 فَمَاذَا بَعَدُ So what else is there after
 الْحَقِّ إِلَّا الضَّلَالَةُ the truth except error?⁹
 فَأَنَّى How could then
 تُصْرَفُونَ you be turned away?¹⁰
33. Thus became due¹¹
 كَذَلِكَ حَقَّتْ
 كَلِمَتُ رَبِّكَ the Word¹² of your Lord

1. يَرْزُقُ *yarzuqu* = he gives provision, bestows, provides (v. iii. m. s. impfct. from *razaqa* [*rizq*], to give the means of subsistence. See at 3:37, p. 170, n. 6).
2. i. e., by sending down rains for providing water and growing therewith all kinds of plants, crops and fruits and living beings.
3. i. e., all means of subsistence grown out of the earth including minerals, water, and living beings in water and land.
4. i. e., owns the power of giving the hearing and seeing faculties. يَمْلِكُ *yamliku* = he possesses, holds, dominates, owns, has power (v. iii. m. s. impfct. from *malaka* [*malik/mulk/milk*], to take in possession. See at 5:17, p. 337, n. 3).
5. أَبْصَارُ '*abṣār* (sing. بَصَر *baṣar*) = visions, eyes, sight, insight, discernment, perception. See at 6:110, p. 437, n. 9).
6. يُخْرِجُ *yukhrija(u)* = he brings out, produces, expels, drives out (v. iii. m. s. impfct. from '*akhraja*, form IV of *kharaja* [*khurīj*], to go out, to leave. See *yukhrija* at 7:110, p. 507, n. 10).
7. i. e., all the affairs of the heavens and the earth يُدِيرُ *yudabbiru* = he arranges, organizes, regulates, directs, conducts (v. iii. m. s. impfct. from *dabbara*, form II of *dabara* [*dubūr*], to turn one's back, to pass. See at 10:3, p. 636, n. 5).
8. i. e., against Allah's displeasure and punishment by worshipping Him Alone and following His injunctions. تَنْقُرُونَ *tattaqûna* = you are on your guard, protect yourselves, fear Allah (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqāyah*], to guard, to protect. See at 7:65, p. 491, n. 6).
9. ضَلَالٌ *ḍalāl* = error, straying from the right path. See at 3:164, p. 220, n. 9.
10. i. e., from the right course of monotheism to the error of polytheism. تُصْرَفُونَ *tuṣrafûna* = you are deluded, diverted, turned away (v. ii. m. pl. impfct. passive from *ṣarafa* [*ṣarf*], to turn, to turn away. See *ṣarafa* at 9:127, p. 634, n. 2).
11. i. e., because of disobedience even after the giving of proper guidance and warning. حَقَّتْ *ḥaqqat* = she or it became due, proved true, correct, right, incumbent, deserving (v. iii. f. s. past from *ḥaqqā*. See at 7:30, p. 475, n. 3).
12. i. e., the Decree of Allah for retribution.

عَلَى الَّذِينَ فَسَقُوا on those who turn defiant¹

أَنَّهُمْ لَا يُؤْمِنُونَ in that they do not believe.



قُلْ هَلْ مِنْ 34. Say: "Is there among the
شُرَكَائِكُمْ مَنْ partners of yours² anyone that
يَبْدَأُ الْخَلْقَ initiates³ the creation
ثُمَّ يُعِيدُهُ then repeats⁴ it?"

قُلْ اللَّهُ يَبْدَأُ الْخَلْقَ Say: "Allah initiates creation
ثُمَّ يُعِيدُهُ then repeats it.

فَأَنَّى تُؤْفَكُونَ How then are you deluded?"⁵

قُلْ هَلْ مِنْ 35. Say: "Is there among the
شُرَكَائِكُمْ مَنْ partners of yours anyone
يَهْدِي إِلَى الْحَقِّ that guides⁶ to the truth?"
قُلْ اللَّهُ يَهْدِي لِلْحَقِّ Say: "Allah guides to the truth
أَفَنَنْهَيْتَ Is then the One Who guides
إِلَى الْحَقِّ أَحَقُّ to the truth more entitled⁷
أَنْ يُتَّبَعَ to be followed⁸ or
أَمَّنْ لَا يَهْدِي the one who finds no way⁹
إِلَّا أَنْ يَهْدَى except that it is guided?"
فَمَا لَكُمْ Then what is the matter with

كَيْفَ تَحْكُمُونَ you? How you judge?

وَمَا يَسْجَعُ أَكْثَرُهُمْ 36. And most of them follow
إِلَّا ظَنًّا naught but conjecture.

1. *fasaqa* = they turned defiant, disobeyed, strayed from the right course, rebelled (v. iii. m. pl. past from *fasaqa* [fisq/fusûq], to stray from the right course, to renounce obedience. See *yafsuqûna* at 7:4163, p. 529, n. 6).

2. i. e., the gods and goddesses the polytheists imagine as partners of Allah. This and the succeeding two 'âyahs bring home the folly and unreasonableness of polytheism by pointing out that Allah Alone creates and recreates, gives guidance to the truth and responds to the prayers of His creation while the imaginary gods and goddesses do not have any power whatsoever.

3. i. e., he initiates, begins, starts (v. iii. m. s. impfct. from *badu'a* [bad'] to start. See at 10:4, p. 636, n. 8).

4. *yu'idu* = he repeats, causes to come back, returns, resumes, reinstates (v. iii. m. s. impfct. from 'a'ada, form IV of 'ada [awd'awdah], to return. See *ya'ûdû* at 8:38, p. 560, n. 6).

5. i. e., from the right course into worshipping others than Allah. *tu'fakûna* = you are

deluded, beguiled, turned away (v. ii. m. pl. impfct. passive from 'afaka ['ifk/'afk/'afak/'ufûk], to lie, to deceive. See at 6:95, p. 431, n. 7).

6. Such as by sending Messengers and Books of guidance. *yahdî* = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [hady hudan/hidâyah], to guide, to lead. See *yahdiya* at 4:137, p. 305, n. 8).

7. *ahâqq* = more entitled. more deserving. See at 9:108, p. 624, n. 9.

8. *yuttab'a(u)* = he is followed, pursued (v. iii. m. s. impfct. passive from *itaba'a*, form VIII of *tabi'a* [taba' /tabâ'ah], to follow. The final letter takes *fathah* because of the particle 'an coming before the verb. See *yattabi'* at 4:115, p. 295, n. 9).

9. i. e., the idols and images cannot even move from one place to another except when they are moved by others. *yahiddî* (originally

yahtadî; the *î* is changed into *dâl* and then assimilated into the following *dâl* and a *kasrah* is put under the preceding *hâ'* to avoid the meeting of two vowelless letters) = he finds way, receives guidance (v. iii. m. s. impfct. from *ihaddâ*, form VIII of [hidâyah/hudan/hady], to lead, to guide. See *muhtadûn* at 9:18, p. 584, n. 4).

إِنَّا ظَنَرْنَا لَا يَغْنَىٰ Verily conjecture avails¹ not
 مِنَ الْحَقِّ شَيْئًا against the truth whatsoever.
 إِنَّ اللَّهَ عَلِيمٌ Indeed Allah is All-Knowing
 بِمَا تَعْمَلُونَ of what you do.

1. يغني *yughni* = he suffices, makes free from want, enriches, avails, helps (v. iii. m. s. impfct. from 'aghni, form IV of *ghaniya* [*ghinan* / *ghanâ*'], to be free from want, to be rich. See *tughni* at 9:28, p. 588, n. 7).

2. يفتار *yuftarâ* = he or it is trumped up, fabricated, made up, invented falsely, slandered (v. iii. m. s. impfct. passive from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See *iftarâ* at 10:17, p. 642, n. 6).

3. i. e., it has been sent by Allah as a confirmation of what is before it of revealed Books; for it is the same religion of Islam and monotheism which has been communicated through the different

Messengers. تصديق *taṣdīq* = confirmation, attestation, authentication, verification (verbal noun in form II of *ṣadaqa* [*ṣadq/ṣidq*], to tell the truth. See *muṣaddiq* at 6:92, p. 428, n. 11).

4. تفصيل *tafṣīl* = elaboration, explanation, to set in detail, to spell out, to cut out (verbal noun in form II of *faṣala* [*faṣl*], to separate, to cut off. See at 7:145, p. 519, n. 3).

5. i. e., the rules and injunctions set therein (Al-Ṭabarī, XI, 117).

6. i. e., there is no doubt that this Book, the Qur'ân, has been sent by Allah, Lord of all beings, as a confirmation of the previously revealed Books and as an elaboration of the rules and injunctions for guidance. ريب *rayb* = doubt, suspicion, misgivings. See at 9:45 p. 597, n. 2.

7. See 32:2. عالمين *'âlamîn* (acc./gen. of *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 10:10, p. 639, n. 7).

8. The question is put to point out the absurdity of such allegation and a challenge is thrown out for anyone to come up with even a single *sûrah* like that of the Qur'ân. (see also 2:23, 11:13 and 17:88). افتار *iftarâ* = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 10:17, p. 642, n. 6. See also n. 2 above).

9. i. e., call on anyone to help you. استطعت *istata'tum* = you were able to, capable of, you could (v. ii. m. pl. past from *istatâ'a*, form X of *tâ'a* [*taw'*], to obey. See *istata'ta* at 6:35, p. 404, n. 11).

39. Nay, they call lies to

وَمَا كَانَ هَذَا الْقُرْآنُ 37. Nor is this Qur'ân such
 أَن يُفْتَرَىٰ as could be made up²
 مِن دُونِ اللَّهِ by anyone besides Allah,
 وَلَٰكِن تَصْدِيقٌ but a confirmation³ of
 الَّذِي بَيْنَ يَدَيْهِ what is before it and
 وَتَفْصِيلٌ an elucidation⁴ of the Book⁵ –
 لَّا رَيْبَ فِيهِ wherein is no doubt⁶ –
 مِنَ رَبِّ الْعَالَمِينَ from the Lord of all beings.⁷

أَمْ يَقُولُونَ 38. Or do they say
 أَفْتَرَنَاهُ he has made it up?⁸
 قُلْ فَأْتُوا Say: "Then produce
 سِوَرَةً مِّثْلَهُ a *sûrah* like it and
 وَادْعُوا مَنِ اسْتَطَعْتُمْ call on whom you can⁹
 مِن دُونِ اللَّهِ besides Allah,
 إِن كُنتُمْ صَادِقِينَ if you are truthful.

بَلْ كَذَّبُوا 39. Nay, they call lies to

بِمَا لَمْ يَحِيطُوا¹ what they do not encompass¹

بِعِلْمِهِ² the knowledge of,²

وَلَمَّا بَاءَنَاهُمْ³ and there has not yet come

تَأْوِيلُهُ³ to them its exposition.³

كَذَلِكَ كَذَّبَ⁴ Thus did disbelieve⁴

الَّذِينَ مِنْ قَبْلِهِمْ those before them.

فَانْظُرْ كَيْفَ كَانَ⁵ Then see how was the

عَنْبَءُ الظَّالِمِينَ⁵ end⁵ of the transgressors.⁶



وَمِنْهُمْ مَنْ⁷ 40. And of them⁷ are those

يُؤْمِنُ بِهِ⁷ who believe in it;

وَمِنْهُمْ مَنْ⁷ and of them are those who

لَا يُؤْمِنُ بِهِ⁷ do not believe in it.

وَرَبُّكَ أَعْلَمُ⁸ And your Lord knows best

بِالْمُفْسِدِينَ⁸ the trouble-makers.⁸

Section (Rukû') 5

وَإِنْ كَذَّبُوا⁹ 41. And if they call lies to

فَقُلْ لِي عَمَلٍ you, say: "For me is my deed

وَلَكُمْ عَمَلُكُمْ⁹ and for you is your deed;⁹

أَنْتُمْ بَرِئُونَ مِمَّا أَعْمَلُ¹⁰ you are free¹⁰ from what I do

وَأَنَا بَرِيءٌ¹⁰ and I am free

مِمَّا تَعْمَلُونَ¹¹ from what you do.

1. *yuhîṭû(na)* = they comprehend, grasp fully, encompass, enclose, encircle (v. iii. m. pl. impfct. from *'ahâṭa*, form IV of *ḥâṭa* [*ḥawṭ* / *ḥīṭah* / *ḥiyâṭahj*], to surround, to guard, to watch. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *'uḥîṭa* at 10:22, p. 644, n. 13).

2. People are prone to oppose and decry what they do not understand nor try to understand.

3. i. e., the truth of what it contains of promises and warnings. *تاويل ta'wîl* = exposition, explication, explanation, interpretation (verbal noun from *'âla* [*'awl* / *ma'âl*], to revert, to return, to be attributed. See at 4:59, p. 267, n. 6).

4. i. e., thus did the previous peoples disbelieve without understanding and without caring to understand. *كذب kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhba* [*kidhb* / *kadhib* / *kadhbah* / *kidhbah*], to lie. See at 10:17, p. 642, n. 7).

5. *عاقبة âqibah* (s.; pl. *عواقب 'awâqib*) = end, ultimate, outcome, upshot, consequence, effect, result. See at 7:128, p. 512, n. 2.

6. *ظالمين ṣâlimîn* (acc./gen. of *ṣâlimûn*, sing. *ṣâlim*) = transgressors (i. e., polytheists, *shirk* being called a grave *ẓulm* at 31:13 in the Qur'ân), wrong-doers, unjust persons Active participle of *ṣâlama* [*ẓulm*], to transgress, do wrong. See at 5:29, p. 343, n. 1).

7. The immediate reference is to the Makkan people, but it applies to all peoples at all times.

8. *مفسدين mufsidîn* (acc./gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers (active participle from *'afsada*, form IV of *fasada* [*fasâd* / *fusûd*], to be bad. See at 7:103, p. 506, n. 5).

9. i. e., everyone is individually accountable to Allah. See also 6:164, 17:15, 35:18, 39:7, 41:46, 45:15 and 53:38.

10. *بريء barî'* (s.; pl. *abriyâ' / burâ' / birâ'*) = innocent, guiltless, free, exempt, absolved. See at 9:3, p. 577, n. 3.

وَمِنْهُمْ 42. And of them are those

يَسْتَمِعُونَ إِلَيْكَ who listen¹ to you; but

أَفَأَنْتَ تُسْمِعُ الصُّمَّ can you make the deaf² hear,³

وَلَوْ كَانُوا لَا even though they do not use

بِقُلُوبِهِمْ to understand?

وَمِنْهُمْ 43. And of them are those

يَنْظُرُونَ إِلَيْكَ who look⁴ at you;

أَفَأَنْتَ تَهْدِي الْعُمْى but can you guide the blind,⁵

وَلَوْ كَانُوا even though they use

لَا يَبْصُرُونَ not to see.⁶

إِنَّ اللَّهَ لَا يَظْلِمُ 44. Verily Allah wrongs⁷ not

الْإِنْسَانَ شَيْئًا وَلَكِنَّ man whatsoever;⁸ but

الْإِنْسَانَ أَنْفُسَهُ men to themselves

يَظْلِمُونَ do wrong.

وَيَوْمَ 45. And the day

يَحْشُرُهُمْ He will muster⁹ them –

كَأَن لَّوْ يَلْبَثُوا as if they had stayed¹⁰ not

إِلَّا سَاعَةً مِنَ النَّهَارِ but an hour of the day – they

يَتَعَارَفُونَ بَيْنَهُمْ recognizing¹¹ one another.

فَدَحِירَ الَّذِينَ Losers will indeed be those

1. i. e., they only listen but their minds are not inclined to understand. يَستَمِعُونَ *yastami'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *istama'a*, form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *yastami'u* at 6:36, p. 415, n. 2).

2. i. e., mentally deaf, whose hearts and minds are averse to receiving the truth.

3. تسمع *tusmi'u* = you make (someone) hear, pay attention (v. ii. m. s. impfct. from *'asma'a*, form IV of *sami'a*. See n. 1. above).

4. i. e., they simply look without wanting to see the truth. ينظر *yanẓuru* = he looks, sees, views, glances (v. iii. m. s. impfct. from *naẓara* [*naẓara /naẓr/manẓar*], to see, view, look at. See *naẓara* at 9:127, p. 633, n. 9).

5. i. e., mentally blind being averse to seeing the truth. عمى *'umy* (sing. *'a'mâ*) = blind. See *'a'mâ* at 6:50, p. 410, n. 8).

6. يسمرون *yubṣirûna* = they see, realize, comprehend (v. iii. m. pl. impfct. from *'abṣara*, form IV of *baṣura/basira* [بصر *baṣar*], to look, to see. See at 7:195, p. 541, n. 8).

7. يظلم *yazlimu* = he wrongs, does injustice, oppresses, transgresses (v. iii. m. s. impfct. from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *lâ tazlimû* at 9:36, p. 592, n. 8).

8. i. e., He does not convict or punish anyone, without one's own fault.

9. i. e., after resurrection on the Day of Judgement. يحشر *yahshuru* = he musters, gathers, collects, assembles, herds (v. iii. m. s. impfct. from *ḥashara* [*hashr*], to gather. See *nahshuru* at 10:28, p. 648, n. 1).

10. i. e., it will seem to them that they had lived in the worldly life only for an hour. يلبثوا *yalbathû* (na) = they stayed, remained, lingered, persisted, tarried (v. iii. m. pl. impfct. from *labitha* [*labth,lubith/lubâth*], to remain. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See *labiththu* at 10:16, p. 642, n. 3).

11. يتعارفون *yata'arafûna* = they recognize one another, know one another, become acquainted with one another (v. iii. m. pl. impfct. from *ta'arafa*, form VI of *'arafa* [*ma'rifah/ 'irfân*], to know, to recognize. See *ya'rifûna* at 7:46, p. 483, n. 3).

- كَذَّبُوا¹ who disbelieved¹
 يَلْقَاءُ اللَّهَ in the meeting with Allah
 وَمَا كَانُوا and were not
 مُهْتَدِينَ² receivers of guidance.²
- وَأَمَّا رُسُلُكَ 46. And whether We make
 بَعْضَ الَّذِي you see³ some of what
 نَعِدُهُمْ We promise⁴ them
 أَوْ نُنَوِّثُكَ or cause you to die,⁵
 فَإِلَيْنَا مَرْجِعُهُمْ to Us shall be their return.⁶
 ثُمَّ اللَّهُ شَهِيدٌ Moreover Allah is Witness
 عَلَى مَا يَفْعَلُونَ⁷ over what they do.
- وَلِكُلِّ أُمَّةٍ 47. And for every people⁷
 رَسُولٌ there was a Messenger.⁷
 فَإِذَا جَاءَهُمْ So when their Messenger
 رَسُولُهُمْ قُضِيَ will come,⁸ decree will be
 بَيْنَهُمْ given⁹ as between them
 بِالْقِسْطِ وَمُ with equity¹⁰ and they
 لَا يَظْلَمُونَ¹¹ will not be wronged.
- وَيَقُولُونَ 48. They say:
 مَتَى هَذَا الْوَعْدُ¹¹ "When is this promise,¹¹

1. كَذَّبُوا *kadhhabû* = they cried lies, regarded as false, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb* /*kadhib* /*kadhbah* / *kidhbah*], to lie. See at 8:54, p. 567, n. 7).

2. مُهْتَدِينَ *muhtadin* (accu. /gen. of *muhtadûn*, sing. *muhtadin*) = those in receipt of guidance, are guided aright, are led on the right way (active participle from *ihdadâ*, form VIII of *hadâ* [*hidâyah*/ *hudan*/ *hady*], to lead, to guide. See at 9:18, p. 584, n. 4).

3. نَرَى *nuriyanna* = we show, make (someone) see (v. i. pl. emphatic impfct. in form IV of *ra'â* [*ra'y/ru'yah*], to see *nurî* at 6:75, p. 421, n. 10).

4. i. e., of retributions in this world for unbelief and disobedience. نَعِدُ *na'idu* = we promise, assure, threaten, (v. i. s. impfct. from *w'ada* [*wa'd*], to make a promise. See *ya'idu* at 8:7, p. 548, n. 10).

5. نُوَفِّيهِمْ *natawaffayanna* = we take fully, cause to die (v. i. pl. emphatic impfct. from *tawaffâ*, from V of *wafâ* [*wafâ* / *wafy*], to be perfect, to fulfil. See *yatawaffâ* at 8:50, p. 566, n. 1).

6. i. e. after resurrection, so that they cannot escape due punishment. مَرْجِعٌ *marji'* (s.; pl. مَرَاجِعُ *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 10:23, p. 645, n. 8).

7. i. e., a Messenger was sent to every people that had passed away before the time of Muhammad, peace and blessings of Allah be on him (Al-Tabarî, XI, 121).

8. i. e. on the Day of Judgement the Messengers will be confronted with their respective peoples (Al-Tabarî, XI, 121).

9. قُضِيَ *quḍiyâ* = it is settled, adjudicated, decreed, passed, spent, concluded (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ*'], to settle, to decide. See at 10:19, p. 643, n. 7).

10. i. e., everyone will be recompensed according one's deeds and no injustice will be done to anyone. قِسْطٌ *qisṭ* = justice, equity, fairness. See at 7:29, p. 474, n. 7).

11. i. e., the promised event – the Resurrection and the Day of Judgement. وَعْدٌ *wa'd* (s.; pl. *wu'ūd*) = promise. See at 9:111, p. 626, n. 2.

إِنْ كُنْتُمْ صَادِقِينَ if you are truthful?¹



قُلْ لَا أَمْلِكُ 49. Say: "No power I have²

لِنَفْسِي ضَرًّا to do myself any harm³

وَلَا نَفْعًا nor any benefit⁴

إِلَّا مَا شَاءَ اللَّهُ except what Allah will.

لِكُلِّ أُمَّةٍ For every people

أَجَلٌ there is an appointed time.⁵

إِذَا جَاءَ أَجَلُهُمْ When their time comes,

فَلَا يَسْتَخِرُونَ سَاعَةً they cannot delay⁶[it]an hour

وَلَا يَسْتَقْدِمُونَ nor can they advance⁷ [it].

قُلْ أَرَأَيْتُمْ 50. Say: "Do you see,

إِنْ أَنْتُمْ عَذَابُهُ if His punishment comes to you

بَيْنًا أَوْ نَهَارًا by night⁸ or by day,⁹

مَاذَا يَسْتَعْجِلُ مِنْهُ what of it will the sinners

الْمُجْرِمُونَ seek to be hastened?"¹⁰

أَتُرَى 51. Is it then that

إِذَا مَا رَفَعَ when it will have happened¹¹

ءَأَسَمْتُمْ بِهِ you will believe in it?

ءَأَلْقَيْنَ وَقَدْ كُنْتُمْ بِهِ Now!¹² You had indeed been

تَسْتَعْجِلُونَ seeking to hasten¹³ it.

1. i. e., if you are truthful in your statement that there will be resurrection and judgement. صادقين

ṣādiqīn (pl.; acc./gen. of ṣādiqūn; s. ṣādiq) = truthful, those who speak the truth (active participle from ṣadaqa [ṣadq/ṣidq], to speak the truth. See at 9:119, p. 630, n. 3).

2. أَمْلِكُ 'amliku = I own, possess, have power over (v. i. s. impfct. from malaka [malk /mulk /milk], to take in possession. See yamliku at 7:188, p. 538, n. 10).

3. ضَرَّ darr = harm, damage, injury. See at 7:188, p. 538, n. 12.

4. نَفْعُ naf' = benefit, use, usefulness, profit. See at 7:188, p. 538, n. 11.

5. أَجَلٌ 'ajal (pl. 'ājāl) = appointed time, term, date, deadline. See at 10:11, p. 639, n. 10.

6. يَسْتَخِرُونَ yasta'khirūna = they put off, seek to defer, delay (v. iii. m. pl. impfct. from ista'khara, form X from the root 'akhr. See 'akhkharta at 7:34, p. 477, n. 1).

7. يَسْتَقْدِمُونَ yastaqdimūna = they seek to bring forward, to have in advance (v. iii. m. pl. impfct. from isataqdama, form X of qadima [qudūm], to arrive, to reach. See qaddamat at 7:34, p. 477, n. 2).

8. بَيْنًا bayātan = by night, while sleeping at night. See at 7:97, p. 503, n. 15.

9. i. e., whenever it comes, you will not be able to resist or avert it. نَهَارٌ nahār (s.; pl. 'anhur/nuhur) = day. See at 3:190, p. 231, n. 2.

10. يَسْتَعْجِلُ yasta'jilu = he seeks to hasten, expedites (v. iii. m. s. impfct. from ista'jala, form X of 'ajila ['ajal/'ajalah], to hasten. See isti'jāl at 10:11, p. 639, n. 9).

11. وَقَعَ waqa'a = he or it fell, fell down, occurred, came to pass, happened (v. iii. m. s. past from wuqū', to fall. See at 7:134, p. 514, n. 2).

12. i. e., it will be said to them that their believing then will not be of any avail, for they had disbelieved and had been seeking to hasten it out of their utter unbelief.

13. تَسْتَعْجِلُونَ tasta'jilūna = you hasten, make haste, hurry, wish to expedite (v. ii. m. pl. impfct. from ista'jala, form X of 'ajila ['ajal/'ajalah], to hasten. See n. 10 above).

- ثُمَّ يَذَلُّ 52. Then it will be said
لِلَّذِينَ ظَلَمُوا to those who do wrong;¹
ذُوقُوا "You all taste² the
عَذَابَ الْخُلْدِ punishment in perpetuity.³
هَلْ تُجْزَوْنَ Are you recompensed⁴ aught
إِلَّا بِمَا كُنْتُمْ but for what you used
تَكْسِبُونَ to acquire?"⁵
- وَيَسْتَبْشِرُونَ 53. And they enquire of you:
أَحَقُّ هُوَ قُلُوبِي وَرَبِّي "Is it true?" Say: "Yes, by my
إِنَّهُ لَحَقٌّ Lord, it is indeed true;
وَمَا أَنْتُمْ بِمُعْجِزِينَ and you cannot baffle⁶ it."

Section (Rukû') 6

- وَلَوْ أَنَّ لِلْكَافِرِينَ 54. And were there for every
نَفْسٍ ظَلَمَتْ individual that transgresses⁷
مَا فِي الْأَرْضِ all that is in the earth,
لَافْتَدَتْ he would redeem himself⁸
بِهِ therewith;⁹
وَأَسْرَوْا and they would conceal¹⁰
النَّدَامَةَ لَمَّا the repentance¹¹ when
رَأَوْا الْعَذَابَ they saw the punishment;
وَقُضِيَ and decree will be given¹²

1. i. e., by committing *kuf'r* (unbelief) and by setting partners with Allah. ظَلَمُوا *zalamû* = they did wrong/injustice, transgressed (v. iii. m. pl. past from *zalamâ* [*zalm/zulm*], to do wrong. See at 7:160, p. 527, n. 12).

2. ذُوقُوا *dhûqû* = you (all) taste (v. ii. m. pl. imperative from *dhâqu* [*dhawq/ madhâq*], to taste. See at 9:35, p. 592, n. 1).

3. i. e. punishment and suffering that will continue for ever. خُلْدٌ *khuld* = eternity, endless duration, perpetuity. See *khâlidûn* at 10:26, p. 647, n. 5.

4. تُجْزَوْنَ *tujzawna* = you are recompensed, requited, rewarded, repaid (v. ii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See *yujzawna* at 7:180, p. 536, n. 6).

5. i. e., of guilt and sin. تَكْسِبُونَ *taksibûna* = you (all) acquire, earn, gain (v. ii. m. pl. impfct. from *kasaba* [*kasb*], to earn, acquire. See at 7:39, p. 479, n. 12).

6. مُعْجِزِينَ *mu'jizîn* (pl.; acc./gen. of *mu'jizûn*; s. *mu'jiz*) = those who baffle, incapacitate, disable, paralyze, frustrate (act. participle from *'a'jaza*, form IV of *'ajaza/ajiza* [*'ajz*], to be weak, incapable. See *mu'jizî* at 9:2, p. 576, n. 5).

7. i. e., by committing *kuf'r* (unbelief) and by setting partners with Allah. ظَلَمَتْ *zalamat* = she did wrong, transgressed, committed injustice (v. iii. f. s. past from *zalamâ*. See n. 1 above).

8. اِفْتَدَتْ *ifadat* = she redeemed herself, ransomed herself, freed herself, sacrificed (v. iii. f. s. past from *iftadâ*, form VIII of *fadâ* [*fidan/fidâ'*], to redeem, ransom. See at 2:229, p. 113, n. 6).

9. i. e., one would like to sacrifice all the wealth of the world to get rid of the punishment.

10. i. e., the leaders of the unbelievers would attempt to conceal their repentance from their followers (Al-Tabarî, XI, 123). أَسْرَوْا *'asarrû* = they concealed, secreted, hid (v. iii. m. pl. past from *'asarra*, form IV of *sarra* [*surûr/tasirrah/ masarra*], to make happy. See at 5:52, p. 356, n. 8).

11. نَدَامَةٌ *nadâmah* = repentance, remorse, regret. See *nâdimîn* at 5:52, p. 356, n. 9.

12. قُضِيَ *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded (v. iii. m. s. past passive from *qadâ* [*qadâ'*], to settle, to decide. See at 10:47, p. 654, n. 9).

بَيْنَهُمْ بِالْقِسْطِ^١ between them with equity¹

وَهُمْ and they

لَا يَظْلَمُونَ^٢ will not be wronged.²

أَلَا إِنَّ لِلَّهِ 55. Lo, to Allah belongs

مَا فِي السَّمَوَاتِ all that is in the heavens

وَالْأَرْضِ^٣ and the earth.³

أَلَا إِنَّ وَعْدَ اللَّهِ 56. Oh sure, Allah's promise⁴

حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ is true, but most of them

لَا يَعْلَمُونَ^٥ do not know.⁵

هُوَ يُحْيِي 56. He gives life⁶

وَيُمِيتُ and causes to die;⁷

وَالِلَّهِ and to Him

تَرْجِعُونَ^٨ you shall be returned.⁸

يَا أَيُّهَا النَّاسُ 57. O mankind,

فَدَجَاءَكُمْ there has indeed come to you

مَوْعِظَةٌ مِنْ رَبِّكُمْ^٩ exhortation⁹ from your Lord;

وَشِفَاءٌ لِمَا and a remedy¹⁰ for what is

فِي الصُّدُورِ in the hearts;¹¹

وَهُدًى وَرَحْمَةٌ and guidance and mercy

لِلْمُؤْمِنِينَ^{١١} for the believers.

1. قِسْطٌ *qisṭ* = justice, equity, fairness. See at 10:47, p. 654, n.10).

2. i. e., everyone will be recompensed according to one's deeds. يَظْلَمُونَ *yuzlamûna* = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *zalamā* [*zalm/zulm*], to do wrong. See at 6:160, p. 462, n. 5).

3. Allah has absolute ownership and authority over the heavens and the earth and all that exists in them. None has any share in them, neither in their creation nor in their management and disposal. Hence these will not be available to anyone on the Day of Judgement for one's redemption therewith from the punishment.

4. i. e., the promise of resurrection, Day of Judgement, reward and punishment. وَعْدٌ *wa'd* (s.; pl. *wu'ūd*) = promise. See at 10:48, p. 654, n. 4.

5. i. e., most of them do not know the reality of the occurrence of the resurrection, Day of Judgement, reward and punishment. يَعْلَمُونَ *ya'lamûna* = they know (v. iii. m. pl. impfct. from *'alima*, to know, be aware of. See at 6:97, p. 432, n. 4).

6. يُحْيِي *yuhyi* = he gives life, revivifies, saves life, (v. iii. m. s. impfct. from *'ahyā*, form IV of *hayiya* [*hayah*], to live. See at 9:116, p. 628, n. 7).

7. Allah has absolute power to give life to any lifeless being and cause any living being to die as and when He wills. So it is nothing difficult for Him to resurrect the dead and make them return to Him, as stressed in the next clause of the *'āyah*.

يُمِيتُ *yumītu* = he causes to die, puts to death (v. iii. m. s. impfct. from *'amāta*, form IV of *māta* [*mawī*], to die. See at 9:116, p. 628, n. 8).

8. تَرْجِعُونَ *turja'ûna* = you (all) are returned, sent back, brought back (v. ii. m. pl. impfct. passive from *raja'a* [*rujū'*], to return). See *turja'u* at 8:44, p. 563, n. 9).

9. So none will have the excuse of not knowing the truth. مَوْعِظَةٌ *maw'izah* (pl. *mawā'iz*) = admonition, exhortation, counsel. See at 7:145, p. 519, n. 2.

10. شِفَاءٌ *shifā'* = remedy, cure, healing. See *yashfi* at 9:14, p. 582, n. 5.

11. i. e., of ignorance and misgivings.

قُلْ بِفَضْلِ اللَّهِ
وَبِرَحْمَتِهِ 58. Say: "By Allah's grace
and by His mercy."¹

فَإِذْ لَكَ فَلْيَفْرَحُوا² So in that let them rejoice.²

هُوَ خَيْرٌ مِمَّا It is better than all that

يَجْمَعُونَ 59. they accumulate.³

قُلْ أَرَأَيْتُمْ 59. Say: "Do you see⁴

مَا أَنزَلَ اللَّهُ what Allah has sent down⁵

لَكُمْ مِنْ رِزْقٍ for you of provision,⁶

فَجَعَلْتُمْ مِنْهُ then you have made of it

حَرَامًا وَحَلَالًا unlawful and lawful?"⁷

قُلْ ءَأَلَّهُ أَذِنَ Say: "Has Allah permitted⁸

لَكُمْ أَمْ عَلَى اللَّهِ you, or against Allah

تَفْتَرُونَ 60. you invent lies?"⁹

وَمَا ظَنُّ 60. And what do think¹⁰

الَّذِينَ يَفْتَرُونَ those who fabricate against

عَلَى اللَّهِ الْكَذِبَ Allah the lie [will be done]

يَوْمَ الْقِيَمَةِ on the Day of Resurrection?

إِنَّ اللَّهَ لَدُو Verily Allah is

فَضْلٌ عَلَى النَّاسِ Full of Bounty to men¹¹

وَلَكِنَّ أَكْثَرَهُمْ but most of them

لَا يَشْكُرُونَ 61. do not express gratitude.¹²

1. i. e., the guidance and exhortation contained in the Qur'ân, in other words Islâm, is bestowed by Allah's grace and mercy; and in this grace and favour of Allah the believers should rejoice.

2. يَفْرَحُوا *yafrahû(na)* = they rejoice, become happy, delighted (v. iii. m. pl. impfct. from *fariha* [*farah*]), to be glad. The terminal *nûn* is dropped because of the *lâm* of command coming before the verb. See at 3:120, p. 203, n. 12).

3. i. e., of worldly wealth and resources, which are in fact only ephemeral. يَجْمَعُونَ *yajma'ûna* = they (all) accumulate, gather, collect, amass, bring together (v. iii. m. pl. impfct. from *jama'a* [*jam'*]), to gather, to collect. See at 3:157, p. 218, n. 1).

4. i. e., do you consider and reflect over?

5. أَنزَلَ *'anzala* = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*]), to come down, get down. See at 6: 91, p. 427, n. 10).

6. i. e., whatever Allah has sent down of water and has created therewith of plants, corns, fruits and animals that live on them. رِزْقٍ *rizq* (pl. أرزاق *arzâq*) = sustenance, subsistence, livelihood,

means of livelihood, provision, boon. See at 8:74, p. 575, n. 8.

7. Such as the polytheists did by earmarking some parts of their crops for their gods and goddesses or tabooing some animals for particular reasons (see 8:103 & 6:136).

8. أَذِنَ *'adhina* = he permitted, gave leave, allowed (v. iii. m. s. past from *'idhn*, to allow, to permit, to listen. See *'adhinta* at 9:43, p. 596, n. 8).

9. تَفْتَرُونَ *taftarûna* = you (all) fabricate, make up, invent falsely, trump up, calumniate (v. ii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [فَرَى *fary*]), to cut lengthwise, to fabricate. See *yaftarûna* at 10:30, p. 648, n. 13).

10. i. e., do they think that on the Day of Resurrection they will not be punished for their having invented lies against Allah? No, that will not be the case. They will be duly punished.

11. For, He defers punishing men for their sins till the Day of Judgement and, at the same time, continues to bestow graces on them till their death (Al-Ṭabbarî, XI, 128).

12. يَشْكُرُونَ *yashkurûna* = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [*shukr/shukrân*]), to thank. See at 7:58, p. 488, n. 17).

Section (Rukû' 7

وَمَا تَكُونُ 61. And whatever situation¹

فِي شَأْنٍ you² are in

وَمَا تَعْمَلُونَ and whatever you recite³

مِنْهُ مِنَ الْقُرْآنِ of it⁴ of the Qur'ân,⁵

وَلَا تَعْمَلُونَ and you all do not do⁶

مِنْ عَمَلٍ إِلَّا كُنَّا any deed except that We are

عَلَيْكُمْ شُهَدَاءَ over you witnesses⁷

إِذْ تُفِيضُونَ فِيهِ as you are engaged⁸ in it;

وَمَا يَعْزُبُ nor does there slip⁹

عَنْ رَبِّكَ from your Lord

مِنْ مِثْقَالِ ذَرَّةٍ فِي even the weight¹⁰ of an atom¹¹

الْأَرْضِ وَلَا فِي السَّمَاءِ in the earth or in the heaven;

وَلَا أَصْغَرَ مِنْ nor anything smaller¹² than

ذَلِكَ وَلَا أَكْبَرَ that nor anything bigger

إِلَّا فِي كِتَابٍ except that it is in a book¹³

مُبِينٍ all too clear.¹⁴

أَلَا 62. Oh sure,

إِنَّ أَوْلِيَاءَ اللَّهِ the friends¹⁵ of Allah,

لَا خَوْفٌ عَلَيْهِمْ no fear will be on them

وَلَا هُمْ يَحْزَنُونَ nor will they grieve¹⁶ –



1. شَأْن *sha'n* (s.; pl. *shu'ûn*) = situation, condition, state, circumstances, affair, matter.

2. The address is to the Prophet, peace and blessings of Allah be on him.

3. تَلَوْا *tatlû* = you recite, read, rehearse (v. ii. m. s. impfct. from *talâ* [*tilâwah/talw*], to read, to follow. See *talawtu* at 10:16, p. 642, n. 1).

4. i. e., of the Book given by Allah, the Qur'ân.

5. i. e., any portion you recite (Al-Ṭabarî, XI, 129).

6. The address is to people in general. تَعْمَلُونَ *ta'malûna* = you all do, act, perform (v. ii. m. pl. impfct. from *'amila* [*'amal*], to do. See at 2:140, p. 66, n. 8).

7. شُهَدَاءَ *shuhûd* (pl.; s. *shâhid*) = witnesses. See *shahîd* at 10:29, p. 648, n. 9.

8. تُفِيضُونَ *tufîḍûna* = you (all) are engaged, take part, undertake (v. ii. m. pl. impfct. from *'afâḍa*, form IV of *fâḍa* [*fayḍ/fayḍân*], to flow, overflow, inundate. *'afîḍû* at 7:50, p. 484, n. 7).

9. يَعْزُبُ *ya'zûbu* = he slips, escapes, becomes distant (v. iii. m. s. impfct. from *'azaba* [*'uzûb*], to slip, to be far).

10. مِثْقَالٍ *mithqâl* (s.; pl. *mathâqîl*) = weight. See at 4:40, p. 258, n. 5.

11. ذَرَّةٍ *dharrah* (s.; pl. *dharrahât*) = atom, tiny particle, dust speck, the measure of a small ant. See 4:40, p. 258, n. 6.

12. أَصْغَرَ *'asghar* = smaller, smallest, younger, youngest (relative of *ṣaghîr*). See *ṣaghîrûn* at 9:29, p. 589, n. 2.

13. i. e., recorded in a book. كِتَابٍ *kitâb* = writing, writ, prescript, book, document, contract. See at 8:68, p. 572, n. 5.

14. مُبِينٍ *mubîn* = all too clear, obvious, manifest, patent, open and clear. See at 10:2, p. 636, n. 2.

15. The qualifications of the *'awliyâ'* of Allah are mentioned in the next *'âyah*. أَوْلِيَاءَ *'awliyâ'* (pl.; sing. *waliyy*) = helpers, friends, allies, patrons, legal guardians. See at 9:23, p. 585, n. 10.

16. i. e., on the Day of Judgement. يَحْزَنُونَ *yahzanûna* = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazina* [*ḥuzn/ḥazan*], to grieve. See at 7:49, p. 484, n. 5).

الَّذِينَ آمَنُوا 63. Those who believe¹

وَكَانُوا and use to

يَتَّقُونَ 13 be on their guard.²

لَهُمُ الْبُشْرَى 64. For them are glad tidings³

فِي الْحَيَاةِ الدُّنْيَا in the worldly life⁴

وَفِي الْآخِرَةِ and in the hereafter.⁵

لَا يَبْدِلُ There is no variation⁶

لِكَلِمَاتِ اللَّهِ in the words⁷ of Allah.

ذَلِكَ هُوَ الْفَوْزُ This is the success⁸

الْعَظِيمُ 14 most magnificent.⁹

وَلَا يَحْزُنُكَ 65. Nor let there sadden¹⁰ you

قَوْلُهُمْ their saying.¹¹

إِنَّ الْعِزَّةَ Verily power and prestige¹²

لِلَّهِ جَمِيعًا belong to Allah *in toto*.

هُوَ السَّمِيعُ He is the All-Hearing,

الْعَلِيمُ 10 the All-Knowing.

آلَا 66. Behold,

إِنَّ لِلَّهِ verily to Allah belongs

مَنْ فِي السَّمَوَاتِ whoever¹³ is in the heavens

وَمَنْ فِي الْأَرْضِ and whoever is in the earth.¹⁴

1. i. e., the 'awliyā' of Allah are those who believe in Allah, His Messenger Muhammad, peace and blessings of Allah be on him, and the Book (Qur'ân) that has been sent down to him

2. i. e., they continue to be on their guard against Allah's displeasure by scrupulously following His injunctions contained in the Qur'ân and the instructions of His Messenger (*sunnah*). يتقون

yattaqûna = they are on their guard, are wary [of], protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to guard, to protect. See at 10:6, p. 638, n. 5).

3. *bushrâ* = glad tidings, good news. See at 7:57, p. 488, n. 3.

4. i. e., of Allah's help (see for instance 40:51 and 47:7).

5. i. e., of forgiveness and *jannah* (See for instance 5:9, 9:72, 41:30 and 48:29. Also see Al-Tabrî, XI, 133-134; Ibn Kathîr, IV, 216-217).

6. *tabdil* = to vary, to alter, to change, exchange (verbal noun in form II of *badala*, to replace. See *baddil* at 10:15, p. 641, n. 8).

7. i. e., the promises of Allah (see 6:34, 115; 13:31; 18:27; 39:20).

8. i. e., the obtaining of the promise of *jannah* and the Pleasure of Allah is the greatest success for a Muslim. فوز *fawz* = success, triumph, victory, achievement. See at 9:111, p. 626, n. 7.

9. عظيم *'azîm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 9:89, p. 615, n. 11).

10. لَا يَحْزُنُ *lâ yahẓun(u)* = let he or it not grieve, sadden (v. iii. m. s. imperative [prohibition] from *ḥazana* [*ḥazan/huzn*]). The last letter is vowelless because of the *lâ* of prohibition coming before the verb. See at 5:41, p. 348, n. 2.

11. i. e., the sayings of the unbelievers about Allah, His Messenger, peace and blessings of Allah be on him, and about the Book (the Qur'ân) sent down to him.

12. عِزَّة *'izzah* = might, power, respect, self-respect, prestige, honour, fame, renown, pride, arrogance. See at 4:139, p. 306, n. 6.

13. Note the word *man* which applies to animate beings.

14. Therefore Allah Alone deserves to be worshipped, none or nothing else.

وَمَا يَتَّبِعْ And naught do there follow¹
 الَّذِينَ يَدْعُونَ those who invoke²
 مِنْ دُونِ اللَّهِ besides Allah
 شُرَكَاءَ partners-gods³ –
 إِن يَتَّبِعُونَ naught do they follow
 إِلَّا الظَّنَّ except conjecture;⁴
 وَإِنْ هُمْ and naught do they do
 إِلَّا يَخْرُصُونَ except telling lies.⁵

هُوَ الَّذِي 67. He it is Who
 جَعَلَ لَكُمْ لَيْلَ has set⁶ for you the night
 لَتَسْكُنُوا فِيهَا that you may repose⁷ therein,
 وَالنَّهَارَ مُبْصِرًا and the day giving visibility.⁸
 إِنَّ فِي ذَلِكَ Verily therein are
 لَآيَاتٍ لِقَوْمٍ sure signs⁹ for a people
 يَسْمَعُونَ that listen.¹⁰

قَالُوا 68. They say
 اتَّخَذَ اللَّهُ وَلَدًا Allah has taken¹¹ a son.
 سُبْحَنَهُ Sacrosanct is He;
 هُوَ الْعَزِيزُ He is the One Above Want.
 لَهُ To Him belongs
 مَا فِي السَّمَوَاتِ all that is in the heavens

1. يَتَّبِع *yattabi'u* = he follows, pursues (v. iii. m. s. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba'* / *tabâ'ah*], to follow. See *yattaba'a* at 10:35, p. 650, n. 8).

2. يَدْعُونَ *yad'ûna* = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 6:108, p. 436, n. 6).

3. i. e., partners with Allah, partner-gods شُرَكَاءَ *shurakâ'* (pl.; s. *sharîk*) partners, sharers, associates. See at 7:190, p. 540, n. 3.

4. i. e., the gods and goddesses the polytheists worship and invoke have no real existence but are mere invention of their own imagination and conjecture.

5. i. e., in setting up the imaginary gods and goddesses and in attributing imaginary functions to them. يَخْرُصُونَ *yakhruṣûna* = they tell lies, surmise, conjecture (v. iii. m. pl. impfct. from *kharaṣa* [*khars*], to guess, to tell an untruth. See *takhruṣûna* at 6:148, p. 455, n. 11).

6. جَعَلَ *ja'ala* = he made, set, put, placed, appointed (v. iii. s. past from *ja'l*, to make, to put. See *ja'alna* at 5: 20, p. 319, n. 5).

7. تَسْكُنُوا *taskunû(na)* = you (all) repose, rest, be tranquil, calm (v. ii. m. pl. impfct. from *sakana* [*sukûn*], to be calm, still. The terminal *nûn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See *uskunû* at 7:161, p. 527, n. 13).

8. مُبْصِرٍ *mubṣir* (s.; pl. *mubṣirûn*) = one who sees through/perceives/ discerns, gives visibility (act. participle from *'abṣara*, form IV of *baṣura*/ *baṣira* [*baṣar*], to see, to understand. See *mubṣirûn* at 7:201, p. 543, n. 8).

9. آيَاتٍ *'âyât* (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 10:7, p. 638, n. 9.

10. i. e., listen attentively in order to understand. يَسْمَعُونَ *yasma'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam'* / *samâ'* / *sumâ'ah* / *masma'*], to hear. See at 8:21, p. 554, n. 1).

11. اتَّخَذَ *ittakhadha* = he took, took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 4:125, p. 299, n. 12).

وَمَا فِي الْأَرْضِ and all that is in the earth.
 إِنَّ عِنْدَكُمْ You do not have with you
 مِنْ سُلْطَانٍ بِهَذَا any authority¹ for this.
 أَتَقُولُونَ عَلَى اللَّهِ Do you say against Allah
 مَا لَا تَعْلَمُونَ what you do not know?²

قُلْ 69. Say:

إِنَّ الَّذِينَ يَصْنَعُونَ "Verily those who fabricate"³
 عَلَى اللَّهِ الْكَذِبَ against Allah the lie
 لَا يَفْلِحُونَ shall not succeed.⁴

مَتَّعْ 70. An enjoyment⁵
 فِي الدُّنْيَا in this world;
 ثُمَّ إِلَيْنَا thereafter to Us
 مَرْجِعُهُمْ ثُمَّ shall be their return;⁶ then
 نَذِقُهُمُ We will make them taste⁷
 الْعَذَابَ الشَّدِيدَ the severe⁸ punishment
 بِمَا كَانُوا because they use to
 يَكْفُرُونَ disbelieve.⁹

Section (Ruû') 7

وَأَتْلُ عَلَيْهِمْ 71. And recite¹⁰ unto them
 النَّبَأُ the tidings¹¹ of Nûh.

1. i. e., any sanction and evidence for saying that Allah has taken a son for Himself. سلطان *sultân* = authority, mandate, rule, evidence. See at 7:33, p. 476, n. 13.

2. i. e., what you do not know the reality and truth of.

3. يَصْنَعُونَ *yafstarûna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [فَرَى *fary*], to cut lengthwise, to fabricate. See at 10:30, p. 648, n. 13).

4. i. e., in the hereafter. يَفْلِحُونَ *yufliḥûna* = they succeed, prosper (v. iii. m. pl. impfct. from *'afḥa*, form IV of *falaḥa* [فَلَاحَ], to split. See *yufliḥu* at 10:17, p. 642, n. 8).

5. i. e., what the unbelievers say and do is merely their enjoyment in this world. مَتَّعَ *matâ'* (pl. 'amti'ah) = enjoyment, pleasure, delight, useful article, gear, provision. See at 10: 23, p. 645, n. 7.

6. i. e. after resurrection. مَرْجِعَ *marji'* (s.; pl. مراجع *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 10:46, p. 654, n. 6).

7. نَذِيقُ *nudhîqu* = we make (someone) taste (v. i. pl. impfct. from *'adhâqa*, form IV of *dhâqa* [dhawq/ madhâq], to taste. See *'adhaqnâ* at 10:21, p. 644, n. 1).

8. شَدِيدَ *shadîd* (pl. أَشَدَّ *'ashiddâ'*/شَدَادَ *shidâd*) = severe, stern, rigorous, hard, harsh, strong. See at 6:124, p. 443, n. 10).

9. يَكْفُرُونَ *yakfurûna* = they disbelieve, turn ungrateful, deny (v. iii. m. pl. impfct. from *kafara* [kufri], to disbelieve, to cover. See at 3:21, p. 163, n. 1).

10. أَتْلُ *utlu* = recite, read aloud (v. ii. m. s. imperative from *talâ* [tilâwah], to recite. See at 7:175, p. 533, n. 10).

11. النَّبَأَ *naba'* (s.; pl. 'anbâ') = news, tidings. See at 9:70, p. 607, n. 4.

إِذْ قَالَ لِقَوْمِهِ When he said to his people:
 يٰقَوْمِ "O my people,
 إِنْ كَانَ كَبُرَ عَلَيْكُمْ if it is heavy¹ on you
 مَعَايِ وَتَذَكَّرِ my sojourn² and reminding³
 بِآيَاتِ اللَّهِ of the revelations of Allah,
 فَعَلَى اللَّهِ تَوَكَّلْتُ then on Allah I depend.⁴
 فَأَجْمِعُوا So you all resolve⁵ on your
 أَمْرَكُمْ وَشُرَكَاءَكُمْ plan and your partners⁶,
 ثُمَّ لَا يَكُنْ أَمْرَكُمْ then let not your plan be
 عَلَيْكُمْ غَمَةً on you any distress⁷
 ثُمَّ اقْضُوا إِلَيَّ and execute⁸ [it] on me
 وَلَا تَنْظُرُوا and give me no respite.⁹

فَإِنْ تَوَلَّيْتُمْ 72. But if you turn away,¹⁰
 فَمَا سَأَلْتُكُمْ then¹¹ I have not asked of
 مِنْ أَجْرٍ you any reward.¹¹
 إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ My reward is but on Allah;
 وَأُمِرْتُ أَنْ and I have been commanded
 أَكُونَ مِنَ الْمُسْلِمِينَ that I be of the Muslims.

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فَكَذَّبُوهُ 73. But they cried lies¹² to
 فَجَنَّبْنَاهُ him; so We rescued¹³ him
 وَمَنْ مَعَهُ and those with him

1. كبر *kabura* = he or it became big, too big, heavy (v. iii. m. s. past from *kubr/kibâr/kubâruh*, to be big. See at 6:35, p. 404, n. 9).

2. مقام *maqâm* = place, standing, position (here stay, sojourn). (Noun of place from *qâma* [*qawmah/ qiyâm*], to get up, to stand. See *muqîm* at 9:68, p. 60, n. 4).

3. i. e., reminding of the duty to worship Allah Alone. تذكّر *tadhkîr* = to remind, to call attention to (verbal noun in form II of *dhakara* [*dhikr/tadhkâr*], to remember. See *tadhakkarûna* at 10:3, p. 636, n. 7).

4. i. e., for support and help. تَوَكَّلْتُ *tawakkaltu* = I put my trust, depended, relied, appointed as representative (v. i. s. past from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust. See at 9:129, p. 634, n. 10).

5. أَجْمِعُوا *'ajmi'û* = you (all) resolve on a plan, make a joint decision, come to terms (v. ii. m. pl. imperative from *'ajma'a*, form IV of *jama'a* [*jam'*], to gather, to collect. *'ajma'û* 'amrahum is an idiom meaning they all agreed on a plan).

6. i. e., the partner-gods. The word *wa* here means "with" (*Tafsîr al-Jalâlayn*).

7. غمة *ghummah* = distress, anxiety, affliction.

8. اقضوا *uqdu* = you (all) execute, carry out, accomplish, finish, conclude, decree (v. ii. m. pl. imperative from *qadâ* [*qadâ'*], to settle, to decide. See *quḍiyya* at 10:54, p. 656, n. 12).

9. لَا تَنْظُرُوا *lâ tunẓirû* (ni, originally nî) = do not grant respite (v. ii. m. pl. imperative {prohibition} from *'anzara*, form IV of *nazaru* [*nazar/ manzar*], to see. See at 7:195, p. 541, n. 11).

10. i. e., from the truth you are called to. تَوَلَّيْتُمْ *tawallaytum* = you (all) turned away/back; also took charge of, took possession of (v. ii. m. pl. past from *tawallâ*, form V of *waliya* [*waly*], to be near, to lie next. See at 9:3, p. 577, n. 5).

11. i. e., know that I do not ask any benefit for it.

12. كَذَّبُوا *kadhhabû* = they cried lies, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 10:45, p. 654, n. 1).

13. نَجَّيْنَاهُ *najjaynâ* = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw/ najâ' /najâh*], to make for safety, to be saved. See at 2:49, p. 23, n. 13).

فِي الْفُلِّ¹ in the Ark¹
 وَجَعَلْنَاهُمْ خَلَائِفَ² and made them successors²
 وَأَغْرَقْنَا الَّذِينَ³ and drowned³ those who
 كَذَّبُوا بِآيَاتِنَا⁴ cried lies to our revelations.
 فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ⁵ So see how was the end⁴
 الْمُتَذَكِّرِينَ⁶ of those that were warned.⁵

ثُمَّ بَعَثْنَا⁷ 74. Then We sent out⁶
 مِنْ بَعْدِهِ رُسُلًا⁸ after it Messengers
 إِلَى قَوْمِهِمْ⁹ to their peoples;
 فَجَاءَهُمْ¹⁰ and they came to them
 بِالْبَيِّنَاتِ¹¹ with the clear evidences;⁷
 فَكَانُوا لَا يُؤْمِنُونَ¹² but they were not to believe
 بِمَا كَذَّبُوا بِهِ¹³ in what they had cried lies to
 مِنْ قَبْلُ¹⁴ afore.
 كَذَلِكَ نَطْبَعُ¹⁵ Thus do We put a seal⁸
 عَلَى قُلُوبِ¹⁶ on the hearts of
 الْمُصْطَفِينَ¹⁷ the transgressors.⁹

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ¹⁸ 75. Then We sent out after
 مُوسَى وَهَارُونَ¹⁹ them Mûsâ and Hârûn to
 إِلَى فِرْعَوْنَ وَمَلَئِهِ²⁰ the Pharaoh and his chiefs¹⁰
 بِآيَاتِنَا²¹ with Our signs;¹¹

1. *fulk* (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 10:22, p. 644, n. 9.
2. i. e., successors in the earth. *khalâ'if* (pl.; s. خليفة *khalîfah*) = successors, deputies, vicegerents, delegates. (active participle from *khalafa*, to succeed, to follow, to come after. See at 7:69, p. 492, n. 8).
3. *'aghraqnâ* = we drowned, sunk, immersed (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [gharaq], to be drowned. See at 8:54, p. 567, n. 10).
4. *'âqibah* (s.; pl. عَوَاقِب *'awâqib*) = end, ultimate, outcome, upshot, consequence, effect, result. See at 10:39, p. 652, n. 5.
5. *mundharîn* (pl.; accusative/ gen. of *mundharûn*, sing. *mundhar*) = those who are warned, (pass. participle from *'andhara*, to warn, form IV of *nadhara*, [nadhr /nudhûr], to dedicate, to make a vow. See *mundhirîn* at 6:48, p. 409, n. 11).
6. *ba'athnâ* = we raised, sent out, resurrected (v. i. pl. past from *ba'atha* [ba'th], to raise, resurrect. See at 7:103, p. 505, n. 10).
7. i. e., Allah's messages as well as the miracles that Allah caused to happen through their hands.
8. *bayyinat* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. see at 10:13, p. 640, n. 7).
9. i. e., because of their persistence in unbelief and transgression their hearts are closed to the truth. *naṭba'u* = we print, put a seal, imprint, impress (v. i. pl. impfct. from *ṭaba'u* [ṭab'], to impress, to set a seal. See at 7:100, p. 504, n. 10).
10. i. e., who transgress and violate the injunctions and prohibitions of Allah. *mu'tadîn* (pl.; acc./gen. of *mu'tadûn*, s. *mu'tadin*) = transgressors, aggressors, assailants (active participle from *i'tadâ*, form VIII of *'adâ* [adw], to speed, to run. See at 7:55, p. 487, n. 8).
11. *mala'* = crowd, gathering, host, grandees, council of elders, notables, chiefs. See at 7:88, p. 500, n. 4).
12. i. e., messages as well as miracles. *'âyât* (sing. *'ayah*) = signs, miracles, revelations, evidences. See at 10:67, p. 661, n. 9.

فَاسْتَكْبَرُوا but they turned arrogant¹

وَكَانُوا قَوْمًا and continued to be a people

يُجْرِمِينَ committing sins.²

فَلَمَّا جَاءَهُمْ 76. So when there came to

الْحَقُّ مِنْ عِنْدِنَا them the truth³ from Us

قَالُوا إِنَّ هَذَا they said: "This indeed is

لِسِحْرٍ مُبِينٍ⁴ a sorcery⁴ quite obvious."⁵

قَالَ مُوسَى 77. Mûsâ said:

أَتَقُولُونَ لِلْحَقِّ "Do you say [this] of the truth

لَمَّا جَاءَكُمْ when it has come to you?

أَسِحْرٌ هَذَا A sorcery is this?

وَلَا يَنْفَعُ But successful will not be⁶

الْكَافِرُونَ the sorcerers"

قَالُوا أَإِئْتِنَا 78. They said: "Have you

إِئْتَيْنَا come to us to divert⁷ us

عَمَّا وَجَدْنَا from what we found

عَلَيْهِمْ آبَاءَنَا our fathers on⁸ and

وَكُنْ لَكُمْ that there be for you two⁹

الْكَرِيمَاءُ فِي الْأَرْضِ the greatness¹⁰ in the land?

وَمَا نَحْنُ لَكُمْ But we are not to you two

بِعُؤْمِنٍ giving credence.¹¹

1. استكبروا *istakbarû* = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [kubr/ kibar/ kabârah/kubr], to become great, to be older. See at 7:133, p. 513, n. 14).

2. مجرمين *mujrimîn* (pl.; acc./gen. of *mujrimûm*; s. *mujrim*) = those who commit crimes/sins, culprits, evildoers (act. participle from '*ajrama*, form IV of *jarama* [jarm], to commit a crime. See at 10:13, p. 641, n. 2).

3. i. e., the proofs of the truth, the miracles that Allah caused to happen at the hands of Mûsâ.

4. سحر *sihr* (pl. *aşâr*) = sorcery, magic, witchcraft, enchantment. See at 6:7, p. 394, n. 4.

5. مبين *mubîn* = all too clear, glaringly obvious, manifest, patent. See at 10:61, p. 659, n. 14.

6. i. e., the sorcerers whom the Pharaoh summoned to discredit Mûsâ, peace be on him (see 'âyah 79 below and also, for instance, 7:103-125 and 79:21-25). يفلح *yusfiḥu* = he succeeds, prospers, becomes successful (v. iii. m. s. impct. from '*aflaḥa*, form IV of *falaḥa* [falḥ], to split. See at 10:17, p. 642, n. 8).

7. تلفت *tafita(u)* = you turn, direct, draw to { followed by the particle '*an* it means "you turn away from", divert} (v. ii. m. s. impct. from *lafata* [lafî], to turn, to direct. The terminal letter is given *fataḥ* because of a hidden '*an* in *li* (of motivation) coming before the verb).

8. i. e., the religion and customs on which we found our fathers and forefathers. This plea of ancestral religion has ever since been put forward by polytheists and others in support of their beliefs and practices.

9. i. e., Mûsâ and Hârûn, peace be on them.

10. The Pharaoh unjustly accused Mûsâ and Hârûn, peace be on them, of being motivated by the desire to gain power and prominence in Egypt. It was a totally false accusation. They acted only on Allah's command (see 79:15-20) and did not desire to obtain any worldly gain out of their mission. كبرياء *kibriyâ'* = greatness, magnificence, pride, arrogance.

11. مؤمين *mu'minîn* (pl.; acc./gen. of *mu'minûn*; s. *mu'min*) = believers, those who give credence, have faith (act. participle from *âmana* ['îmân], from IV of *amina*, to be safe. See *yu'minûna* at 7:27, p. 474, n. 3).

79. And the Pharaoh said:
 أَتَنْتُونِي بِكُلِّ سَاحِرٍ
 عَلِيمٍ well-informed."²

80. When the sorcerers came
 قَالُوا لَهُمْ مَوْسَى
 أَلْقُوا مَا أَنْتُمْ
 مُلقُونَ going to throw."⁴

81. So when they threw⁵
 قَالَتْ مَوْسَى
 مَا جِئْتُمْ بِهِ السِّحْرُ
 إِنَّ اللَّهَ سَيُبْطِلُهُ
 إِنَّ اللَّهَ لَا يَبْصِلُ
 عَمَلٌ the deed of
 الْمُفْسِدِينَ the mischief-makers.⁹

82. "And Allah effectuates¹⁰
 الْحَقَّ بِكَلِمَاتِهِ
 وَلَوْ كَرِهَ الْمُجْرِمُونَ though the sinful¹¹ detest.¹²



Section (Rukû') 9

83. But none believed Mûsâ
 إِلَّا ذُرِّيَّةً except an offspring¹³

1. ساحر *sâhîr* (s.; pl. *saḥarah/suḥḥâr*) = sorcerer, magician, enchanter (act. participle from *saḥara* [*siḥr*], to enchant. See at 10:2, p. 636, n. 1).

2. عليم *'alîm* (s.; pl. *'ulamâ'*) = well informed, erudite, learned, All-Knowing, Omniscient.

3. اَلْقُوا *'alqû* = you (all) throw, cast, fling, deliver, submit (v. ii. m. pl. imperative from *'alqâ*, form IV of *laqiya* [*liqâ'* /*luqyân* /*luqy* /*luqyah/luqan*], to meet. See *'alqâ* at 7:150, p. 521, n. 8).

4. ملقون *mulqûn* (pl.; s. *mulqîn*) = throwers, casters, those who are going to throw (active participle from *'alqâ*. See n. 3 above).

5. اَلْقَاوُ *'alqaw* = they threw, cast, flung, posed, offered (v. iii. m. pl. past. from *'alqâ*. See n. 3 above. See also at 4:90, p. 281, n. 13).

6. i. e., it has no real worth and existence, and it is not comparable to what I have been sent with.

7. يبطل *yubṭilu* = he nullifies, renders void (v. iii. m. s. impfct. from *'abṭala*, form IV of *baṭala* [*buṭl/buṭlân*], to be void. See at 8:8, p. 548, n. 7).

8. يصلح *yusliḥu* = he makes good, reforms, amends, sets right, rectifies (v. iii. m. s. impfct. from *'aṣlaḥa* form IV of *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/maṣlaḥah*], to be good, proper. See *'aṣlaḥa* at 6:54, p. 412, n. 8).

9. مفسدين *muḥsidîn* (acc. /gen. of *muḥsidûn*, sing. *muḥsid*) = mischief-makers, trouble-makers (active participle from *'aḥsada*, form IV of *ḥasada* [*ḥasâd/fusûd*], to be bad. See at 10:40, p. 652, n. 8).

10. يحق *yuhîqqu* = he enforces, accomplishes, effectuates (v. iii. m. s. impfct. from *'aḥaqqqa*, form IV of *ḥaqq*, to be true, right. See *ḥaqqat* at 10:33, p. 649, n. 11).

11. مجرمون *mujrimûn* (pl.; s. *mujrim*) = sinful, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama/jarm*], to commit a crime. See at 8:8, p. 548, n. 9).

12. كره *kariha* = he detested, disliked, abhorred, loathed, felt disgust (v. iii. m. s. past from the root *karh/ kurh/ karâhah/ karâhiyah*, to detest. See at 9:46, p. 597, n. 6).

13. ذرية *dhurriyah* (pl. *dhurriyât/dharâriyy*) = offspring, progeny, children, descendants. See at 7:172, p. 533, n. 2).

مِنْ قَوْمِهِ of his people
 عَلَى خَوْفٍ مِنْ فِرْعَوْنَ due to fear¹ of the Pharaoh
 وَمَلَائِهِمْ and their chiefs² that
 أَنْ يَفْتِنَهُمْ they would persecute³ them;
 وَإِنَّ فِرْعَوْنَ and the Pharaoh was indeed
 لَمَلَأَ فِي الْأَرْضِ وَإِنَّهُ a tyrant⁴ in the land and was
 لَمِنَ الْمُسْرِفِينَ of those committing excesses.⁵

84. And Mûsâ said:
 يَقُولُونَ إِن كُنتُمْ
 مَأْمَنُونَ بِاللَّهِ believed in Allah
 فَعَلَيْهِ تَوَكَّلُوا then on Him you all rely,⁶
 إِن كُنتُمْ مُسْلِمِينَ if you are Muslims."⁷

﴿٨٤﴾

85. So they said:
 عَلَى اللَّهِ تَوَكَّلْنَا " On Allah we do rely.
 رَبَّنَا لَا تَجْعَلْنَا
 فِتْنَةً لِّلْقَوْمِ a trial⁹ for the people
 الظَّالِمِينَ committing injustice."¹⁰

﴿٨٥﴾

86. "And rescue¹¹ us
 بِرَحْمَتِكَ by Your mercy
 مِنَ الْقَوْمِ الْكَافِرِينَ from the infidel people."

﴿٨٦﴾

1. *khawf* = fear, apprehension, dread, threat.
See at 7:49, p. 484, n. 4.

2. *mala'* = crowd, gathering, host, grandees, council of elders, notables, chiefs. See at 10:75, p. 664, n. 10).

3. *yafina(u)* = he puts to trial, he torments/troubles/persecutes (v. iii. m. s. impfct. from *fatana* [fatn/futûn], to put to trial, to tempt. The final letter takes *fathah* because of the particle 'an coming before the verb. See at 4:101, p. 288, n. 11).

4. *'âlin* = tyrant, self-exalting.

5. *musrifîn* (pl.; acc./gen. of *musrifûn*; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful, transgressors (active participle from '*asrafa*, form IV of *sarafa/sarifa* [sarf/ saraf], to corrode, to spoil, to neglect. See at 10:12, p. 640, n. 9).

6. *tawakkalû* = you (all) rely, depend, put your trust in (v. ii. m. pl. imperative from *tawakkala*, form V of *wakala* [waki/ wukûl], to entrust. See *tawakkal* at 8:61, p. 569, n. 11).

7. *Muslimin* (pl.; acc./gen. of *Muslimûn*; sing. *Muslim*) = a Muslim is one who surrenders himself completely and sincerely to Allah. (active participle from '*aslama*, form IV of *salima* [salâmah/sulâm], to be safe, safe and sound, secure, faultless. See at 6:163, p. 463, n. 3).

8. i. e., an object of trial and persecution (see *Safwat*, p. 282). *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, dissension, plea or excuse (on trial). See at 8:72, p. 575, n. 2.

10. *ẓālimîn* (acc./gen. of *ẓālimûn*, sing. *ẓālim*) = transgressors, wrong-doers, those who commit injustice (active participle of *ẓalama* [zulm], to transgress, do wrong. See at 7:150, p. 522, n. 2).

11. *najji* = you rescue, save, deliver (v. ii. m. s. imperative from *najjâ*, form II of *najâ* [najw/ najâ'/ najâh], to be saved, to escape. See *najjâ* at 7:89, p. 500, n. 13).

وَأَوْحَيْنَا 87. And We communicated¹
 إِلَىٰ مُوسَىٰ وَآخِيهِ to Mûsâ and his brother
 أَنْ تَبُوءَا that you provide²
 لِقَوْمِكُمَا بِمِصْرَ for your people in Egypt
 بُيُوتًا وَأَجْعَلُوا houses and make your
 بُيُوتَكُمْ قِبْلَةً houses a prayer niche,³
 وَأَقِمُوا and properly perform⁴
 الصَّلَاةَ the prayers
 وَبَشِّرِ and give glad tidings⁵
 الْمُؤْمِنِينَ to the believers.

وَقَالَ مُوسَىٰ 88. And Mûsâ said:
 رَبَّنَا إِنَّكَ آتَيْتَ رَبَّنَا إِنَّكَ آتَيْتَ
 فِرْعَوْنَ وَمَلَأَهُ the Pharaoh and his chiefs
 زِينَةً وَأَمْوَالًا grandeur⁶ and riches
 فِي الْحَيَاةِ الدُّنْيَا in the worldly life, our Lord,
 لِيُضِلُّوا that they may lead astray⁷
 عَنْ سَبِيلِكَ رَبَّنَا from your way. Our Lord,
 أَطْمِسْ عَلَىٰ أَمْوَالِهِمْ efface⁸ their wealth
 وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ and stiffen⁹ their hearts
 فَلَا يُؤْمِنُوا so that they may not believe
 حَتَّىٰ يَرَوُا الْعَذَابَ till they see the punishment
 الْأَلِيمَ most painful.¹⁰

1. *'awhaynâ* = we communicated (v. i. pl. past. from *'awhâ*, form IV of *wahâ* [*wahy*], to communicate. See at 7:117, p. 509, n. 1) The word *wahy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

2. *tabawwa'â* = you (two) provide, put up (v. ii. m. dual imperative from *tabawwa'a*, form V of *bâ'a* [*baw'*], to return, to be back. See *bawwa'a* at 7:74, p. 494, n. 4).

3. i. e., places for worship; for the Pharaoh had prohibited the performance of prayers to Allah. *qiblah* = the direction to turn in prayer (toward the Ka'ba), prayer niche. See at 2:142, p. 67, n. 2.

4. *aqimû* = you (all) properly perform, set, set up (v. ii. m. pl. imperative from *'aqamu*, form IV of *qâma*, [*qawmah/qiyâm*], to stand up. See at 7:16, p. 469, n. 9).

5. i. e., of deliverance from the tyranny and oppression of the Pharaoh and of rewards in the hereafter. *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara* /*bashira* [*bishr* /*bushr*], to rejoice, be happy. See at 9:112, p. 627, n. 3).

6. *zînah* = adornment, embellishment, ornament, finery, grandeur, splendour. See at 7:31, p. 475, n. 8.

7. i. e., lead astray their subject people. *yudillû(na)* = they lead astray, mislead, misguide, make go astray (v. iii. m. pl. impfct. from *'adalla*, form IV of *dalla* [*dalâl/dalâlah*], to go astray. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 6:116, p. 440, n. 6).

8. *atmis* = efface, obliterate, wipe out, destroy (v. ii. m. s. imperative from *atamsa* [*tams/tumûs*], to be effaced. See *naṭmisa* at 4:47, p. 262, n. 6).

9. *ushdud* = make hard, harden, stiffen (v. ii. m. s. imperative from *shadda* [*shadd*], to make firm/hard. See *shadid* at 10:70, p. 622, n. 8).

10. *'alîm* = agonizing, anguishing, excruciating, most painful. See at 10:4, p. 637, n. 5.

قَالَ قَدْ أُجِيبَتْ 89. He said: "Answered¹ has
دَعَاكُمْ already been your prayer".

فَاسْتَقِيمَا So you two be steadfast²
وَلَا تَتَّبِعَانِ سَبِيلَ and must not follow³ the way
الَّذِينَ لَا يَعْلَمُونَ of those who do not know.⁴



وَجَوَزْنَا 90. And We crossed⁵
بِسَبِيلِ إِسْرَءِيلَ with the Children of Isrâ'îl
الْبَحْرَ the sea.

فَاتَّبَعَهُمْ So there pursued⁶ them
فِرْعَوْنُ وَجُنُودُهُ the Pharaoh and his hosts
بَغْيًا وَعَدُوًّا in outrage⁷ and aggression⁸
حَتَّى إِذَا till when

أَدْرَكَهُ الْغَرَقُ the drowning⁹ overtook¹⁰ him
قَالَ آمَنْتُ أَنَّهُ he said; "I believe that
لَا إِلَهَ إِلَّا الَّذِي there is no deity except He
آمَنْتَ بِهِ in Whom there believe
بَنُو إِسْرَءِيلَ the Children of Isrâ'îl,
وَأَنَا مِنَ الْمُسْلِمِينَ and I am a Muslim."



عَالَمِينَ وَقَدْ عَصَيْتَ 91. Now?¹¹ While you
قَبْلَ وَكُنْتَ defied¹² before and were
مِنَ الْمُفْسِدِينَ of the mischief-makers.

1. i. e., it has been acceded to and granted. أُجِيبَتْ 'ujîbat = she or it was answered, responded to (v. iii. f. s. past passive from 'ajâba, form IV of jâba [jawb]), to travel, to explore. See 'ujîbtum at 5:109. p. 384, n. 8).

2. i. e., in your mission and faith. استقيما istaqîmâ = you (two) be steadfast, upright (v. ii. m. dual imperative from istaqâma, form X of qâma [qawmah/qiyâm], to get up, to stand up. See istaqâmû at 9:7, p. 579, n. 8).

3. لا تتبعان lâ tattabi'anni = you two must not follow, should not follow (v. ii. m. dual, emphatic imperative {prohibition} from ittaba'a, form VIII of tabi'a [taba' /tabâ'ah], to follow. See yattabi'u at 10:66, p. 661, n. 1).

4. i. e., do not know the truth and the consequences of disobedience to Allah and disregard of His warnings.

5. جاوزنا jâwaznâ = we crossed, passed by, overstepped (v. i. pl. past from jâwaza, form III of jâza [jawz/jawâz/majâz], to pass, to be allowed. See at 7:138, p. 515, n. 11).

6. اتبع 'atba'a = he subordinated, made to follow, followed, pursued (v. iii. m. s. past in form IV of [taba'/tabâ'ah], to follow. See at 7:175, p. 534, n. 3).

7. بغى baghy = outrage, injustice, wrong. See at 10:23, p. 645, n. 6.

8. عدو 'adw = aggression, hostility, oppression.

9. The Pharaoh and his hosts were drowned in the sea while Allah enabled Mûsâ and his followers to cross it safely by separating its water and making a path for them through it (see 2:50). غرق gharaq = drowning, sinking, immersion. See 'aghraqnâ at 10:73, p. 664, n. 3.

10. أدرك 'adraka = he overtook, attained, reached, grasped, understood (v. iii. m. s. past in form IV of daraka [darak/dark], to attain. See tudriku at 6:103, p. 434, n. 8).

11. i. e., now that the punishment has already befallen you, your believing and submitting will be of no avail.

12. عصيت 'aṣayta = you disobeyed, rebelled, defied (v. ii. s. past from 'aṣâ ['iṣyân/ma'ṣiyah], to disobey, to defy. See 'aṣaytu at 10:91, p. 669, n. 12).

فَالْيَوْمَ 92. So today
 نُنَجِّيكَ We shall deliver¹ you
 بِدَنِّكَ لِتَكُونَ with your body that you be
 لِمَنْ خَلْفَكَ آيَةً for those after you a sign.²
 وَإِنَّ كَثِيرًا مِنَ النَّاسِ And verily many of men are
 عَنْ آيَاتِنَا about Our signs
 لَعَفْلُونَ indeed heedless.³

Section (Rukû') 10

وَلَقَدْ بَوَّأْنَا 93. And We had settled⁴
 بَنِي إِسْرَءِيلَ the Children of Isrâ'îl in
 مِوَاصِدَ a domicile⁵ of dignity⁶
 وَرَزَقْنَهُمْ and gave them provision⁷
 مِنَ الطَّيِّبَاتِ of the good things.⁸
 فَمَا اخْتَلَفُوا So they did not differ⁹
 حَتَّى جَاءَهُم until there came to them
 الْعِلْمُ the knowledge.¹⁰
 إِنَّ رَبَّكَ Verily your Lord
 يَقْضِي بَيْنَهُمْ will decide¹¹ between them
 يَوْمَ الْقِيَمَةِ on the Day of Resurrection
 فِيمَا كَانُوا regarding what they use to
 فِيهِ يَخْتَلِفُونَ differ in.

1. The dead body of the Pharaoh was thrown out of the water on to a raised ground so that people could see that he was dead and destroyed (Al-Tabarî, XI, 164-166). *nunajjî* = we deliver, save, rescue (v. i. pl. impfct. from *najjâ*, form II of *najâ* [najw/ najâ' / najâh], to save. See *najjâ* at 7:89, p. 500, n. 13).

2. i. e., a warning and matter for reflection.

3. i. e., they do not reflect over them. غافلون *ghâfilûn* = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [ghafalah/ ghufâl], to neglect, to ignore. See at 10:7, p. 638, n. 10).

4. i. e., in Egypt and Syria. بَوَّأَ *bawwa'nâ* = we settled, set up, provided accommodation, made (someone) take position (v. i. pl. past from *bawwa'a*, form II of *bâ'a* [baw'], to be back. See *tabawwa'a* at 10:87, p. 668, n. 2).

5. *mubawwa'* = domicile, habitation, settlement (see n. 4 above).

6. *sidq* is used here as an idiom meaning dignity, honour. See *qadam sidq* at 10:2, p. 635, n. 6.

7. صدق *ṣidq* = truth, truthfulness, veracity. See at 6:115, p. 440, n. 1.

8. رَزَقْنَا *razaqnâ* = we provided with the means of subsistence, bestowed, gave provision, endowed, blessed (v. i. pl. past from *razaqa* [rizq], to provide, bestow. See at 8:3, p. 547, n. 10).

9. i. e., lawful and beneficial things for food. طَيِّبَات *ṭayyibât* (pl.; sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things. See at 8:26, p. 556, n. 12.

10. i. e., they did not differ about the coming of Prophet Muhammad, peace and blessings of Allah be on him, which was foretold in their scripture (Al-Tabarî, XI, 167). اخْتَلَفُوا *ikhtalafû* = they

differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [khalaf], to come after. See at 10:19, p. 643, n. 5).

11. i. e., what they had already the knowledge of, the object of their knowledge, namely, Prophet Muhammad, peace and blessings of Allah be on him (Al-Tabarî, XI, 167). يَقْضِي *yaqqî* = he spends, settles, concludes, decides, decrees (v. iii. m. s. impfct. from *qadâ* [qadâ'], to settle, to decide. See at 8:44, p. 563, n. 7).

فَإِنْ كُنْتَ 94. So if you are
 فِي شَكٍّ مِمَّا in any doubt¹ about what
 أَنْزَلْنَا إِلَيْكَ We have sent down² to you
 فَسْأَلِ الَّذِينَ يَفْرءُونَ then ask those who read
 الْكِتَابَ مِنْ قَبْلِكَ the Book before you.³

لَقَدْ جَاءَكَ There has really come to you
 الْحَقُّ مِنْ رَبِّكَ the truth⁴ from your Lord.
 فَلَا تَكُونَنَّ So you must not be
 مِنَ الْمُمْتَرِينَ of the sceptics.⁵

وَلَا تَكُونَنَّ 95. Nor ever be
 مِنَ الَّذِينَ كَذَبُوا of those who called lies⁶
 بِآيَاتِ اللَّهِ to the revelations⁷ of Allah
 فَتَكُونَ and be as such
 مِنَ الْخَاسِرِينَ of those in loss.⁸

إِنَّ الَّذِينَ 96. Verily those
 حَقَّتْ عَلَيْهِمْ on whom has become due⁹
 كَلِمَتُ رَبِّكَ the word¹⁰ of your Lord
 لَا يُؤْمِنُونَ will not believe –

وَلَوْ جَاءَتْهُمْ 97. Even if there came to
 كُلُّ آيَةٍ them every sign¹¹ –

1. i. e., the *shakk* (s.; pl. *shukûk*) = doubt, uncertainty, suspicion, misgiving. See at 4:157, p. 315, n. 4.

2. i. e., the Qur'ân and the mission you are entrusted with. أَنْزَلْنَا 'anzalnâ = we sent down (v. i. pl. past from 'anzala, form IV of *nazala* [*nuzûl*], to come down. See at 10:24, p. 645, n. 10).

3. For, there is definite information in their Scripture about the coming of you as the Final Messenger of Allah.

4. i. e., the Messengership of Muḥammad, peace and blessings of Allah be on him, and the Qur'ân containing instructions about the true and universal religion, Islam.

5. i. e., the *mumtarîn* (acc./gen. of *mumtarûn*, sing. *mumtarin*) = sceptics, the doubting ones, those who doubt, entertain doubts (active participle from *imtâra*, form VIII from *miryah/muryah*, doubt, dispute. See at 6:114, p. 439, n. 10).

6. كَذَبُوا *kadhhabû* = they cried lies, regarded as false, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 10:73, p. 663, n. 12).

7. آيَات 'āyât (sing. 'āyah) = signs, miracles, revelations, evidences. See at 10:75, p. 664, n. 11.

8. i. e., deprived of Allah's pleasure and mercy, especially in the hereafter. خَاسِرِينَ *khâsirîn* (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss (active participle from *khasara* [*khusr* /*khasâr* /*khasârah* /*khusrân*] to lose. See at 7:149, p. 521, n. 3).

9. حَقَّتْ *haqqat* = she or it became due, proved true, correct, right, incumbent, deserving (v. iii. f. s. past from *haqqa*. See at 10:33, p. 649, n. 11).

10. i. e., Allah's decree to deprive them of His mercy.

11. i. e., every miracle and evidence. See n. 7 above.

حَتَّىٰ يَرَوْا

till they saw



الْعَذَابِ الْأَلِيمِ

the punishment most painful.

فَلَوْلَا كَانَتْ 98. So why was not there

قَرْيَةً ءَامَنَتْ

a habitation¹ that believed

فَنَفَعَهَا إِيْمَانُهَا

and its belief profited² it? –

إِلَّا قَوْمَ يُونُسَ³ Except the people of Yûnus;

لَمَّا ءَامَنُوا

when they believed

كَشَفْنَا عَنْهُمْ

We removed⁴ from them

عَذَابَ الْخِزْيِ

the punishment of disgrace⁵

فِي الْحَيَاةِ الدُّنْيَا

in this worldly life

وَمَقَّعْنَاهُمْ

and granted them to enjoy⁶



إِلَىٰ حِينٍ

till a time.

وَلَوْ شَاءَ رَبُّكَ 99. Had your Lord so willed,

لَأَمَنَّ

there would have believed

مَنْ فِي الْأَرْضِ

those in the earth,

كُلُّهُمْ جَمِيعًا

all of them in a body.

أَفَأَنْتَ تُكْرِهُ النَّاسَ

Are you then to coerce⁷ men

حَتَّىٰ يَكُونُوا

till they became



مُؤْمِنِينَ

believers?

وَمَا كَانَتْ لِنَفْسٍ 100. Nor is it for any person

1. قرية *qaryah* (s.; pl. قَرْيَ *quran*) = habitation, town, village, hamlet. See at 7:161, p. 527, n. 14.

2. i. e., unlike the Pharaoh's declaration of belief when faced with Allah's retribution, why did a people not believe in time so that they could profit by their belief? نَفَعَ *nafa'a* = he or it profited, benefited, availed, was of use (v. iii. m. s. impfct. from *nafa'a* [*naf'*]), to be useful, be of use. See *yanfa'u* at 10:16, p. 642, n. 10).

3. i. e., except as was the case of the people of Prophet Yûnus, peace be on him, who believed when faced with sure retribution but were nonetheless saved.

4. كَشَفْنَا *kashafnâ* = we removed, lifted, disclosed, uncovered, exposed (v. i. pl. past from *kashafa* [*kashf*]), to remove. See at 10:12, p. 640, n. 6).

5. خِزْيٍ *khizy* = disgrace, ignominy, humiliation, degradation, abasement. See at 9:63, p. 604, n. 3.

6. مَقَّعْنَاهُمْ *matta'nâ* = we made (someone) enjoy, granted (someone) enjoyment, furnished (v. i. pl. past from *matta'a*, form II of *mata'a* [*mut'/mut'ah*]), to take away. See *istamta'tum* at 9:69, p. 606, n. 9).

7. تُكْرِهُ *tukrihu* = you coerce, compel, force, constrain (v. ii. m. s. impfct. from *'akraha*, form IV of *kariha* [*karh/ kurh/ karâhah/ karâhiyah*]), to detest. See *kariha* at 10:82, p. 666, n. 12).

- أَنْ تُؤْمِنَ to believe
 إِلَّا بِإِذْنِ اللَّهِ except by the leave¹ of Allah;
 وَيَجْعَلُ الرِّجْسَ and He puts² the filth³
 عَلَى الَّذِينَ on those who
 لَا يَعْقِلُونَ do not exercise reason.⁴
101. Say: "Look⁵ at what is
 in the heavens and the earth";
 وَمَا تَعْلَمُ but there avail⁶ not
 الْآيَاتُ وَالنَّذِيرُ the signs and the warners⁷
 عَنْ قَوْمٍ لَا يُؤْمِنُونَ a people that do not believe.
102. So do they await⁸ aught
 but the like of the days⁹ of
 الَّذِينَ خَلَوْا those who passed away¹⁰
 مِنْ قَبْلِهِمْ before them?
 قُلْ فَانظُرُوا Say: "Then keep waiting.
 إِنِّي مَعَكُمْ I am too along with you
 مِنَ الْمُنْتَظِرِينَ of those waiting."
103. Then, We deliver¹¹
 رُسُلَنَا Our Messengers
 وَالَّذِينَ آمَنُوا and those who believe.

1. Guidance takes place entirely by Allah's leave; but He does not punish anyone except those who do not exercise their reason, which is a gift of His, and who fail to reflect on what is in the heavens and the earth, as stated in the next clause of this 'âyah and in the following 'âyah. اِذْنٌ 'idhn (pl. اِذْنَاتٌ 'udhânât) = leave, permission, authorization (See at 8:66, p. 571, n.6).

2. يجعل yaj'alu = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from ja'ala [ja'l]) to make, to put. See ja'ala at 10:67, p. 661, n. 6).

3. i. e., filth of punishment. رِجْسٌ rijs (s.; pl. 'arjâs) = filth, dirt, dirty or atrocious act, punishment. See at 9:125, p. 633, n.3.

4. يعقلون ya'qilûna = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from 'aqala ['aql], to understand, to be reasonable, to have intelligence. See at 8:22, p. 554, n. 6).

5. انظروا unzurû = you (all) see, look at, observe (v. ii. m. pl. imperative from nazara [nazar/manzar], to see. See at 6:11, p. 395, n. 6).

6. تَغْنِي tughni = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from 'aghna, form IV of ghaniya [ghinan / ghanâ'], to be free from want, to be rich. See tughniya at 8:19, p. 553, n. 8).

7. نَذِيرٌ nudhur (pl.; s. nadhîr) = warners (active participle in the scale of fu'îl from nudhara [nadhîr/nudhûr], to vow, to pledge). See nadhîr at 7:188, p.539, n. 6.

8. يَنْتَظِرُونَ yantazirûna = they await, wait, anticipate, look expectantly, bide time (v. iii. m. pl. impfct. from intazara, form VIII of nazara [nazar/manzar], to see, view. See intazirû at 10:20, p. 643, n. 9).

9. i. e., the days of punishment and retribution.

10. خَلَوْا khalaw = they retired into privacy, secluded themselves, were alone, became vacant, passed away (v. iii. m. pl. past from khalâ [khalû/khalâ'], to be empty. See at 3:119, n. 4).

11. i. e., it has been Our (Allah's) practice to deliver. نُنَجِّي nunajjî = we deliver, save, rescue (v. i. pl. impfct. from najjâ, form II of najû [najw/najâ'/najâh], to save. See at 10:92, p. 670, n. 1).

كَذَلِكَ حَقًّا عَلَيْنَا
Thus it is incumbent on Us,¹
نُنَجِّي الْمُؤْمِنِينَ We will rescue the believers.



Section (Rukû') 11

قُلْ يَا أَيُّهَا النَّاسُ 104. Say: "O men,
إِنْ كُنْتُمْ فِي شَكٍّ if you are in doubt²
مِنْ دِينِي about my religion,³

فَلَا أَعْبُدُ then [note] I do not worship⁴
الَّذِينَ تَعْبُدُونَ those that you worship
مِنْ دُونِ اللَّهِ in lieu of Allah;

وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي but I worship Allah Who
يَتَوَفَّاكُم causes you to die⁵
وَأُمرْتُ and I have been commanded

أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ that I be of the believers.



وَأَنْ أَقِفَ 105. And that you set
وَجْهَكَ لِلدِّينِ your face⁶ to the religion
حَنِيفًا being a sincere monotheist⁷
وَلَا تَكُونَ مِنَ and never be of
الْمُشْرِكِينَ the polytheists.⁸



وَلَا تَدْعُ 106. Nor invoke
مِنْ دُونِ اللَّهِ in lieu of Allah

1. This was an assurance by Allah to the Prophet, peace and blessings of Allah be on him, that He would deliver him and the believers from the persecution of the unbelievers and from any retribution that might befall the latter on account of their unbelief and disobedience.

2. شك *shakk* (s.; pl. *shukûk*) = doubt, uncertainty, suspicion, misgiving. See at 10:94, p. 671, n. 1.

3. دين *dîn* = religion, creed, faith, worship, judgement. See at 10:22, p. 645, n. 3.

4. This is a clear statement of *tawhîd* (monotheism) in respect of worship and submission. أَعْبُدُ 'a'budu = I worship, serve, adore (v. i. s. impfct. from 'abada [*'ibâdah* /'ubûdah /'ubûdiyyah], to worship, serve. See u'bdû at 7:73, p. 494, n. 6 and na'budu at 1:5, p. 2, n. 1).

5. يَتَوَفَّاكُم *yatawaffâ* = he takes fully, receives in full, causes to die (v. iii. m. s. impfct. from *tawaffâ*, from V of *wafâ* [*wafâ*/'wafy], to be perfect, to fulfil. See at 8:50, p. 566, n. 1).

6. i. e., your whole self, without turning to anything or anyone else in paying allegiance, worshipping and seeking assistance. وَجْه *wajh* (s.; pl. *wujûh*) = appearance, face, countenance, front, direction, purpose, goal, intent, objective. See at 3:72, p. 183, n. 5; 2:115, p. 55, n. 3.

7. حَنِيف *hanîf* (s.; pl. *hunafâ'*) = one who shuns the false religions and follows the true religion, a true, sincere and absolute monotheist. The term *hanîf* has been used a dozen times in the Qur'ân, always in contradistinction to polytheism and polytheists. See at 6:78, p. 423, n. 5).

8. This concluding clause clarifies the sense of a *hanîf* being the very opposite of a polytheist. مُشْرِكِينَ *mushrikîn* (pl.; accusative /genitive of *mushrikûn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from 'ashraka, form IV of *sharika* [*shirk* / *shirkah* / *sharikah*], to share. See at 6:161, p. 462, n. 10).

مَا لَا يَنْفَعُكَ¹ that which neither benefits¹

وَلَا يَضُرُّكَ² you nor harms² you.

فَإِنْ فَعَلْتَ³ If you do,

فَإِنَّكَ إِذَا⁴ you will indeed then be

مِنَ الظَّالِمِينَ⁵ of the transgressors.³

وَإِنْ يَمَسُّكَ اللَّهُ⁶ 107. And if Allah hits⁴

بِضْرٍ⁷ you with a harm,

فَلَا كَاشِفَ لَهُ⁸ none is there to remove⁵ it

إِلَّا هُوَ⁹ except He;

وَأَنْ يَرِدَكَ¹⁰ and if he intends⁶ for you any

خَيْرٍ فَلَا رَادَّ¹¹ good, none can hold back⁷

لِفَضْلِهِ¹² His bounty.

يُصِيبُ بِمَنْ يَشَاءُ¹³ He bestows⁸ it on whom He

مِنْ عِبَادِهِ¹⁴ will of His servants; and

وَهُوَ الْغَفُورُ¹⁵ He is the Most Forgiving,

الرَّحِيمُ¹⁶ Most Merciful.

قُلْ يٰٓأَيُّهَا النَّاسُ¹⁷ 108. Say: "O men, there

قَدْ جَاءَكُمْ الْحَقُّ¹⁸ has come to you the truth

مِنْ رَبِّكُمْ¹⁹ from your Lord. So

فَمَنْ أَهْتَدَى²⁰ whoever receives guidance,⁹

فَأَنَّمَا يَهْتَدِي²¹ He but receives guidance

1. The idols and images, indeed all the imaginary gods and goddesses that the polytheists worship have no power to do any good or harm. It is Allah Alone Who has the power to do good or to cause harm, as stated in the next 'ayah. *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 10:18, p. 642, n. 10).

2. *yaḍurru* = he harms, damages, hurts, (v. iii. m. s. impfct. from *ḍarra* [*ḍarr*], to harm. See *yaḍurra* at 10:18, p. 642, n. 19).

3. Note that those who set partners with Allah and worship them are *ẓālimin* (transgressors). At 31:13 the Qur'ân calls *shirk* a grave *ẓulm*. *ẓālimîn* (acc./gen. of *ẓālimûn*, sing. *ẓālim*) = transgressors wrong-doers, unjust persons (active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 10:39, p. 652, n. 6).

4. *yamsas* (*yamassu* from *yamsasu*) = he touches, feels, hits (v. iii. m. s. impfct. from *masa* [*mass/masis*], to feel, to touch. The final letter is vowelless for the verb is in a conditional clause preceded by 'in'. See at 6:17, p. 397, n. 8).

5. *kāshif* (s.; pl. *kāshifûn/ kashafah*) = one who removes, discoverer, investigator (active participle from *kashafa* [*kashf*], to remove, to throw open). See at 6:17, p. 397, n. 10.

6. *yurid* (*yuridu*) = he intends, desires, has in mind (v. iii. m. s. impfct. from 'arāda, form IV from *rāda* [*rawd*], to walk about. The final letter is vowelless and so the medial *yā'* is dropped because the verb is in a conditional clause preceded by 'in'. See at 6:125, p. 444, n. 1).

7. *rādd* = one who puts back, repels, resists, returns, holds back (active participle from *radda* [*radd*], to send back, to put back. See *yaruddūna* at 9:101, p. 621, n. 13).

8. *yusību* = he or it hits, reaches, afflicts, bestows, allots, makes to fall to (v. iii. m. s. impfct. from 'aṣāba, form IV of *ṣāba* [*ṣawb / ṣaybūbah*], to hit the mark, to be right. See at 9:120, p. 630, n. 9).

9. *ihādā* = he received guidance, was led on the right way (v. iii. m. s. past in form VIII of *hādā* [*hidāyah/hudan/hady*], to lead, to guide. See *muhtadin* at 10:45, p. 654, n. 2).

لِنَفْسِهِ for himself;

وَمَنْ ضَلَّ and whoever goes astray,¹ he
فَانْصِبْصِلْ عَلَيْهِ but strays to his loss;
وَمَا اَنَا عَلَيْكُمْ and I am not over you
بِرَّكَيلٍ a guarduan-trustee."²

وَاتَّبِعْ مَا 109. And follow³ what
يُوحَىٰ إِلَيْكَ is communicated⁴ to you
وَأَصْبِرْ and have patience⁵
حَتَّىٰ يَحْكُمَ اللَّهُ until Allah decides;⁶
وَهُوَ خَيْرُ الْحَاكِمِينَ and He is the Best of Judges.



1. ضَلَّ *dalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *ḍalāl/ḍalālah*, to loose one's way. See at 7:37, p. 478, n. 9).

2. وَكَيلٍ *wakīl* (s.; pl. *wukalā'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [*wakl /wukāl*], to entrust. See at 6:107, p. 436, n. 4).

3. اتَّبِعْ *ittabi'* = follow, obey (v. ii. m. s. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba' / tabā'ah*], to follow. See *attabi'u* at 6:106, p. 435, n. 14).

4. يُوحَىٰ *yūḥā* = it is communicated (v. iii. m. s. impfct. passive from *'awḥā*, form IV of *waḥḍ* [*waḥy*], to communicate. See at 10:15, p. 641, n. 11). The word *waḥy* technically means Allah's communication to His Prophets by various means. (See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhārī*, nos. 2-4).

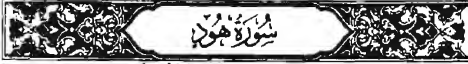
5. اصْبِرْ *iṣbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See *iṣbirū* at 8:46, p. 564, n. 5).

6. i. e., decides between you and the unbelievers who do you wrong. يَحْكُمُ *yahkuma(u)* = he or it adjudicates, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *ḥakama* [*ḥukm*], to pass judgement. The last letter takes *fathah* because of a hidden 'an in *ḥattā* coming before the verb. See at 7:88, p. 500, n. 3).

11. SŪRAT HŪD

Makkan: 123 'āyahs

This is a late Makkan *sūrah*, revealed after the death of 'Umm al-Mu'minīn Khadījah, (r. a.) and the Prophet's uncle 'Abū Ṭālib. Like all Makkan *sūrahs* it concentrates on the fundamentals of the faith, namely, monotheism (*tawhīd*), *risālah* (Messengership of Muḥammad, peace and blessings of Allah be on him), the truth of the Qur'ān being a Book sent by Allah, Resurrection, Day of Judgement, reward and punishment. The Islamic mission and the Muslims had been passing through a difficult phase at that time due to the opposition and persecution of the unbelieving Makkan leaders. The *sūrah* therefore consoles and encourages the believers by drawing attention to the fact that all the previous Prophets had to face similar opposition and enmity of the unbelieving leaders and their followers and that Allah had always helped and rescued the Prophets and the believers. In this context the story of Prophet Nūh, peace be on him, is related in some detail. This is followed by the story of Prophet Hūd, peace be on him, who was sent to the physically gigantic and self conceited 'Ād people. The *sūrah* is named after him. Then reference is made to the missions and struggles of Prophets Ṣālih, Lūṭ, Shu'ayb, Mūsā and Hārūn, peace and blessings of Allah be on them, the underlying emphasis being that all the previous Prophets had delivered the same message of monotheism and Islam.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ 1. Alif - Lām - Rā;¹

كِتَابٌ a Book,²

أُحْكِمَتْ آيَاتُهُ its 'āyahs are made perfect³,

فَمُفَصَّلَاتٌ moreover they are set out in

مِنْ لَدُنْ حَكِيمٍ detail⁴ from the All-Wise,

خَبِيرٍ All-Aware.

الَّذِينَ 2. That you worship⁵ naught

إِلَّا اللَّهَ but Allah.

إِنِّي لَكُمْ Verily I am unto you

مِنْهُ نَذِيرٌ from Him⁶ a warner⁷ and

وَبَشِيرٌ a harbinger of good tidings.⁸

1. Allah Alone knows the meaning and significance of these disjointed letters.

2. i. e., this Qur'ān. The 'āyah emphasizes that the Qur'ān is sent down by Allah and that therefore it is not a composition of the Prophet's, peace and blessings of Allah be on him, nor of anyone else.

3. *uhkima* = it or she was made firm, perfected, consolidated, made properly (v. iii. f. s. past passive from '*ahkama*, form IV of *hakama* [*hukm*], to pass judgement. See *yuhkuma* at 10:109, p. 676, n. 6; and *muhkamāt* at 3:7, p. 156, n. 3.

4. i. e., its instructions are made clear and distinct. *fusṣilat* = she or it was set out in detail, elaborated, elucidated, explained (v. iii. f. s. past from *faṣṣala*, form II of *faṣala* [*faṣl*], to separate, set apart. See *yufaṣṣilu* at 10:5, p. 637, n. 11).

5. The main theme of the Book as a whole is monotheism (*tawhīd*) in all its aspects, particularly in respect of worship and invocation.

6. This is a clear assertion that Muḥammad, peace and blessings of Allah be on him, was appointed a Messenger by Allah. He did not assume it himself.

7. i. e., against Allah's displeasure and punishment. *nadhīr* (pl. *nudhūr*) = warner (active participle in the scale of *fa'il* from *nadhara* [*nadhīr*/ *nudhūr*], to vow, to pledge). See at 7:188, p. 539, n. 6.

8. i. e., of rewards for the believers and doers of good deeds. *bashīr* (pl. *busharā'*) = conveyer of glad tidings, harbinger of good tidings. See at 7:188, p. 539, n. 7.

وَأَنِ اسْتَغْفِرُوا 3. And that you seek forgive-
 نَكُمْ ness¹ of your Lord and then
 ثُمَّ تَوْبُوا إِلَيْهِ turn in repentance¹ to Him,
 يُعْطِيَكُمْ He will make you enjoy²
 مَتَاعًا حَسَنًا a handsome delight
 إِلَىٰ أَجَلٍ مُّسَمًّى till a term³ specified⁴
 وَوَدَّ كُلُّ and will award every
 ذِي فَضْلٍ فَضْلَهُ owner of merit⁵ His grace.
 وَإِنْ تَوَلَّوْا But if you turn away,⁶
 فَإِنِّي أَخَافُ عَلَيْكُمْ then I fear against you
 عَذَابَ the torment of
 يَوْمٍ كَبِيرٍ (٢) an enormous Day.⁷

إِلَى اللَّهِ 4. To Allah shall be
 مَرْجِعُكُمْ your return;⁸
 وَهُوَ عَلَىٰ كُلِّ شَيْءٍ and He is over everything
 قَدِيرٌ (١) Omnipotent.

أَلَا إِنَّهُمْ 5. O sure, they indeed
 يَتَّخِذُونَ صُدُورَهُمْ fold⁹ their bosoms
 لِيَسْتَخْفُوا مِنِّهِ to conceal¹⁰ from Him.
 أَلَا حِينَ يَسْتَغْشُونَ O sure, when they wrap
 ثِيَابَهُمْ themselves¹¹ in their clothes

1. i. e., تَوْبُوا *tûbû* = you (all) turn in repentance (v. ii. m. pl. imperative from *tâba* [tawb, tawbah], to turn in repentance {when said of Allah it means to turn in forgiveness}. See at 2:53, p.25, n. 6).

2. يُمْعِطُكُمْ *yumatti*'(u) = he makes /lets (someone) enjoy, gives to enjoy (v. iii. m. s. impfct. from *matta*'u, form II of *mata*'u [mat'/mut'ah], to carry away, take away. The final letter is vowelless for the verb comes as conclusion of a conditional clause. See *umatti*'u at 2:126, p. 60, n. 6).

3. i. e., He will grant you ease and enjoyment during your lifetime in this world. أَجَلٍ 'ajal' (pl. 'ajâl) = appointed time, term, date, deadline. See at 10:49, p. 655, n. 5.

4. i. e., the lifetime of each individual. مَسًى *musamman* (s.; pl. *musammayât*) = specified, stipulated, named, designated, defined. (Passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [sumuww/ samâ'], to be high. See at 6:61, p. 415, n. 7).

5. i. e., in belief and deed. فَضْلٍ *fadl* (pl. *fudûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit. See at 9:28, p.588, n. 8.

6. i. e., from the truth you are called to. تَوَلَّوْا *tawallaw* (originally *tatawallawna*, one *tâ'* and the terminal *nûn* being dropped) = you turn away, desist, refrain (v. ii. m. pl. impfct. from *tawallâ*, form V of *waliya*, to be near. The terminal *nûn* is dropped because the verb is in a conditional clause. See at 9:92, p. 617, n. 3).

7. i. e., the Day of Resurrection and Judgement.

8. i. e., after Resurrection; so you shall have to face judgement. مَرْجِعٍ *marji*' (s.; pl. *marâji*') = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja*'u. See at 10:70, p. 662, n. 6).

9. يَتَّخِذُونَ *yathnûna* = they fold, double up (v. iii. m. pl. impfct. from *thanâ* [thany], to double up).

10. يَسْتَخْفُونَ *yastakhfû* (nu) = they hide, seek to conceal (v. iii. m. pl. impfct. from *istakhfâ*, form X of *khafiya* [khafâ' / khifah / khufyah], to be hidden. The terminal *nûn* is dropped for a hidden 'an in li (of motivation) coming before the verb. See *yastakhfûna* at 4:108, p. 292, n. 16).

11. يَسْتَغْشُونَ *yastaghshûna* = they wrap themselves, cover themselves (v. iii. m. pl. impfct. from *istaghshâ*, form X of *ghashiya* [ghishâwah], to cover. See 'ughshiyat at 10:27, p. 647, n. 12).

يَعْلَمُ مَا يَكْتُمُونَ He knows what they conceal¹

وَمَا يُعْلِنُونَ and what they disclose.²

إِنَّهُ عَلِيمٌ Verily He is All-Knowing

يَذَاتِ الصُّدُورِ of the secrets of the hearts.³

PART (JUZ') 12

وَمَا مِنْ دَابَّةٍ 6. And no crawling creature⁴

فِي الْأَرْضِ إِلَّا is there in the earth but

عَلَى اللَّهِ رِزْقُهَا on Allah is its sustenance;⁵

وَيَعْلَمُ مُسْتَقَرَّهَا and He knows its abode⁶

وَمُسْتَوْدَعُهَا and its repository.⁷

كُلٌّ فِي كِتَابٍ Everything is in a book

مُبِينٍ all too clear.

وَهُوَ الَّذِي خَلَقَ 7. And He it is Who created

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth

فِي سِتَّةِ أَيَّامٍ in six days

وَكَانَ عَرْشُهُ while His Throne⁸ was

عَلَى الْمَاءِ over water,

لِيَبْلُوَكُمْ that He might test⁹ you as to

أَيُّكُمْ أَحْسَنُ who of you is the best¹⁰ in

عَمَلٍ وَلَئِنْ قُلْتِ deeds; but if you say:

إِنَّكُمْ مَبْعُوثُونَ "Verily you shall be resur-
rected¹¹ after death",

1. يَسْرُونَ *yusirrûna* = they (all) hide, conceal, keep secret (v. iii. m. pl. impfct. from 'asarra, form IV of sarra [surûr/tasirrah/masarra], to be or gladden, to delight. See at 2:77, p. 36, n. 8).

2. يُعْلِنُونَ *yu'linûna* = they (all) declare, disclose, make known (v. iii. m. pl. impfct. from 'alana, form IV of 'alana/'aluna ['alâniyyah], to be or become known, evident. See at 2:77, p. 36, n. 9).

3. Therefore neither deeds nor thoughts and intentions remain unknown to Allah. صُدُور *sudûr* (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. See at 7:43, p. 481, n. 4.

4. دَابَّةٍ *dābbah* (pl. dawābb) = animal, riding beast, crawling creature. See at 6: 38, p. 415, n. 9.

5. i. e., Allah guarantees and provides the means of livelihood for every living being. رِزْق *rizq* (pl.

ارزاق *arzāq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 10:59, p. 658, n. 6.

6. مُسْتَقَرٍّ *mustaqarr* = time or place to settle, appointed time, abode, habitation, residence (adverb of place/time from istaqarra, form X of qarra [qarār], to settle down, to abide. See at 7:24, p. 472, n. 8).

7. i. e., Allah knows where one will live during one's life, where one will die and where one will remain after death. مُسْتَوْدَعٍ *mustawda'* = repository, storehouse, depository, depot; also lodged, consigned (adverb of place/passive participle from istawda'a, form X of wada'a [wad'], to put down, to leave. See at 6:98, p. 432, n.8).

8. عَرْشٍ *arsh* = Throne. See at 9:129, p. 634, n. 11.

9. يَبْلُو *yabluwa(lu)* = he tests, tries, (v. iii. m. s. impfct. from balā [balw / balā'], to test, to try. The final letter takes fathah because of a hidden 'an in li (lām of motivation) coming before the verb. See at 6:165, p. 464, n. 4).

10. i. e., in respect of compliance with the injunctions of the Qur'ân and sunnah and in sincere devotion (ikhhlās) to Allah.

11. مَبْعُوثُونَ *mab'ûthûna* = (pl.; s. mab'ûth) = those resurrected, raised, raised up (passive participle from ba'atha [ba'th], to send, to raise). See mab'ûthîn at 6:29, p. 402, n. 1).

لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ there sure will say those who disbelieve: "This is naught but a sorcery¹ quite obvious."

وَلَيْنَ أَخْرَأْنَاهُمُ الْعَذَابَ إِلَىٰ أَتَمِّ مَعْدُودَةٍ 8. And if We put off² from them the punishment till a period³ countable⁴

لَيَقُولَنَّ مَا يَجْهَرُونَ بِهِ they say: "What detains⁵ it?"

أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا يَسْتَكْبِرُونَ O sure, the day it comes to them it shall not be diverted⁶ from them and there shall encircle⁷ them what they use to scoff at.⁸

Section (Rukû') 2

وَلَيْنَ أَذْقَنَ الْإِنْسَانَ تَضَاخُحًا 9. And if We make man taste⁹ mercy from Us

ثُمَّ نَزَعْنَاهَا مِنْهُ and then divest¹⁰ it of him

إِنَّهُ لَكُفُورٌ he indeed is despondent,¹¹ ungrateful.

وَلَيْنَ أَذْقَنَهُ 10. And if We make him taste

1. i. e., they characterized the Qur'ân as sorcery for, while disbelieving the message of Resurrection they at the same time recognized the bewitching force and beauty of the Qur'ân. سحر *sihr* (pl. *ashâr*) = sorcery, magic, witchcraft, enchantment. See at 10:76, p. 665, n. 4.

2. أَخْرَأْنَا *'akhhkharîna* = we put off, delayed, postponed, deferred (v. i. m. pl. past from *'akhhkharâ*, form II from the root *'akhr*. See *'akhhkharîta* at 4:76, p. 275, n. 2).

3. أُمَّة *'ummah* (pl. أُمَم *'umam*) = community, people, nation, generation, species, class, category, faith, model, period of time. *'ummah* here has the sense of both time and generation of people (See Ibn Kathîr, IV, 242. See also 12:45). See at 10:159, p. 526, n. 9.

4. i. e., countable in respect of units of time. مَعْدُود *ma'dûd* = countable, limited in number. See *ma'dûdât* at 2:202, p. 98, n. 5.

5. i. e., the unbelievers say so in derision and without understanding that it is inevitable and inescapable. يَحْبِسُ *yahbisu* = he detains, checks, holds back, withholds, confines (v. iii. m. s. impfct. from *ḥabasa* [*ḥabs*], to hold, to confine. See *taḥbisûna* at 5:106, p. 382, n. 9).

6. مَصْرُوفٌ *maṣrûf* = diverted, distracted, turned away, alienated, expended (passive participle from *ṣarafa* [*ṣarf*], to divert, to spend. See *tuṣrafûna* at 10:32, p. 649, n. 10).

7. حَاقَ *ḥâqa* = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *ḥawqa*, to surround. See at 6:10, p. 395, n. 2).

8. يَسْتَهْزِئُونَ *yastahzi'ûna* = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [*haz'*/ *huz'*/ *huzu'*/ *huzû'*/ *mahza'ah*], to mock., to make fun. See at 6:5, p. 393, n. 2).

9. أَذْقَنَّا *'adhaqnâ* = we made (someone) taste (v. i. pl. past from *'adhâqa*, form IV of *dhâqa* [*dhawq*/ *madhâq*], to taste. See at 10:21, p. 644, n. 1).

10. نَزَعْنَا *naza'nâ* = we took off, divested, removed (v. i. pl. past from *naza'a* [*naz'*], to remove, to take away. See at 7:43, p. 481, n. 3).

11. يَأْسٌ *ya'ûs* = despondent, despairing, hopeless.

نِعْمَاءٌ بَعْدَ ضَرَاءٍ² graces¹ after a distress²

مَسَّهُ³ that afflicted³ him,

لَيَقُولَنَّ⁴ he indeed says: "The

ذَهَبَ السَّيِّئَاتُ عَنِّي⁵ evils have gone from me".

إِنَّهُ لَفَرِحٌ⁶ He becomes exultant,⁴

فَخُورٌ⁷ boastful.⁵

إِلَّا الَّذِينَ⁸ 11. Except those who

صَبَرُوا⁹ bear with patience⁶

وَعَمِلُوا الصَّالِحَاتِ¹⁰ and do good deeds.⁷

أُولَئِكَ لَهُمْ¹¹ Such ones, they shall have

مَغْفِرَةٌ¹² forgiveness

وَأَجْرٌ كَبِيرٌ¹³ and a magnificent reward.⁸

فَلَمَّا¹⁴ 12. But perhaps you

تَارَكَ بَعْضُ¹⁵ would omit⁹ some of what is

مَا يُوحَىٰ إِلَيْكَ¹⁶ communicated to you, for

وَصَافِقُ بَدَنُكَ¹⁷ your heart is straitened¹⁰ by it

أَن يَقُولُوا¹⁸ that they would say:

لَوْلَا أَنزِلَ¹⁹ "Why is not there sent down

عَلَيْهِ كُزٌّ²⁰ on him a treasure or there

أَوْجَاءٌ مَعَهُ مَلَكٌ²¹ comes with him an angel?"

إِنَّمَا أَنْتَ نَذِيرٌ²² You are but a warner;¹¹

1. نِعْمَاء *na'mâ* = graces, favour.

2. Such as disease, poverty, insecurity of life and property. ضَرَاء *darrâ* = affliction, suffering, illness, distress. See at 10:21, p. 644, n. 2.

3. مَسَّ *massat* = she or it touched, afflicted, affected (v. iii. f. s. past from *massa* [mass/masis], to feel, to touch. See at 10:21, p. 644, n. 3).

4. فَرِحَ *fariḥ* = delighted, exultant, happy. See *fariḥin* at 3:169, p. 222, n. 9.

5. The 'āyah censures those who, when faced with difficulties or sufferings, lose faith in Allah and become despaired of His mercy, and also those who, when their difficulties and sufferings are over, become exultant, forget Allah and think that they will never again be in difficulties and distresses. The right course is to be patient and confident of Allah's mercy amidst difficulties and distresses and grateful and humble when these are over. فَخُورٌ *fakhûr* = arrogant, proud, boastful. See at 4:36, p. 257, n. 9.

6. i. e., when in difficulties. صَبَرُوا *ṣabarû* = they bore with patience, persevered (v. iii. m. pl. past from *ṣabara* [ṣabr], to be patient. See at 7:137, p. 515, n. 7).

7. الصَّالِحَاتِ *ṣāliḥât* (pl.; sing. صَالِحَةٌ *ṣāliḥah*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 10:8, p. 638, n. 13.

8. أَجْرٌ *ajr* (pl. أَجُورٌ *ujûr*) = reward, recompense, remuneration. See at 9:120, p. 631, n. 7).

9. The Makkan unbelievers scoffed at the idea of Resurrection and Judgement and asked the Prophet, peace and blessings of Allah be on him, to come up with an angel, or a treasure or with a different Qur'ân. The 'āyah asks him not to be distressed at that and not to withhold from them anything of the Qur'ân, but to give out whatever was communicated to him disregarding their reaction to it. تَارَكَ *târik* = one who leaves out, omits, gives up (act. participle from *taraka* [tark], to leave. See *taraktum* at 6:94, p. 430, n. 5).

10. صَافِقٌ *ṣāfiq* = straitened, depressed (act. participle from *ṣāfa* [ṣāfa/ṣāfiq], to be narrow, straitened. See *ṣāfiqat* at 9:118, p. 629, n. 8).

11. نَذِيرٌ *nadhîr* (pl. *nudhur*) = warner (active participle in the scale of *fa'il* from *nadhara* [nadhîr/ nudhûr], to vow, to pledge). See at 11:2, p. 677, n. 7.

وَاللَّهُ عَلَى كُلِّ شَيْءٍ and Allah is over everything

وَكَيْلٌ the Guardian-Trustee.¹

أَمْ يَقُولُونَ 13. Or do they say:

أَفْتَرَنَاهُ "He has fabricated² it" ?

قُلْ فَأْتُوا Say: "Then come up with

بَعْشَرَ سِوَاهُ ten *sûrahs* the like of it,

مُفْتَرَيْنَ faked,³

وَادْعُوا and invite whomsoever you

أَسْتَطِيعُ مِنْ دُونِ اللَّهِ are able to,⁴ besides Allah,

إِنْ كُنْتُمْ صَادِقِينَ if you are truthful."⁵

فَإِذَا لَمْ يَسْتَجِيبُوا 14. So if they do not respond⁶

لَكُمْ فَأَعْلَمُوا to you then know that

أَنَّمَا أُنْزِلَ it has been but sent down⁷

بِعِلْمِ اللَّهِ with Allah's knowledge

وَأَن لَّا إِلَهَ and that there is no deity

إِلَّا هُوَ except He.

فَهَلْ أَنْتُمْ مُسْلِمُونَ Then will you be Muslims?⁸



مَنْ كَانَ 15. Whoever is wont to

يُرِيدُ الْحَيَاةَ الدُّنْيَا desire⁹ the worldly life

وَزِينَتَهَا and its embellishment¹⁰

1. This is a further encouragement to the Prophet, peace and blessings of Allah be on him, and through him to the believers, to convey Allah's words disregarding the unbelievers' criticisms.

wakīl (s.; pl. *wakalā'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [*wakûl*], to entrust. See at 6:107, p. 436, n. 4).

2. The '*âyah* is addressed as much to the then Makkan unbelievers as to modern critics of the Qur'ân. See also 2:24, 10:38 and 17:88. افترى

iftarâ = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 10:37, p. 651, n. 8).

3. *muftaryât* (pl., s. *muftaran*) = fabricated, faked, falsely made up (passive participle from *iftarâ*. See n. 2 above).

4. i. e., call on anyone to help you. استطعتم *istaṭa'tum* = you were able to, capable of, you could (v. ii. m. pl. past from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw*], to obey. See at 10:37, p. 651, n. 9).

5. i. e., in your allegation. صادقين *ṣādiqîn* (pl.; acc./gen. of *ṣādiqûn*; s. *ṣādiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 9:119, p. 630, n. 3).

6. i. e., if those whom you may call on to assist you do not respond to you. يستجيبوا *yastajībû* (*na*) = they respond, answer (v. iii. m. pl. impfct. from *istajâba*, form X of *jâba* [*jawb*], to travel, to explore. See *yastajibu* at 6:36, p. 405, n. 1).

7. أنزل *'unzila* = he or it was sent down, descended, brought down (v. iii. m. s. past passive from *'anzala*, form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 6:8, p. 394, n. 6).

8. مسلمون *muslimân* (sing. *Muslim*) = A Muslim is one who surrenders himself completely and sincerely to Allah. (Active participle from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, safe and sound, secure, faultless.) See at 2:136, p. 64, n. 8.

9. يريد *yuridu* = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 9:85, p. 614, n. 5).

10. زينة *zînah* = adornment, embellishment, ornament, finery, grandeur, splendour. See at 10:88, p. 668, n. 6.

نُوفِ التِّمَّ We shall pay in full¹ to them

أَعْمَلَهُمْ فِيهَا for their deeds therein

وَهُمْ فِيهَا and they in that

لَا يَنْخُسُونَ will not be lessened.²

أُولَئِكَ الَّذِينَ 16. Those³ are they who

لَيْسَ لَهُمْ will have nothing for them

فِي الْآخِرَةِ in the hereafter

إِلَّا النَّارُ except the fire;⁴

وَحِطَّ and gone in vain⁵ will be

مَا صَنَعُوا فِيهَا what they accomplish⁶ therein

وَيَنْطَلِمَا and void will be what

كَانُوا يَعْمَلُونَ they use to do.



أَفَمَنْ كَانَ 17. Is then the one who is

عَلَى بَيِّنَةٍ on a clear evidence⁷

مِنْ رَبِّهِ from his Lord

وَيَتْلُوهُ and there follows⁸ him

شَاهِدٌ مِنْهُ a witness⁹ from Him,

وَمِنْ قَبْلِهِ and before it there was

كِتَابٌ مُوسَى the Book of Mûsâ

إِمَامًا وَرَحْمَةً as guide¹⁰ and mercy?¹¹

أُولَئِكَ يُؤْمِنُونَ بِهِ. Such people believe in it;

1. i. e., in respect of health, wealth and amenities. **نُوفِ** *nuwaffi* (نوفى) = we pay in full, fulfil (v. i. pl. impfct. from *waffâ*, form II of *wafâ* [wafâ'/wafy], to be perfect, to fulfil. The final *yâ'* is dropped because the verb is conclusion of a conditional clause. See *yuwaffa* at 8:60, p. 569, n. 7).

2. i. e., no diminution will be made in the fruits of their efforts in this world. **يَنْخُسُونَ** *yubkhasûna* = they are reduced, diminished, lessened (v. iii. m. pl. impfct. passive from *bakhasa* [bakhs], to decrease. See *lâ tabkhasû* at 7:85, p. 499, n. 1).

3. i. e., such people whose only object is the ease and comfort of this worldly life will have nothing for them in the hereafter. See 42:20.

4. i. e., the fire of hell.

5. **حِطَّ** *habîṭa* = he or it fell through, miscarried, went in vain, was futile, was of no avail, was void (v. iii. m. s. past. See at 6:88, p. 426, n. 9).

6. **صَنَعُوا** *ṣana'û* = they did, accomplished, performed, made, manufactured (v. iii. m. pl. past from *ṣana'u* [ṣan'/'ṣun'/'ṣanī'], to do, to make. See *yaṣna'u* at 7:137, p. 515, n. 9).

7. i. e., the Qur'ân and the clear guidance and evidence it contains. **بَيِّنَةٍ** *bayyinah* (f. s.; pl. *bayyinat*) = clear, clear proof, clear evidence, obvious, manifest. See at 8:42, p. 562, n. 11.

8. The expression "follows" here means "supports" (see *Ṣafwat*, p. 288). **يَتْلُوهُ** *yatlû* = he recites, reads, follows (v. iii. m. s. impfct. from *talâ* [talâwah/tulâw], to recite, to follow. See at 3:164, p. 220, n. 3).

9. i. e., the angel Jibrîl. **شَاهِدٌ** *shâhid* (s.; pl. *shuhûd*/'*ashhâd*/*shawâhid*) = witness (active participle from *shahida* [shuhûd/shahâdah], to witness, to testify). See *shuhûd* at 10:61, p. 659, n. 7.

10. The emphasis is on the fact that the message and teachings of the Qur'ân are in corroboration of those in the original *Torah*. **إِمَامًا** *imâm* (pl. *a'imma*) = leader, guide, model., highway. See at 2:124, p. 59, n. 2.

11. The conclusion of the interrogation is kept silent, which is : Is the one who is on a clear evidence from his Lord ... the same as the one who is not like that and desires only the happiness in this world? (See *Tafsîr al-Jalâlayn*).

وَمَنْ يَكْفُرْ بِهِ ۖ but whoever disbelieves in it
 مِنَ الْأَحْزَابِ ۚ of the groups,¹
 فَالْنَّارُ مَوْعِدُهُ. ۚ fire will be his rendezvous.²
 فَلَا تَكُ فِي رَيْبٍ ۚ So do not be in any doubt³
 عَنْهُ ۚ about it;⁴
 إِنَّهُ الْحَقُّ ۖ it is certainly the truth
 مِنْ رَبِّكَ ۖ from your Lord,
 وَلَكِنَّ أَكْثَرَ النَّاسِ but most men
 لَا يُؤْمِنُونَ ۚ do not believe.

وَمَنْ أَظْلَمُ 18. And who is viler⁵
 مِمَّنْ افْتَرَى ۖ than the one who fabricates⁶
 عَلَى اللَّهِ كَذِبًا ۖ against Allah a lie?⁷
 أُولَٰئِكَ Such people will be
 يُعْرَضُونَ عَلَىٰ رَبِّهِمْ submitted⁸ to their Lord
 وَيَقُولُ الْأَشْهَادُ and the witnesses⁹ will say:
 هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۚ "These are those who
 lied¹⁰ against their Lord."
 أَلَا لَعْنَةُ اللَّهِ O sure, the curse¹¹ of Allah
 عَلَى الظَّالِمِينَ ۚ will be on the transgressors—

الَّذِينَ يَصُدُّونَ 19. Who prevent¹²
 عَنْ سَبِيلِ اللَّهِ ۚ from the way of Allah

1. i. e., of the followers of the different creeds and faiths. *أحزاب* 'ahzâb (pl.; s. *ḥizb*) = groups, bands, parties. See *hizb* at 5:56, p. 358, n. 4.

2. *موعد* *maw'id* (s.; pl. *mawā'id*) promise, pledge, appointment, appointed time/place, rendezvous. See *maw'idah* at 9:113, p. 627, n. 10.

3. *مرية* *miryah* = doubt, misgivings. See *mumtarin* at 10:94, p. 671, n. 5.

4. i. e., about the Qur'ân and the messages delivered through it.

5. *أظلم* 'azlamu = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (relative of *ẓālim*). See at 7:36, p. 477, n. 10).

6. *افتري* *iftarâ* = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [fury], to cut lengthwise, to fabricate. See at 11:13, p. 682, n. 2).

7. Such as saying that He has partners or that He has taken a son for Himself.

8. i. e., on the Day of Judgement. *يعرضون* *yu'raḍûna* = they are displayed, exposed, submitted, placed/set before (v. iii. m. pl. impfct. passive from 'araḍu/aruḍu ['arḍ], to become visible, to be wide. See *tu'riḍû* at 9:95, p. 618, n. 10).

9. i. e., witnesses from among the angels, Prophets and others *أشهاد* 'ashâd (pl.; s. *shâhid*) = witnesses. See *shâhid* at 11:17, p. 683, n. 9.

10. *كذبوا* *kadhabû* = they lied, made false statement (v. iii. m. pl. past from *kadhaba* [kidhb /kadhib /kadhbah / kidhbah], to lie. See at 6:23, p. 399, n. 11).

11. *لعنة* *la'nah* (s.; pl. *la'nât*) = curse, banishment from mercy, damnation, imprecation. See at 7:44, p. 482, n. 7.

12. i. e., prevent others from accepting the truth (Islam). *يصدون* *yaṣuddûna* = they prevent, deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [ṣadd/ṣudûd], to turn away. See at 9:34, p. 591, n. 3).

وَيَبْغُونَهَا عِوَجًا and desire¹ it crooked;²
وَهُمْ بِالْآخِرَةِ and they are in the hereafter
هُمْ كَفِرُونَ the ones disbelieving.

أُولَئِكَ لَمْ يَكُونُوا 20. Such people cannot
مُعْجِزِينَ فِي الْأَرْضِ eascape³ in the earth
وَمَا كَانَ لَهُمْ nor are there for them
مِن دُونِ اللَّهِ besides Allah
مِن أَوْلِيَاءَ any friend-protectors.⁴
يُضَاعَفْ لَهُمْ Doubled⁵ will be for them
الْعَذَابُ the punishment, [for]
مَا كَانُوا يَسْتَطِيعُونَ they cannot afford⁶
السَّمْعَ to listen⁷
وَمَا كَانُوا يَنْصُرُونَ nor do they use to see.⁸

أُولَئِكَ الَّذِينَ 21. These are they who
خَسِرُوا أَنْفُسَهُمْ have lost themselves
وَضَلَّ عَنْهُمْ and lost to them will be
مَا كَانُوا يَفْتَرُونَ what they use to trump up.¹⁰

لَا جَرَمَ لَهُمْ 22. No doubt,¹¹ they shall be
فِي الْآخِرَةِ in the hereafter
هُمْ الْأَخْسَرُونَ the ones worst in loss.

1. يَبْغُونَ *yabghûna* = they seek, seek to attain, wish, desire, covet (v. iii. m. pl. impfct. from *baghâ* [*bughâ*], to seek, desire. See at 9:47, p. 598, n. 1. See also at 10:23, p. 645, n. 5).

2. i. e., they want the *dîn* of Allah to be modified according to their whims and caprices. عِوَج *'iwaj* = crookedness, twist, bend, curvature. Here the infinitive has been used in the sense of *mu'awwaj*, crooked, twisted. See at 7:86, p. 399, n. 8.

3. i. e., escape from Allah's retribution if He inflicts it. مُعْجِزِينَ *mu'jizîn* (pl.; acc./gen. of *mu'jizân*; s. *mu'jiz*) = those who baffle, incapacitate, disable, paralyze, frustrate, escape (act. participle from *'a'jaza*, form IV of *'ajaza/ajiza* [*'ajz*], to be weak, incapable. See at 10:53, p. 656, n. 6).

4. أَوْلِيَاءَ *'awliyyâ* (pl.; sing. *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 9:71, p. 608, n. 1.

5. يُضَاعَفْ *yudâ'afu* = he or it is doubled, redoubled, compounded, multiplied (v. iii. m. s. impfct. passive from *dâ'afa*, form III of *da'afa* [*dî'f*], to double, redouble. See *yudâ'ifu* at 4:40, p. 258, n. 9).

6. يَسْتَطِيعُونَ *yastaṭī'ûna* = they are able to, are capable of, can afford (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*taw'*], to obey. See *yastaṭī'ûna* at 2:273, p. 143, n. 3).

7. i. e., though they are provided with the hearing faculty they do not care to listen to and benefit from the messages delivered to them. سَمْع *sam'* = hearing, to listen, sense of hearing, ears. See at 6:46, p. 408, n. 14.

8. i. e., see with a view to understanding. يَنْصُرُونَ *yubṣirûna* = they see, realize, comprehend (v. iii. m. pl. impfct. from *'abṣara*, form IV of *baṣura/baṣira* [بَصَر *baṣar*], to look, to see. See at 10:43, p. 653, n. 6).

10. i. e., of false gods and goddesses يَفْتَرُونَ *yafṭarûna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [فَرَى *fary*], to cut lengthwise, to fabricate. See at 10:30, p. 648, n. 13).

11. لَا جَرَمَ *lâ jarama* is an idiom meaning : of course, no doubt, certainly.

23. Verily those who believe
 وَإِنَّا لَنَرِيكَ أَصْحَابَ
 وَعَمِلُوا الصَّالِحَاتِ and do the good deeds and
 وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ be humble¹ before their Lord,
 أُولَٰئِكَ أَصْحَابُ they will be the inmates²
 الْجَنَّةِ of the garden.
 هُمْ فِيهَا They in there
 خَالِدُونَ shall live for ever.³

24. The simile of
 الْفَرِيقَيْنِ the two groups⁴ is
 كَالْأَعْمَىٰ وَالْأَصَمِّ as the blind⁵ and the deaf,⁶
 وَالْبَصِيرِ and the one who sees⁷ and
 وَالسَّمِيعِ هَلْ and the one who hears?⁸ Do
 يَسْتَوِيَانِ مَثَلًا they equalize⁹ for instance?
 أَفَلَا تَذَكَّرُونَ So will you not take heed?¹⁰



Section (Rukû') 3

25. And We had sent out¹¹
 نُوْحًا إِلَىٰ قَوْمِهِ Nûh to his people[who said]:
 إِنِّي لَكُمْ نَذِيرٌ "I am for you a warner,
 مُبِينٌ open and clear."¹²

26. "That you worship naught
 إِلَّا اللَّهَ but Allah;
 إِنِّي أَخَافُ عَلَيْكُمْ I fear against you

1. أَخْبَتُوا 'akhbatû = they became humble, lowly (v. iii. m. pl. past from 'akhbata, form IV of khabata [khabî], to be calm).

2. أَصْحَابُ 'ashhâb (pl.; sing. صاحب ṣāhib) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors. See at 10:26, p. 647, n. 4).

3. خَالِدُونَ khâlidûn (sing. khâlid) = living or remaining for ever, everlasting, eternal (active participle from khalada [khalûd], to live or remain for ever. See at 10:26, p. 647, n. 5).

4. i. e., the believers and monotheists on the one hand, and the unbelievers and polytheists, on the other. الْفَرِيقَيْنِ fariqayn (dual; acc./gen. of fariqân, s. fariq) = two groups, sections, parties, bands, factions. See at 6:81, p. 424, n. 5.

5. i. e., blind to Allah's revelations communicated through His Messenger. أَعْمَى 'a'mâ (s.; pl. 'umy) = blind. See at 6:50, p. 410, n. 8.

6. i. e. deaf to the call to the truth. أَصَمُّ 'aşamm (s.; pl. ṣumm/ṣummân) = deaf. See ṣumm at 8:22, p. 554, n. 4.

7. الْبَصِيرِ baṣîr = one who sees/ observes, All-Seeing (act. participle in the scale of fa'il from baṣura/baṣîra [baṣur], to see). See at 8:72, p. 574, n. 8).

8. السَّمِيعِ samî' = one who hears, All-Hearing, Intensely Listening (active participle in the scale of fa'il from sami'u [sam' /samâ' /samâ'uh /masma'], to hear. See at 3:38, p. 170, n. 11).

9. يَسْتَوِيَانِ yastawiyâni = they (two) become equal, even, straight, upright (v. iii. m. dual impfct. from istawâ, form VIII of sawiya [siwan], to be equal. See istawâ at 10:3, p. 636, n. 4).

10. تَذَكَّرُونَ tadhakkarûna (tatadhakkarûna) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from tadhakara, form V of dhakara [dhikr/ tadhkâr], to remember. See at 10:3, p. 636, n. 7).

11. أَرْسَلْنَا 'arsalnâ = we sent out, despatched, discharged (v. i. pl. past from 'arsala, form IV of rasala [rasal], to be long and flowing. See at 7:162, p. 528, n. 8).

12. مُبِينٌ mubîn = open and clear, glaringly obvious, manifest. See at 10:76, p. 665, n. 5.

عَذَابٌ يَوْمٍ the punishment of a day



most painful.¹

فَقَالَ الْمَلَأُ 27. But there said the chiefs²

الَّذِينَ كَفَرُوا who disbelieved

مِنْ قَوْمِهِ of his people:

مَا نَرَبَكَ "We do not consider³ you

إِلَّا بَشَرًا مِثْلَنَا aught but a man like us,

وَمَا نَرَبَكَ nor do we see you

أَتَبَعَكَ as following⁴ you anyone

إِلَّا الَّذِينَ except those who are

هُمْ أَزْوَاجُنَا the meanest⁵ of us,

بَادِيَ الرَّأْيِ immature in opinion;⁶

وَمَا نَرَى لَكُمْ nor do we think you have

عَلَيْنَا مِنْ فَضْلٍ over us any excellence;⁷

بَلْ نُنَظِّقُكُمْ rather we believe⁸ you are

كَذِبِينَ liars."⁹

قَالَ يَقُولُونَ 28. He said: "O my people,

أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى do you think, if I am on

يَسْتَبِينَ مِنْ رَبِّي a clear proof⁹ from my Lord

وَأَنْتُمْ رَحِمَةٌ and He has given me mercy¹⁰

مِنْ عِنْدِهِ from His side

1. Nûh, peace be on him, and indeed all Messengers of Allah, made a call to monotheism (*tawhîd*) and warned against the sin of setting partners (*shirk*) with Him and the consequent punishment in the hereafter. ألم *'alim* = agonizing, anguishing, excruciating, most painful. See at 10:88, p. 668, n. 10.

2. It is the leaders and influential men of society who in all ages opposed reform and the truth delivered by Allah's Messengers. ملا *'mala'* = crowd, host, grandees, council of elders, notables, chiefs. See at 10:83, p. 667, n. 2).

3. The leaders of the people of Nûh, peace be on him, advanced mainly three types of objections against him, namely, that he was nothing more than a human being like them, that his followers were the lowest group in the society having no mature understanding of affairs and that he was not socially and materially superior to them. The same sort of objections were raised by the Makkan unbelieving leaders against Prophet Muhammad, peace and blessings of Allah be on him. نرى *narâ* = we see, consider, are of the view (v. i. pl. impfct. from *ra'â* [*ru'y*, *ru'yah*], to see. See at 2:144, p. 68, n. 2).

4. اتبع *itaba'a* = he followed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [*tabu'/tabâ'ah*], to follow. See at 8:64, p. 570, n. 10).

5. The leaders' criterion of greatness was wealth and influence, not the quality of character and conviction in respect of which the believers were far greater than they. أَرَأَيْتُمْ *'arâdhil* (pl.; s. *'ardhal*, relative of *rudhîl*) = the meanest, lowest, most despicable/ contemptible.

6. بادى الرأي *bâdî al-ra'y* is an idiom meaning: a person of immature opinion, deficient in understanding.

7. فضل *faḍl* (pl. *fudûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, priority, merit, excellence. See at 11:3, p. 678, n. 5.

8. نَظَن *naẓunnu* = we think, believe, suppose, presume (v. i. pl. impfct. from *ẓanna* [*ẓann*], to think, to suppose. See at 7:66, p. 491, n. 10)

9. بَيِّنَةٌ *bayyinah* (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 11:17, p. 683, n. 7.

10. i. e., guidance and Messengership.

فَعَمِيَتْ عَلَيْكُمْ but it is obscured¹ on you,
أَنزَلْنَاهُ عَلَيْكُمْ shall we compel² you to it
وَأَنْتُمْ لَهَا كَارِهُونَ while you are averse³ to it?



وَيَنْقُورُونَ 29. And O my people,
لَا أَسْأَلُكُمْ عَلَيْهِ I do not ask of you for it
مَالًا any wealth;
إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ my reward⁴ is but on Allah;
وَمَا أَنَا بِطَارِدٍ nor am I going to drive
الَّذِينَ آمَنُوا away⁵ those who believe.

إِنَّهُمْ They are indeed
مُلْقُوا رَبَّهُمْ going to meet⁶ their Lord;
وَلَكِنِّي أَرَىٰ قَوْمًا but I see you are a people
يَجْهَلُونَ lacking knowledge.⁷



وَيَنْقُورُونَ 30. And O my people, who
يَنْصُرُنِي مِنَ اللَّهِ will help⁸ me against Allah
إِنْ طَرَدْتُهُمْ if I drove⁹ them out?
أَفَلَا تَذَكَّرُونَ So will you not take heed?¹⁰



وَلَا أَقُولُ لَكُمْ 31. Nor do I say to you that I
عِنْدِي خَزَائِنُ اللَّهِ have the treasures¹¹ of Allah
وَلَا أَعْلَمُ الْغَيْبَ nor do I know the unseen,

1. عَمِيَتْ *'ummiyat* = she or it is blinded, obscured (v. iii. f. s. past passive from *'ammû*, form II of *'amiya* [*'aman*], to be blind. See *'amû* at 5:71, p. 365, n. 7).

2. The lesson is that no force is to be applied in making one change one's faith (see 2:256). نَزَمَ

nulzimu = we compel, force, obligate (v. i. pl. impfct. from *'alzama*, form IV of *lazima* [*luzûm*], to be incumbent, to stick to).

3. كَارِهُونَ *kârihûn* (pl.; s. *kârih*) = unwilling, reluctant, averse (act. participle from *kariha* [*kurh/kurh/kurâhah/karâhiyah*], to detest, dislike). See at 9:48, p. 598, n. 9.

4. أَجْر *'ajr* (pl.; امر *'ujûr*) = reward, recompense, remuneration. See at 11:11, p. 681, n. 8).

5. طَارِد *ṭarîd* = one who drives away, is going to drive away/expel (act. participle from *ṭarada* [*ṭard*], to drive away). See *lâ ṭaṭrud* at 6:52, p. 411, n. 3.

6. مُلَاقُوا *mulâqû(n)*, (pl. of *mulâqin*) = the meeting ones, those who are going to meet (active participle from *lâqâ*, form III of *laqiya* [*liqâ/luqyân/luqy/luqyah/luqan*], to meet, to encounter. The terminal *nûn* is dropped on account of the genitive construction with *rabbihim*. See at 2:249, p. 127, n. 4).

7. تَجْهَلُونَ *tajhalûna* = you lack knowledge, are ignorant, foolish (v. ii. m. pl. impfct. from *jahila* [*jahl/jahâlah*], to be ignorant. See *yajhalûna* at 6:111, p. 438, n. 4).

8. يَنْصُرُ *yanşuru* = he helps, gives victory (v. iii. m. s. impfct. from *naşara* [*naşr/nuşûr*], to help. See *yanşur* at 9:14, p. 582, n. 4).

9. طَرَدْتُ *ṭaradtu* = I drove out, expelled (v. i. s. past from *ṭarada*. See n. 5 above).

10. تَذَكَّرُونَ *tadhakkarûna* (*tatadhakkarûna*) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 11:24, p. 686, n. 10).

11. i. e., the wealth, provisions and all other benefits and graces that He bestows. The Prophet was a man like all the others but that he received *wahy* from Allah. خَزَائِن *khazâ'in* (pl., s. *khizânah*) = treasures, vaults, coffers. See at 6:50, p. 410, n. 4.

وَلَا أَقُولُ إِنِّي مَلَكٌ
 وَلَا أَقُولُ لِلَّذِينَ
 تَزَيَّجْنَ آيَاتِنَا
 أَنْ يَوْفِقَهُمُ اللَّهُ
 خَيْرٌ أَلَّا يَعْلَمَ
 بِمَا فِي أَنْفُسِهِمْ
 إِنِّي إِذَا
 لَئِنِ الظَّالِمِينَ

nor do I say I am an angel,
 nor do I say to those
 whom your eyes despise¹
 that Allah will not give them
 any good.²
 Allah knows best
 what is within their selves.
 I shall in that case³ be
 indeed of the wrong-doers.⁴

قَالُوا يَنْتُحُ
 قَدْ جَدَلْنَا
 فَأَكْثَرْتَ
 جِدْلَنَا
 فَأَنْتَا
 بِمَا تَعِدُنَا
 إِنْ كُنْتَ مِنْ
 الصَّادِقِينَ

32. They said: "O Nûh,
 you have argued⁵ with us
 and have done much
 debate⁶ with us.
 Then bring us
 what you threaten⁷ us with,
 if you are of
 those that speak the truth.⁸

قَالَ إِنَّمَا يَأْتِيَكُمْ
 بِهِ اللَّهُ إِنْ شَاءَ
 وَمَا أَنْتُمْ بِمُعْجِزِينَ

33. He said: "Allah will but
 bring it, if He will,
 and you cannot escape."⁹

1. i. e., *tazdari* = she or it despises, hates belittles, views with contempt (v. iii. f. s. impfct. from *izdarâ*, form VIII of *zarâ* [*zirâyah*], to rebuke, to find fault with).

2. i. e., guidance and reward for their faith and deeds, though the unbelievers despise them because of their not being materially well-off and influential in society. *khayr* = good /better/ best, benefit, advantage, wealth, property. See at 7:188, p. 539, n. 3.

3. i. e., if I said all these and claimed for me what I am not, I would be committing wrong.

4. *zâlimîn* (acc./gen. of *zâlimûn*, sing. *zâlim*) = transgressors, wrong-doers, unjust persons (active participle of *zalama* [*zulm*], to transgress, do wrong. See at 10:106, p. 673, n. 3).

5. *jâdaltâ* = you argued, debated, quarrelled, disputed, controverted, wrangled (v. ii. m. s. past from *jâdala*, form III of *judala* [جدل *judl*], to tighten. See *yujâdilûna* at 8:6, p. 548, n. 6).

6. Nûh had a long life and he tried over a long period to bring his people to the truth. *jidâl* = quarrel, quarrelling, dispute, debate.

7. i. e., what you threaten us with of Allah's retribution. *ta'idu* = you promise, assure, threaten (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise. See at 7:77, p. 496, n. 7).

8. *şâdiqîn* (pl.; acc./gen. of *şâdiqûn*; s. *şâdiq*) = truthful, those who speak the truth (active participle from *şadaqa* [*şadq/ şidq*], to speak the truth. See at 11:13, p. 682, n. 5).

9. i. e., escape from Allah's retribution if He inflicts it. *mu'jizîn* (pl.; acc./gen. of *mu'jizûn*; s. *mu'jiz*) = those who baffle, incapacitate, disable, paralyze, frustrate, escape (act. participle from *'a'jaza*, form IV of *'ajaza/ajiza* [*'ajz*], to be weak, incapable. See at 11:20, p. 685, n. 3).

34. "Nor will there benefit¹
 أَنْصَحِي you my sincere advice²
 إِنْ أَرَدْتُ even though I intend
 أَنْ أَنْصَحَ لَكُمْ to give you sincere advice,³
 إِنْ كَانَ اللَّهُ يُرِيدُ were Allah to will⁴
 أَنْ يُغْوِيَكُمْ to make you stray.⁵
 هُوَ رَبُّكُمْ He is your Lord, and to
 وَإِلَيْهِ تُرْجَعُونَ Him you will be returned."⁶
35. Or do they say,⁷
 أَفْتَرَيْنَاهُ "He has fabricated⁷ it"?
 قُلْ إِنْ أَفْتَرَيْتُهُ, Say: "If I have fabricated it,
 فَعَلَىٰ إِجْرَامِي upon me lies my sin,⁸
 وَأَنَا بَرِيءٌ and I am free⁹ of what
 وَمَا أَتَّخِذُكُمْ وَمَا تَجْعَلُونَ you commit of crimes."¹⁰

Section (Rukû') 4

36. And it was commu-
 وَأَوْحَىٰ nicated¹¹ to Nûh that
 إِلَىٰ نُوحٍ أَنَّهُ there would not believe
 لَنْ يُؤْمِنَ from your people anyone
 مِنْ قَوْمِكَ except those who
 إِلَّا مَنْ have already believed.
 قَدْ آمَنَ

1. يَنْفَع *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 10:106, p. 675, n. 1).
2. نَصَح *nush* = sincere advice, good advice, counselling.
3. أَنْصَح *'anṣaḥa(u)* = I give sincere advice, wish well (v. i. s. impfct. from *naṣaḥa* [*naṣḥ / nuṣḥ / naṣāḥah / naṣīḥah*], to give sincere advise, to wish {some one} well. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *'anṣahu* at 7:62, p. 490, n. 2).
4. يُرِيد *yuridu* = he intends, desires, wills (v. iii. m. s. impfct. form *'arāda*, form IV of *rāda* [*rawd*], to walk about. See at 11:15, p. 682, n. 9).
5. يَغْوِي *yugwiya(wī)* = he makes (someone) stray/go astray, leads astray, misleads (v. iii. m. s. impfct. from *'aghwā*, form IV of *ghawā* [*ghayy / ghawāyah*], to stray from the right way).
6. i. e., after Resurrection, for judgement. تَرْجَعُونَ *turja'ûna* = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujū'*], to return). See at 10:56, p. 657, n. 7).
7. This is a parenthetical *'āyah* referring to the allegation of the Makkān unbelievers against Prophet Muhammad, peace and blessings of Allah be on him. افْتَرَى *iftarā* = he fabricated, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farā* [*fary*], to cut lengthwise, to fabricate. See at 11:17, p. 684, n. 6).
8. اِجْرَام *'ijrām* = crime, culpability, sin.
9. بَرِيء *barī* (s.; pl. *abriyā' / burā' / birā'*) = innocent, guiltless, free, exempt, absolved. See at 10:41, p. 652, n. 10).
10. تَجْرِمُونَ *tujrimûna* = you commit sin, crime (v. ii. m. pl. impfct. from *jarama* [*jarm*], to commit a crime. See *mujrimûn* at 10:82, p. 666, n. 11).
11. After the above parenthetical *'āyah*, the story of Nûh, peace be on him, is resumed from this *'āyah*. أَوْحَى *'ūhiya* = he or it was communicated, (v. iii. m. s. past passive from *'awḥā*, form IV of *wahā* [*wahy*], to communicate. See at 6:19, p. 398, n. 3). Technically *wahy* means Allah's communication to His Prophets and Messengers by various means. (See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukḥārī*, nos. 2-4).

فَلَا تَبْتَئِسْ So do not be sad¹
 بِمَا كَانُوا يَفْعَلُونَ for what they use to do.
 وَأَصْنَعِ الْفُلَ 37. And build² the Ark³ under
 بِأَعْيُنِنَا وَوَحِّينَا Our Eyes⁴ and instruction⁵
 وَلَا تَخْطِبْنِي and address⁶ Me not
 فِي الَّذِينَ ظَلَمُوا about those who do wrong.
 إِنَّهُمْ مُقْرُونَ They shall be drowned.⁷
 وَصَّعِ 38. And he was building⁸
 الْفُلَ وَأَنفَلَكَ the Ark. And whenever
 مَرَّ عَلَيْهِ there passed⁹ by him a
 مَلَأَ مِنْ قَوْمِهِ host of chiefs¹⁰ of his people
 سَخِرُوا مِنْهُ they mocked¹¹ at him.
 قَالَ إِنْ تَسْخَرُوا مِنِّي He said: "If you mock at us
 فَإِنَّا نَسْخَرُ مِنْكُمْ we will mock at you
 كَمَا تَسْخَرُونَ as you mock at us."
 فَسَوْفَ تَعْلَمُونَ 39. "Then you will know to
 مَن يَأْتِيهِ عَذَابٌ whom comes a punishment
 يُخْزِي that will disgrace¹² him
 وَيَجْلِي عَلَيْهِ and will descend on him
 عَذَابٌ مُّقِيمٌ a punishment to last."

1. *lâ tabta'is* = do not be sad, do not grieve (v. ii. m. s. imperative {prohibition} from *ibta'asa*, form VIII of *ba'usa* [*bu's*], to be miserable).

2. *isna'* = manufacture, construct, build, make (v. ii. m. s. imperative from *šana'a* [*šan'/şun'/şanî'*], to do, make, manufacture. See *šana'u* at 11:16, p. 683, n. 6).

3. *fulk* (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 10:73, p. 664, n. 1.

4. i. e., under Our view (Ibn Kathîr, IV, 252)

5. *wahy* = Allah's communication to His Messenger : here, instruction (Ibn Kathîr, IV, 252).

6. *lâ tukhâṭib* = do not address/ direct your words to (v. ii. m. s. imperative {prohibition} from *khâṭaba*, form III of *khaṭaba* [*khuḥbah/khaṭābah*], to make a speech).

7. *mughraqûn* (pl.; s. *mughraq*) = those who are drowned, immersed, sunk (passive participle from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See *'aghraqnâ* at 10:73, p. 664, n. 3).

8. *yaşna'u* = he manufactures, makes, performs (v. iii. m. s. impfct. from *şana'a* [*şan' şun'/' şanî'*], to do, to make. See *yaşna'ûna* at 5:63, p. 361, n. 5).

9. *marra* = he went by, passed, walked past, elapsed, ran out (v. iii. m. s. past [*marr/murûr/mamarr*], to pass, go by. See at 10:12, p. 640, n. 7).

10. *mala'* = crowd, host, grandees, council of elders, chiefs. See at 11:27, p. 687, n. 2).

11. They mocked at Nûh, peace be on him, because he had suddenly turned a carpenter and ship-builder while hitherto he had been claiming to be a Messenger of Allah, and because they disbelieved the punishment they were threatened with. *sakhirû* = they derided, ridiculed, laughed at, mocked, scoffed at, jeered (v. iii. m. pl. impfct. from *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 6:10, p. 395, n. 3).

12. *yukhzi* = he disgraces, humiliates, debases (v. iii. m. s. impfct. from *'akhza*, form IV of *khaziya* [*khizy/khazan*], to be base, ashamed. See *yukhzi* at 9:14, p. 582, n. 3).

40. Till when Our command¹

came and there gushed forth²

the oven,³ We said:

"Lade⁴ in it of every being

a male and a female⁵, in twos,

and your family except those

against whom has preceded⁶

the word,⁷

and those who believe.

And there had not believed

with him except a few.

41. And he said: "Board⁸ in it.

In Allah's name shall be

its passage⁹ and its anchorage.¹⁰

Verily my Lord is Most

Forgiving, Most Merciful.

42. And it proceeded¹¹ with them

amid waves¹² like mountains;

and Nûh called out to his son

– and he was in isolation¹³ –

: "O my son, ride with us,

1. i. e., the command for their destruction. أمر 'amr (s.; pl. أمور 'awâmir/ امور 'umûr) = order, command, decree/ matter, issue, affair. See at 6:58, p. 414, n. 3.

2. i. e., there gushed forth water from the earth, even from oven made on earth for baking bread, as signal for the coming of the flood (Ibn Kathîr, IV, 254. See also 54:11-14). فار fâra = he or it gushed forth, welled forth, shoot up (v. iii. m. s. past from fuwr/fuwrân, to gush forth).

3. تاور tannûr (s.; pl. tanânîr) = baking oven, pit for baking bread.

4. احمّل ihmil = lade, carry, pick up (v. iii. m. s. imperative from ḥamala [ḥaml], to carry. See taḥmila at 9:92, p. 617, n. 1).

5. زوجين zawjayn (acc./gen/ of zawjân; s. zawj) = both of a pair, a pair, male and female (see zawj at 7:19, p. 470, n. 8).

6. سبق sabaqa = he or it preceded, did or went before (v. iii. m. s. past from sabq, to be or act before. See at 8:68, p. 572, n. 6).

7. i. e., those of his family against whom the decree of destruction had already been issued. The allusion is to Nûh's unbelieving son and wife (Ibn Kathîr, IV, 255).

8. اركبوا irkabû = you (all) embark, ride, board (v. ii. m. pl. imperative from rakiba [rukûb], to ride, mount. See rakb at 8:42, p. 562, n. 4).

9. مجرى majran (s.; pl. majârin) = water course, course, passage, stream, progress. See tajrî below at n. 11).

10. مرسى mursâ = anchorage, arrival.

11. تجري tajrî = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from jarâ [jary], to flow. See at 10:9, p. 639, n. 2).

12. موج mawj (s.; pl. amwâj) = waves, ripples, surges.

13. i. e., he was standing aloof from all the others. معزل ma'zil (s.; p; ma'âzil) = place of seclusion /isolation, separation (noun of place or time from 'azala ['azl], to separate, to isolate. See ya'tazilû at 4:91, p. 282, n. 8).

وَلَا تَنْكُرْ and do not be

مَعَ الْكَافِرِينَ with the unbelievers.

قَالَ سَتَأْتِي 43. He said: "I shall repair¹

إِلَى جَبَلٍ to a mountain that will

يَعْصِمُنِي مِنَ الْمَاءِ protect² me from the water."

قَالَ لَا عَاصِمَ He said:³ "No protector⁴ is

الْيَوْمَ مِنْ there today against

أَمْرِ اللَّهِ Allah's Decree

إِلَّا مَنْ except for the one

رَحِمَ He has his mercy on."

وَحَالَ And there interposed⁵

بَيْنَهُمَا الْمَوْجُ between them the waves⁶

فَكَانَ and he was thus

مِنَ الْمَغْرَقِينَ of those drowned.⁷



وَقِيلَ 44. And it was said:⁸ "O

يَا أَرْضُ ابْلَعِي مَاءَكِ earth, swallow⁹ your water,

وَيَسْمَأْ أَقْلِي and O sky, desist."¹⁰

وَرِجَصَ الْمَاءِ And the water was receded

وَقُضِيَ الْأَمْرُ and fulfilled was the decree.¹¹

وَأَسْتَوَتْ And she settled

عَلَى الْجُودِيِّ on the Judiyy¹³

وَقِيلَ نَعْدَا and it was said: "Away with

لِلْقَوْمِ الظَّالِمِينَ the transgressing people."

1. عَاوَى 'āwī = I repair, betake myself, take shelter (v. i. s. impfct. from 'āwā, form IV of 'awā [awy], to seek refuge. See 'āwaw at 8:72, p. 574, n. 2).

2. يَعِصِمُ ya'simu = he protects, defends, safeguards, preserves (v. iii. s. m. impfct. from 'asama [عِصِمَ 'asm], to protect, to restrain. See at 5:67, p. 363, n. 7).

3. i. e., Nūh said.

4. عَاصِمٌ 'āsim = protector, defender (act. participle from 'asama. See ya'simu at n. 2 above).

5. حَالَ ḥāla = he or it interposed, intervened, came between, prevented (v. iii. m. s. past from ḥaylūlah).

6. مَوْجٌ mawj (s.; pl. amwāj) = waves, ripples, surges. See at 11:42, p. 692, n. 12.

7. مَغْرَقِينَ mughraqīn (pl.; acc./gen. of mughraqūn; s. mughraq) = those who are drowned, immersed, sunk (passive participle from 'ughraqa, form IV of ghariqa [gharaq], to be drowned. See mughraqūn at 11:37, p. 691, n. 7).

8. i. e., after the end of the period fixed for the flood.

9. اِبْلَعِي ibla'ī = swallow, swallow up (v. iii. f. s. imperative from bala'a [bal'], to swallow).

10. This 'āyah shows that the flood was accompanied by incessant rains, as specifically mentioned in 54:11-14. أَقْلِي 'aqli'ī = abstain, refrain, desist (v. iii. f. s. imperative from 'aqla'a, form IV of qala'a [qal'], to pull out, root out).

11. غِيضٌ ghīḍa = he or it was made to recede, decrease, diminish (v. iii. m. s. past passive from ghāda [ghayd/maghād], to become less).

12. اِسْتَوَتْ istawat = she settled, became even/straight/equal (v. iii. f. s. past in form VIII of sawiya [siwan], to be equal. See istawā at 10:3, p. 636, n. 4).

13. A mountain near Mosul in north Iraq.

45. And Nûh called out
 وَنَادَىٰ نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي
 to his Lord and said:
 "My Lord, verily my son is
 مِنْ أَهْلِي وَإِنَّ of my family and certainly
 وَعَدَكَ الْحَقُّ Your promise is true,¹
 وَأَنْتَ أَخْكَمُ and You are the Justest²
 الْحَكِيمِينَ of judges.

46. He said: "O Nûh, verily
 قَالَ نُوحٌ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ he is not of your family.³
 إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ Verily his deed is not right.⁴
 فَلَا تَسْأَلْنِي So do not ask of Me
 مَا لَيْسَ لَكَ that which you have no
 بِهِ عِلْمٌ knowledge of.
 إِنِّي أَعِظُكَ أَنْ تَكُونَ I admonish⁴ you lest you
 مِنَ الْجَاهِلِينَ should be of the ignorant."⁵

47. He said: " O my Lord,
 قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ I seek refuge⁷ with You
 أَنْ أَشْأَلَكَ lest I should ask of You that
 مَا لَيْسَ لِي بِهِ عِلْمٌ which I have no knowledge
 وَإِلَّا تَغْفِرْ لِي of; and if you forgive me not
 وَتَرْحَمْنِي and have mercy on me

1. Nûh, peace be on him, said so on the assumption that Allah had promised to save his family and apparently overlooked that Allah had made an exception about those who disbelieved and disobeyed Allah and His Messenger (see 'âyah 40).

2. *ahkam* = wiser, more just, wisest, justest (elative of *hakim*).

3. i. e., not of those of your family whom Allah promised to save. Also, there cannot subsist any relationship between a believer and an unbeliever.

4. *ṣāliḥ* = good, right, proper, sound (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalāḥ/ ṣulūḥ/ maṣlaḥah*]), to be good, right, proper. See at 9:102, p. 622, n. 3).

5. *'a'izu* = I admonish, advise, exhort (v. i. s. impfct. from *w'aḥḥa* [*wa'ḥḥa*], to admonish, to preach. See *ta'izūna* at 7:164, p. 529, n. 7).

6. *jāhilīn* (accusative/genitive of *jāhilūn*, sing. *jāhil*) = ignorant ones, fools (active participle from *jahala* [*jahl*], to be ignorant. See at 7:199, p. 542, n. 12).

7. *'a'udhu* = I take refuge, seek protection (v. i. s. impfct. from *'adha* [*'awdh/ 'iyādh/ ma'ādh*], to take refuge, to seek protection. See at 2:67, p. 32, n. 5).

أَكُنْ
مِنَ الْخَاسِرِينَ ﴿٤٧﴾

I shall be of those in loss."¹

قِيلَ يٰنُوحُ

أهبطْ بِسَلَامٍ مِنَّا

وَبَرَكَاتٍ عَلَيْكَ

وَعَلَى أُمَمٍ مِّمَّنْ

مَعَكَ وَأُمَمٌ

سَنَمِيعُهُمْ

ثُمَّ يَمَسُّهُمْ

مِنَّا عَذَابٌ

أَلِيمٌ ﴿٤٨﴾

48. It was said: "O Nûḥ, get

down² with peace from Us

and blessings³ on you

and on the nations⁴ out of

those with you; and nations⁵

We shall give them to enjoy.⁶

Then there will touch⁷ them

from Us a punishment

most painful.

تِلْكَ مِنْ

أَنْبَاءِ الْغَيْبِ

نُوحِيَا إِلَيْكَ

مَا كُنْتَ تَعْلَمُهَا

أَنْتَ وَلَا قَوْمُكَ

مِنْ قَبْلِ هَذَا

فَاصْبِرْ

إِنَّ الْعَاقِبَةَ

لِلْمُتَّقِينَ ﴿٤٩﴾

49. These are some of

the tidings⁸ of the unseen that

We communicate⁹ to you.

You did not use to know them,

neither you nor your people,

before this.

So have patience,¹⁰

verily the end¹¹ will be

in favour of the godfearing.¹¹

Section (Rukû') 5

وَالْإِلَٰهَ ۚ 50. And to the 'Ād [We sent]

1. i. e., in the hereafter. حَاسِرِينَ *khâsirîn* (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss (active participle from *khâsara* [*khusr* /*khâsâr* /*khâsârah* /*khusrân*] to lose. See at 10:94, p. 671, n. 8).

2. i. e., after the Ark had settled on the Judiyy it was said to Nûḥ, peace be on him. اِهْبِطْ *ihbiṭ* = you get down, descend (v. iii. m. s. imperative from *hubaṭa* [*hubûṭ*], to go down. See *ihbiṭ* at 7:12, p. 468, n. 10).

3. i. e., after the Ark had settled on the Judiyy it was said to Nûḥ, peace be on him. بَرَكَاتٍ *barakât* (pl.; s. *barakah*) = blessings. See at 7:96, p. 503, n. 9.

4. i. e., after the Ark had settled on the Judiyy it was said to Nûḥ, peace be on him. أُمَمٍ *'umam* (pl.; s. *'umma*) = communities, nations, peoples, generation. See *'umma* at 7:160, p. 527, n. 4.

5. i. e., there will be nations who will be given to enjoy in this world.

6. نَمِيعُهُمْ *numatti'u* = we make /let (someone) enjoy, give to enjoy (v. i. m. pl. impfct. from *matti'a*, form II of *mata'a* [*mat'*/*mut'*/*ah*], to carry away. See *yumatti'* at 11:3, p. 678, n. 2).

7. i. e., in the hereafter. يَمَسُّ *yamassu* = he or it touches, feels (v. iii. m. s. impfct. from *massa* [*mass/masîs*], to feel, to touch. See at 6:49, p. 410, n. 1).

8. The 'āyah is addressed to the Prophet Muhammad, peace and blessings of Allah be on him. أَنْبَاءٍ *'anbâ'* (pl.; s. *naba'*) = news, tidings, intelligence. See at 7:101, p. 505, n. 3.

9. نُوحِيَا *nûḥî* = we communicate (v. i. pl. impfct. from *'awḥâ*, form IV of *wahâ* [*wahy*], to communicate. The word *wahy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

10. اَصْبِرْ *isbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 10:109, p. 676, n. 5).

11. عَاقِبَةٍ *'âqibah* (s.; pl. عَوَاقِبُ *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 10:73, p. 664, n. 4.

12. This clause of the 'āyah constitutes an assurance of ultimate success for the Prophet, peace and blessings of Allah be on him.

أَخَاهُمْ هُودًا^١ their brother¹ Hûd.

قَالَ يٰٓقَوْمِ^٢ He said: "O my people,

اعْبُدُوا اللَّهَ^٣ worship² Allah;

مَا لَكُمْ مِنْ إِلَهِ^٤ you do not have any deity

غَيْرِهِ^٥ other than He.

إِنْ أَنْتُمْ إِلَّا^٦ You are doing naught but

مُفْتَرُونَ^٧ inventing lies.³

يٰٓقَوْمِ^٨ 51. "O my people,

لَا أَسْأَلُكُمْ عَلَيْهِ^٩ I do not ask of you for it

أَجْرًا^{١٠} any remuneration.⁴

إِنْ أَجْرِيَ إِلَّا^{١١} My remuneration is but

عَلَى الَّذِي فَطَرَنِي^{١٢} upon Him Who created⁵ me.

أَفَلَا تَعْقِلُونَ^{١٣} Will you not then understand ?⁶

وَيٰٓقَوْمِ^{١٤} 52. "And O my people,

اسْتَغْفِرُوا رَبَّكُمْ^{١٥} ask forgiveness of your Lord

ثُمَّ تَوُوبُوا إِلَيْهِ^{١٦} and turn in repentance⁷ to Him;

يُرْسِلِ السَّمَاءَ^{١٧} He will let flow⁸ the sky

عَلَيْكُمْ مِدْرَارًا^{١٨} on you in torrents⁹

وَيَزِدَّكُمْ قُوَّةً^{١٩} and will increase you in might

إِلَى قُوَّتِكُمْ^{٢٠} added to your might.

وَلَا تَوَلَّوْا^{٢١} And do not turn away¹⁰

مُجْرِمِينَ^{٢٢} committing sins."

1. In Arabic "brother" of a people is often used to mean that the person spoken of belongs to the tribe or clan of those people.

2. All the Messengers of Allah delivered the same message of monotheism, that of worshipping Allah Alone to the exclusion of all imaginary deities. أعبدوا *u'budû* = you (all) worship (v. ii. m. pl. imperative from '*abuda* [*'ibâdah* / *'ubûdah* / *'ubûdiyyah*], to worship, to serve. See at 7:73, p. 494, n. 6).

3. i. e., in saying that there are gods other than Allah and in worshipping them. مفترون *muftarûn* (pl.; s. *muftarin*) = fabricators, calumniators, those who invent lies (act. participle from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise. See *yafîrûna* at 11:21, p. 685, n. 10; and *muftarîn* at 7:152, p. 522, n. 9).

4. The emphasis is on the fact that all Prophets and Messengers of Allah acted on His command and directives alone without the least motive for gaining worldly advantages thereby. أجر *'ajr* (pl. *ujûr*) = reward, recompense, remuneration. See at 11:29, p. 688, n. 4).

5. فطر *fatarâ* = he created, originated, brought into being, initiated (v. iii. m. s. past from *fatr*, to split, to create. See at 6:78, p. 423, n. 4).

6. i. e., will you not understand that I am giving you sincere and disinterested advice and that the One Who creates and gives life deserves to be adored and worshipped. تعقلون *ta'qilûna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from '*aqala* [*'aqil*], to be endowed with reason. See at 10:16, p. 642, n. 5).

7. توبوا *tûbû* = you (all) turn in repentance (v. ii. m. pl. imperative from *tâba* [*tawb*, *tawbah*], to turn in repentance {when said of Allah it means to turn in forgiveness}. See at 11:3, p. 678, n. 1).

8. يرسل *yursilu* = he despatches, sends, lets flow (v. iii. m. s. impfct. from '*arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 7:57, p. 488, n. 1).

9. مدرار *midrâr* = showering abundantly, in torrents.

10. لا تولوا *lâ tatawallaw* = do not turn away, desist, refrain (v. ii. m. pl. imperative from *tawallâ*, form V of *waliya*, to be near. See *tawallaw* at 11:3, p. 678, n. 6).

53. They said: "O Hûd,
 مَا جِئْتَنَا with any evidence,¹
 وَمَا نَحْنُ and we are not going to
 بِتَارِكِي آلِهِنَا abandon² our gods
 عَنْ قَوْلِكَ on your saying,
 وَمَا نَحْنُ لَكَ nor are we in respect of you
 بِمُؤْمِنِينَ believers."

54. "We say naught but that
 أَغْرَبَكَ بَعْضُ some of our gods has
 آلِهَتِنَا بِسُوءٍ afflicted³ you with an evil."
 قَالَ إِنِّي أَشْهَدُ اللَّهُ He said: "I call Allah to
 وَأَشْهَدُوا witness⁴ and you bear witness
 أَنِّي بَرِيءٌ مِمَّا that I am innocent⁵ of what
 تَشْرِكُونَ you set as partners,⁶

55. "Besides Him.
 فَكِيدُونِي جَمِيعًا So you all plot⁷ against me,
 ثُمَّ لَا تُنْظِرُون then give me no respite."⁸

56. "I depend⁹ on Allah,
 رَبِّي وَرَبِّكُمْ my Lord and your Lord.

1. i. e., any proof of the truth of what you say about yourself. بَيِّنَةٌ *bayyinah* (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 11:28, p. 687, n. 9.

2. تَارِكِي *târikî(n)* (pl. acc./gen. of *târikûn*; s. *târik*) = those who abandon, give up (act. participle from *taraka* [*tark*], to leave. The terminal *nûn* is dropped because of the genitive construction. See *târik* at 11:12, p. 681, n. 9).

3. اعْرَى *i'tarâ* = he or it afflicted, struck, seized, befell (v. iii. m. s. past in form VIII of '*arâ* [*arw*], to afflict).

4. أَشْهَد *'ush-hidu* = I call (someone) as a witness (v. i. s. impfct. from '*ash-hada*, form IV of *shahida* [*shuhûd*], to witness. See '*ash-hada* at 7:172, p. 533, n. 3).

5. بَرِيءٌ *barî'* (s.; pl. *abriyâ' / burâ' / birâ'*) = innocent, guiltless, free, exempt, absolved. See at 11:35, p. 690, n. 9.

6. i. e., in your worship. تَشْرِكُونَ *tushrikûna* = you (all) associate, set partners (v. ii. m. pl. impfct. from '*ashraka*, form IV of *sharika* [*shirk / sharikah*], to share. See at 7:33, p. 476, n. 11).

7. i. e., plot against me for doing with me whatever you can. كِيدُوا *kîdû* (+ *nî*, originally *nî*) = you (all) conspire, hatch a plot, contrive (v. ii. m. pl. imperative from *kâda* [*kayd*], to contrive, to set a strategy. See *kayd* at 7:195, p. 541, n. 10).

8. i. e., carry out your plan against me without giving me any time. لَا تُنْظِرُون *lâ tunzîrû* (*nî*, originally *nî*) = do not grant respite (v. ii. m. pl. imperative {prohibition} from '*anzara*, form IV of *nazara* [*nazar / manẓar*], to see. See at 10:71, p. 663, n. 9).

9. i. e., I depend on Allah for my protection against all your machinations and manoeuvres. تَوَكَّلْتُ *tawakkaltu* = I put my trust, depended, relied, appointed as representative (v. i. s. past from *tawakkala*, form V of *wakala* [*wakl / wukûl*], to entrust. See at 10:71, p. 634, n. 4).

مَا مِنْ دَابَّةٍ إِلَّا هُوَ No animal¹ is there but He

يَاخِذُ بِنَاصِيَتِهَا seizes² it by the forelock.³

إِنَّ رَبِّي عَلَى Verily My Lord is on

صِرَاطٍ مُسْتَقِيمٍ a straight path."⁵

فَإِنْ تَوَلَّوْا 57. "So if you turn away,⁶

فَقَدْ أَرْسَلْنَاكُمْ then I have conveyed⁷ to you

مَا أُرْسِلْتُ بِهِ what I have been sent with

إِلَيْكُمْ to you; and my Lord will

وَيَسْتَخْلِفُ رَبِّي put as successors⁸

قَوْمًا غَيْرَكُمْ a people other than you

وَلَا تَضُرُّوهُ and you will not harm⁹ Him

شَيْئًا whatsoever.

إِنَّ رَبِّي عَلَى Verily my Lord is over

كُلِّ شَيْءٍ وَحَفِيطٌ everything All-Attentive."¹⁰



وَلَمَّا جَاءَ أَمْرُنَا 58. And when Our command

جَاءَنَا هُودًا came We saved¹¹ Hûd

وَالَّذِينَ آمَنُوا مَعَهُ and those who believed with

بِرَحْمَةٍ مِنَّا him by mercy from Us;

وَنَجَّيْنَاهُمْ مِنْ and We saved them from

عَذَابٍ غَلِيظٍ a punishment very severe.¹²

1. دابة *dābbah* (pl. *dawābb*) = animal, riding beast, crawling creature. See at 11: 6, p. 679, n. 4.

2. ياخذ *'ākhidh* = one who takes, seizes (act. participle from *'akhadha* (*'akhdh*), to take. See *'akhadhnâ* at 9:50, p. 599, n.4).

3. i. e., He has absolute mastery and control over every living being. ناصية *nāṣiyah* (s.; pl. *nawāṣin*) = forelock, fore part of the head. *'akhadha bi-nāṣiyatihi* is an idiom meaning "he tackles and deals properly with it, has complete mastery and control over it".

5. i. e., He is Just and Upright in His dealings and dispensation.

6. تولوا *tawallaw* (originally *tatawallawna*, one *tā'* and the terminal *nûn* being dropped) = you turn away, desist, refrain (v. ii. m. pl. impfct. from *tawallâ*, form V of *waliya*, to be near. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by 'in. See at 11 :3, p. 678, n. 6).

7. i. e., know that I have conveyed the message. أبلغت *'ablaghtu* = I conveyed, informed, notified (v. i. s. past from *'ablagha*, form IV of *balagha* [*bulûgh*], to reach. See *'uballighu* at 7:79, p. 496, n. 10).

8. يستخلف *yastakhlifu* = he puts/ appoints as successor (v. iii. m. s. impfct. from *istakhlafa*, form X of *khalafa* [*khalaf/khilâfah*], to come after, to follow, to succeed. See *yastakhlifu* at 7:129, p. 512, n. 8).

9. تضررون *taḍurrûna* = you harm, injure, damage, hurt (v. ii. m. pl. impfct. from *ḍarra* [*ḍarr*], to harm. See *taḍurrû* at 9 : 39, p. 594, n.5).

10. حفيظ *ḥafiz* = attentive, mindful, persevering, guarding, guard, (act. participle in the scale of *fa'il* from *ḥafiza* [*ḥifz*], to preserve, to guard. See at 6:104, p. 435, n. 7).

11. i. e., when Our command for the destruction of the 'Ād people came We saved Hûd and the believers. نجيّا *najjaynâ* = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw* /*najâ'* /*najâh*], to make for safety, to be saved. See at 10:73, p. 663, n. 13).

12. See 54:19-20 . غليظ *ghalîẓ* = sacred, inviolable, solid, tough, harsh, severe. See at 4:121, p. 248, n. 3.

وَيَاكَ عَادٌ 59. Those were the 'Âd;

جَحَدُوا they rejected¹

بَيَّانَاتٍ رَبِّهِمُ the signs of their Lord and

وَعَصَوْا رُسُلَهُ disobeyed² His Messengers

وَاتَّبَعُوا أَمْرَ and followed³ the dictate

كُلِّ جَبَّارٍ عَنِيدٍ of every obstinate⁴ tyrant.⁵

وَاتَّبَعُوا 60. And they were pursued⁶

فِي هَذِهِ الدُّنْيَا لَعْنَةً in this world by curse,⁷ and

وَيَوْمَ الْقِيَامَةِ on the Day of Resurrection.

أَلَا إِنَّ عَادًا كَفَرُوا Lo, the 'Âd disbelieved

رَبَّهُمُ in their Lord.

أَلَا بَعْدَ الْعَادِ Lo, away with the 'Âd,

قَوْمَ هُودٍ the people of Hûd.

Section (Rukû') 6

وَالِإِنْ شِئْنَا 61. And to the Thamûd [We

أَخَاهُمْ صَلَاحًا sent] their brother⁸ Šâlih.

قَالَ يَقَوْمِ He said: "O my people,

اعْبُدُوا اللَّهَ worship⁹ Allah;

مَا لَكُمْ مِنْ إِلَهٍ you do not have any deity

غَيْرُهُ other than He.

هُوَ أَنْشَأَكُمْ He brought you into being¹⁰

1. جحدوا *jahadû* = they rejected, negated, denied, disavowed, repudiated, refused (v. iii. m. pl. past from *jahada* [*jahd/juhûd*], to reject, to deny. See *yajhadûna* at 7:51, p. 485, n. 7).

2. عصوا *'aşaw* = they rebelled, defied, disobeyed (v. iii. m. pl. past from *'aşâ* [*'iṣyân/ma'ṣiyah*], to rebel, to oppose, to disobey, to defy. See at 5:78, p. 369, n. 1).

3. اتبعوا *ittaba'û* = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 9:117, p. 629, n. 1).

4. عنيد *'anîd* = obstinate, stubborn (act. participle in the scale of *fa'îl* from *'anada* [*'unûd*], to deviate, to resist stubbornly).

5. جبار *jabbâr* (s.; pl. *jabbârûn/ jabâbîr/ jabâbîrah*) = of overwhelming power, tyrant, oppressor (active participle in the scale of *fa'âl* from *jabara* [*jabr/jubûr*], to force, to compel, to restore. See *jabbârin* at 5:22, p. 340, n. 6).

6. اتبعوا *'utbi'û* = they were pursued, subordinated (v. iii. m. pl. past passive from *'utba'a*, form IV of *tabi'a*. See n. 3 above).

7. لعنة *la'nah* (s.; pl. *la'nât*) = curse, banishment from mercy, damnation, imprecation. See at 11:18, p. 684, n. 11.

8. i. e., one of their tribe.

9. The same message of monotheism was delivered by every Prophet. أعبدوا *u'budû* = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship, to serve. See at 11:50, p. 696, n. 2).

10. أنشأ *'ansha'a* = he produced, brought into being, caused to rise (v. iii. s. past in form IV of *nasha'a* [*nash/' nushû' / nash'ah*], to rise, to emerge. See at 6:141, p. 451, n. 5).

مِنَ الْأَرْضِ from the earth
 وَأَسْتَعْمَرَ فِيهَا and settled¹ you therein.
 فَاسْتَغْفِرُوهُ So seek His forgiveness² and
 تَتُوبُوا إِلَيْهِ turn in repentance³ to Him.
 إِنَّ رَبِّي قَرِيبٌ Verily my Lord is close by,⁴
 مُجِيبٌ ۞ All-Responsive.⁵

قَالُوا يَصْلِحُ 62. They said: "O Şâlih,
 فَذَكَرْتُمْ بَيْنَنَا you had been among us
 مَرْجُوءًا the one in whom hope was
 قَبْلَ هَذَا placed⁶ before this.
 أَنْتُمْ هَئَانِ تَعْبُدُونَ Do you forbid⁷ us to worship
 مَا يَعْبُدُ آبَاؤُنَا what our fathers worshipped?
 وَإِنَّا لَفِي شَكٍّ And we indeed are in doubt
 بِمَا تَدْعُونَا إِلَيْهِ about what you invite us to –
 مُرِيبٌ ۞ a doubt arousing suspicion."⁸

قَالَ يَتَقَوِّمُونَ 63. He said: "O my people,
 أَرَأَيْتُمْ إِن كُنتُمْ do you see, if I have been
 عَلَى بَيِّنَةٍ مِنْ on a clear evidence⁹ from my
 رَبِّي وَءَاتَانِي Lord and He has given me
 مِنْهُ رَحْمَةً from Him a mercy,¹⁰
 فَمَنْ يَنْصُرُنِي who will help¹¹ me

1. استعمر *ista'mara* = he settled, inhabited colonized (v. iii. m. s. past in form X of 'amara/ 'amura ['amr/' umr/ amarah], to thrive, to inhabit.

2. استغفروا *istaghfirû* = you all ask for forgiveness, seek forgiveness (v. ii. m. pl. imperative from *istaghfara*, form X of *ghafara* [*ghafr* /*maghfirah* /*ghufrân*], to forgive. See *istaghfir* at 9:80, p. 612, n. 1).

3. توبوا *tûbû* = you (all) turn in repentance (v. ii. m. pl. imperative from *tâba* [*tawb*, *tawbah*], to turn in repentance {when said of Allah it means to turn in forgiveness}. See at 11:52, p. 696, n. 7).

4. قريب *qarîb* = near, proximate, not far away, close by. See at 4:76, p. 275, n. 4.

5. مجيب *mujîb* (s.; pl. *mujîbûn*) = All-Responsive, one who responds, responsive (act. participle from 'ajâba, form IV of *jâba* [*jawb*], to travel, to explore. See *yastajîbû* at 11:14, p. 682, n. 6).

6. i. e., he was expected to be a leader of theirs. مرجو *marjuww* = the one expected, one in whom hope is placed, hoped for, expected (passive participle from *rajâ* [*rajâ* /*rajâh* /*marjâh*], to hope, to expect. See *yurjûna* at 10:15, p. 641, n. 7).

7. تنهى *tanhâ* = you forbid, prohibit, proscribe, prevent (v. ii. m. s. impfct. from *nahâ* [*nahw* /*nahy*], to forbid. See *yanhawna* at 9:71, p. 608, n. 4).

8. مرِيب *murîb* = that which arouses suspicion, suspicious (act. participle from 'arâba, form IV of *râba* [*rayb*], to doubt, disquiet. See *irtâbat*, at 9:45, 597, n. 1).

9. بَيِّنَةٌ *bayyinah* (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 11:53, p. 697, n. 1.

10. i. e., guidance and Prophethood.

11. يَنْصُرُ *yanşuru* = he helps, gives victory (v. iii. m. s. impfct. from *naşara* [*naşr* /*nuşûr*], to help. See at 11:30, p. 688, n. 8).

مِنَ اللَّهِ against Allah

إِنْ عَصَيْتُهُ if I disobeyed¹ Him?

فَمَا تَزِيدُونِي So you will not increase² me

غَيْرَ تَحْسِيرٍ in aught but depravation.³

وَيَنْقُومُ 64. "And O my people,

هَذِهِ نَاقَةُ اللَّهِ this she-camel⁴ of Allah

لَكُمْ آيَةٌ is for you a sign.⁵

فَذَرُوهَا تَأْكُلْ So leave⁶ her to eat

فِي أَرْضِ اللَّهِ in Allah's land and

وَلَا تَمْسُوهَا بِسُوءٍ touch her not⁷ with any evil,⁸

فَيَأْخُذَكُمْ lest there should seize you

عَذَابٌ قَرِيبٌ a punishment close at hand.

فَمَقَرُّوْهَا 65. But they hamstrung⁹ her.

فَقَالَ تَمَتَّعُوا So he said: " Enjoy your-

فِي دَارِكُمْ selves¹⁰ in you habitation

ثَلَاثَةَ أَيَّامٍ for three days.

ذَلِكَ وَعْدٌ This is a promise

غَيْرُ مَكْدُوبٍ not to be belied.¹¹

فَلَمَّا جَاءَ أَمْرُنَا 66. So when Our decree

بَنَيْنَا صَالِحًا came We saved¹² Ṣâlih and

1. عصيت *'aṣaytu* = I disobeyed, rebelled, defied (v. i. s. past from *'aṣâ* [*'iṣyân/ ma'ṣiyah*], to disobey, to defy. See at 10:15, p. 642, n. 12).

2. تزيدون *tazîdûna* = you (all) increase, augment, add to (v. ii. m. pl. impfct. from *zâda* [*zayd/ ziyâdah*], to be more. See at 7:69, p. 492, n. 9).

3. تخسير *takhsîr* = to cause loss, damage, to harm, to deprave (verbal noun in form II of *khasara* [*khusr/ khasâr/ khasârah/ khusrân*], to lose. See *khâsirin* at 11:47, p. 695, n. 1).

4. ناقة *nâqah* (s.; pl. *nûq/niyâq/nâqât*) = she-camel.

5. i. e., as a miracle. The she-camel came out of a stone before the very eyes of the people (Al-Tabarî, pt. VIII, 226-227; Ibn Kathîr, III, 436.

See also 7:73, p. 494, n. 8). آية *'âyah* (pl. آيات *'âyât*) = sign, revelation, miracle. See at 6:124, p. 443, n. 6.

6. ذروا *dharû* = you (all) shun, give up, abandon, renounce, forsake, leave, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]. See at 7:180, p. 536, n. 4).

7. لا تمسوا *lâ tamassû* = do not touch (v. ii. m. pl. imperative {prohibition} from *massa* [*mass/ masîs*], to feel, to touch. See *yamassu* at 7:73, p. 494, n. 11).

8. i. e., do not cause her any harm.

9. i. e., they slaughtered her. عقرُوا *'aqarû* = they wounded, crippled by cutting the tendons at the back of the knees, hamstrung, {figuratively, slaughtered, for they used to hamstring the camel for slaughtering it} (v. iii. m. pl. past from *'aqara* [*'uqr/ aqr/ aqârah*], to be barren. See at 7:76, p. 496, n. 1).

10. تمتعوا *tamatta'u* = you (all) enjoy yourselves (v. ii. m. pl. imperative from *tamatta'a*, form V of *mata'a* [*mat/ mut'ah*], to carry away. See *numatti'u* at 11:48, p. 695, n. 6).

11. مكذوب *makdhûb* = that which is belied, falsified (passive participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See *kadhabû* at 11:18, p. 684, n. 7).

12. نجينا *najjaynâ* = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw/ najâ' / najâh*], to make for safety, to be saved. See at 11:58, p. 698, n. 11).

وَالَّذِينَ آمَنُوا مَعَهُ those who believed with him

بِرَحْمَةٍ مِنَّا by mercy from Us –

وَمِنْ خِزْيٍ¹ and from the disgrace¹

يَوْمَئِذٍ of that day.

إِنَّ رَبَّكَ Verily your Lord,

هُوَ الْقَوِيُّ He is the All-Powerful,

الْمَعِزُّ^{١٦} the All-Mighty.

وَأَخَذَ 67. And there seized²

الَّذِينَ ظَلَمُوا those who transgressed³

الْصَّيْحَةَ the thunderous blast,⁴ so

فَأَصْبَحُوا فِي دِيَارِهِمْ they became⁵ in their homes⁶

جَاثِمِينَ^{١٧} fallen prostrate.⁷

كَأَنَّمَا 68. As if they had not

يَعْنُوا فِيهَا lived⁸ therein.

أَلَا إِنَّ ثَمُودَ Lo, the Thamûd indeed

كَفَرُوا بِرَبِّهِمْ disbelieved in their Lord.

أَلَا بُعْدًا لَثَمُودَ^{١٨} Lo! away with the Thamûd.

Section (Rukû') 7

وَلَقَدْ جَاءَتْ 69. And there had come

رُسُلَنَا إِلَىٰ إِبْرَاهِيمَ Our Messengers to Ibrâhîm

بِالْبَشَرِ with the the good tidings.⁹

1. خِزْيٍ *khizy* = disgrace, ignominy, humiliation, degradation, abasement. See at 10:98, p. 672, n. 5.

2. أَخَذَ *'akhadha* = he took, caught, got hold of, seized (v. iii. m. s. past from *'akhadh*. See at 8:52, p. 566, n. 12).

3. i. e., by committing *kuf'r* (unbelief) and by setting partners with Allah. Note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*. ظَلَمُوا *zalamû* = they did wrong/injustice, transgressed (v. iii. m. pl. past from *zalamu* [*zalm/zulm*], to do wrong. See at 10:52, p. 656, n. 1).

4. Note that at 7:78 a severe earthquake is mentioned as the cause of destruction of the Thamûd people. There is no conflict between that statement and the present one. At each place only one aspect of the entire process is mentioned. The earthquake and the thunderous blast were a joint process, each accompanied by the other. صِيْحَةٌ *ṣayḥah* (s.; pl. *ṣayḥât*) = outcry, piercing sound, thunderous blast.

5. أَصْبَحُوا *'asbahû* = they became, became in the morning (v. iii. m. pl. past in form IV of *ṣabaha* [*ṣabḥ*], to be in the morning. See at 7:78, p. 496, n. 7).

6. دِيَارٍ *diyâr* (sing. *dâr*) = houses, homes, habitations, lands, regions, countries. See at 2:246, p. 124, n. 6).

7. i. e., they lay dead in their homes. جَاثِمِينَ *jâthimîn* (pl.; acc./gen. of *jâthimûn*; s. *jâthim*) = crouching, prostrate (active participle from *jathama* [*juthm/juthâm*], to crouch, to fall. See at 7:91, p. 501, n. 9).

8. يَغْنَوُ *yaghna(na)* = they live, they become rich (v. iii. m. pl. impfct. from *ghaniya* [*ghinan/ghanâ*'], to be free from want. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 7:92, p. 502, n. 1).

9. بَشَرٍ *bushrâ* = glad tidings, good news. See at 10:64, p. 660, n. 3.

قَالُوا سَلَامًا They said: "Peace".¹
 قَالَ سَلَامٌ He said "Peace"; and
 فَمَا لَيْتَ أَنْ he did not take long² before
 جَاءَهُ بِعِجْلٍ خَنِيدٍ he brought a calf³ roasted.⁴



فَلَمَّا رَأَى 70. But when he saw
 أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ their hands not going⁵ to it
 نَكَرَهُمْ he felt unfamiliar⁶ of them
 وَأَوْجَسَ مِنْهُمْ and grew apprehensive⁷ of
 خِيفَةً قَالُوا them. They said:

لَا تَخَفْ "Be not afraid.

إِنَّا أَنزَلْنَاهُ 70. But when he saw
 إِلَى قَوْمِ لُوطٍ out⁸ to the people of Luṭ."

وَأَمْرَانَهُ 71. And his wife was
 قَائِمَةٌ فَضَحِكَتْ standing by,⁹ she smiled.¹⁰
 فَبَشَّرْنَاهَا Then We gave her the good
 بِإِسْحَاقَ وَمِنْ وَرَآهُ tidings¹¹ of Ishâq and after
 إِسْحَاقَ يَعْقُوبَ Ishâq of Ya'qûb.¹²

قَالَتْ يَوْنِلَيْي 72. She said: "Woe to me!
 أَلِدُ Shall I give birth¹³
 وَأَنَا عَجُوزٌ while I am an old woman¹⁴

1. i. e., they greeted him with *Salâm* and he replied to their greetings.

2. لَبِث *labitha* = he tarried, lingered, stayed, remained (v. iii. m. s. past from *labith* /*lubith*/ *labath*/ *lubâth*. *mâ labitha 'an* is an idiom meaning "he did not take long before". See *labithu* at 10:16, p. 642, n.

3. عِجْل *'ijl* (s.; pl. *'ujûl*/ *'ijalah*) = calf. See at 7:148, p. 520, n. 7.

4. i. e., for entertaining them. حَنِيد *hanîdh* = roasted (act. participle in the scale of *fa'il* from *ḥanadha*/ *ḥandh*), to roast, to be heated).

5. Because they were angels coming to Ibrâhîm in the form of men, so they did not eat any food. تَصِل *taṣilu* = she or it reaches, goes to (v. iii. f. s. impfct. from *waṣala* [*wuṣûl*], to reach. See *yāṣilu* at 6:136, p. 448, n. 13).

6. نَكَرَ *nakira* = he did not know, did not recognize, denied, felt unfamiliar (v. iii. s. past from *nakar*/ *nukr*/ *nukûr*/ *nakîr*, not to know. See *munkar* at 9:71, p. 608, n. 5).

7. أَوْجَسَ *'awjasa* = he became apprehensive, afraid (v. iii. m. s. past in form IV of *wajisa* [*wajs*/ *wajasân*], to be afraid, worried. *'awjasa khifatan* is an idiom meaning "had a sense of fear, became apprehensive").

8. i. e., for punishing and destroying them. أَرْسَلْنَا *'ursilnâ* = we were sent out, sent, despatched (v. i. pl. past passive from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *'arsala* at 9:33, p. 580, n. 8).

9. i. e., standing by behind the curtain.
 10. She smiled because of what she heard of the impending punishment of Luṭ's people. ضَحَكَتْ *ḍahikat* = she smiled, laughed (v. iii. f. s. past from *ḍahika* [*ḍahk*/ *ḍihk*/ *ḍahik*], to laugh. See *yadḥakû* at 9:82, p. 613, n. 2).

11. i. e., We gave the good tidings through the angels. بَشَّرْنَا *bashsharnâ* = we gave good tidings

(v. i. pl. past from *bashshara* from *bashshara*, form II of *bashara*/ *bashira* [*bishr*/ *bushr*], to be happy. See *yubashshiru* at 9:21, p. 585, n. 2).

12. i. e., as grandson, the son of Ishâq.

13. أَلِدُ *'alidu* = I give birth to, bear a child (v. i. s. impfct. from *walada* [*wilâdah*/ *lidah*/ *mawlid*], to give birth, to bear child).

14. وَأَنَا عَجُوزٌ

- وَهَذَا بَعْلِي¹ and this my husband¹
 شَيْخًا has become an old man?
 إِنَّ هَذَا لَشَيْءٌ This indeed is a thing
 عَجِيبٌ² quite strange."²
73. They said: "Do you
 قَالُوا أَتَعْجَبِينَ wonder³ at Allah's decree?
 مِنْ أَمْرِ اللَّهِ Allah's mercy and
 رَحْمَتُ اللَّهِ His blessings are on you,
 وَبَرَكَاتُهُ عَلَيْهِمْ O people of the House.
 أَهْلَ الْبَيْتِ
 إِنَّهُ حَمِيدٌ He is All-Praiseworthy⁴
 حَمِيدٌ All-Glorious."⁵
74. So when there went away
 فَلَمَّا ذَهَبَ from Ibrāhīm the panic⁶ and
 عَنْ إِبْرَاهِيمَ الرُّوحُ the glad tidings⁷ came to him,
 وَجَاءَتْهُ الْبَشْرَى he argued⁸ with Us
 مُجَادِلُنَا
 فِي قَوْمِ لُوطٍ⁹ about the people of Lût.
75. Ibrāhīm was indeed
 إِنَّ إِبْرَاهِيمَ most forbearing,⁹
 لَعَلِيمٌ
 أَوْهٌ most submissive,¹⁰
 مُتَنِيبٌ¹¹ oft-returning in repentance.¹¹

1. *ba'ul* = husband. See *ba'ulah* at 2:228, p. 112, n. 5.

2. *'ajīb* = strange, astonishing, amazing, wonderful (act. participle in the scale of *fa'il* from *'ajiba* [*'ajab*], to wonder, to be astonished. See *tu 'jib* at 9:85, p. 614, n. 4).

3. *ta'jabina* = you wonder, are astonished (v. ii. f. s. impfct. from *'ajiba*. See n. 2 above).

4. *hamīd* = praiseworthy, laudable, All-Praiseworthy, All-Laudable

5. *majīd* = glorious, illustrious, splendid, exalted, All-Glorious.

6. *raw'* = fright, alarm, dread, panic.

7. *bushrā* = glad tidings, good news. See at 11:69, p. 702, n. 9.

8. i. e., Ibrāhīm argued with the angels about the people of Lût, insisting on sparing them, making special mention that Lût himself was among them (Al-Tabarī XII, 77-80). *yujādilu* = he argues, debates, controverts (v. iii. m. s. impfct. from *jādala*, form III of *jadala* [جدل *jadl*], to tighten. See *yujādilūna* at 8:6, p. 548, n. 6).

9. *halīm* = most forbearing, most clement. See at 9:114, p. 628, n. 2).

10. *'awwāh* = extremely kind-hearted, most submissive in supplication. See at 9:114, p. 628, n. 1.

11. *munīb* = oft-returning in repentance, penitent (act. participle from *'anāba*, form IV of *nāba* [nawb/niyābah], to return, to come near, to represent).

يَا إِبْرَاهِيمُ 76. "O Ibrâhîm,
أَعْرِضْ عَنْ هَذَا refrain¹ from this.
إِنَّهُ قَدْ جَاءَ There indeed has come
أَمْرٌ رَبِّكَ the decree² of your Lord;
وَأَنَّهُمْ إِلَيْهِمْ and indeed to them is coming
عَذَابٌ a punishment
غَيْرَ مَرْدُودٍ that cannot be repelled."³

وَلَمَّا 77. And when
جَاءَتْ رُسُلُنَا لُوطًا Our Messengers⁴ came to Lût
سَيِّئِينَ he was distressed⁵ for them
وَصَاقٍ بِهِمْ ذَرْعًا and felt uneasy⁶ about them
وَقَالَ and said:
هَذَا يَوْمٌ عَصِيبٌ "This is a crucial⁷ day."

وَجَاءَهُمْ قَوْمُهُ 78. And his people came to
يَهْرَعُونَ إِلَيْهِ him, rushing⁸ towards him –
وَمِنْ قَبْلُ كَانُوا and before that they used to
يَعْمَلُونَ السَّيِّئَاتِ commit the evil deeds.⁹
قَالَ يٰ قَوْمِ He said: "O my people,
هَٰؤُلَاءِ بَنَاتِي these are my daughters,¹⁰
هُنَّ أَطْهَرُ لَكُمْ they are purer¹¹ for you.
فَاتَّقُوا اللَّهَ So fear¹² Allah

1. i. e., the angels asked Ibrâhîm, peace be on him, to refrain from arguing about the people of Lût, peace be on him. أَعْرِضْ 'a'rid = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from 'a'raḍa, form IV of 'araḍa /'aruḍa ['arḍ], to be wide, to become visible. See at 7: 199, p. 542, n. 11).

2. i. e. decree for the destruction of those people. أَمْرٌ 'amr (s.; pl. أوامر 'awâmir / أمور 'umûr) = order, command, decree/ matter, issue, affair. See at 11:40, p. 692, n. 1.

3. i. e. مردود mardûd = that which is returned, repulsed, resisted, warded off, repelled (passive participle from radda [radd], to send back. See yuraddûna, at 9:101, p. 621, n. 13).

4. i. e., the angels.

5. i. e. سَيِّئِينَ sî'îna = he was distressed, grieved, saddened (v. iii. m. s. past passive from sâ'a [saw'], to become bad. See sâ'a at 6:136, p. 449, n. 1).

6. Because he did not know that they were angels sent by Allah and feared that his people, who were given to committing homosexuality, would molest his guests. ضَاقٌ ḍāq = he became narrow, straitened, uneasy (v. iii. m. s. past from ḍayyq/ḍiq], to be narrow. ḍāq dhar'an bi is an idiom meaning "he was unable to do [something], felt uneasy or helpless about". See ḍāqat at 9:118, p. 629, n. 8).

7. عَصِيبٌ 'aṣīb = crucial, critical (act. participle in the scale of fa'il from 'aṣaba ['aṣb], to fold, to wind).

8. يَهْرَعُونَ yuhra'ûna = they were driven, were rushing (v. iii. m. pl. impfct. passive from 'ahra'a, form IV of hara'a [har'], to hurry, to rush).

9. i. e., they were given to homosexuality.

10. لُوطُ, peace be on him, asked them to marry the girls of the nation whom he described as his daughters because he was in the position of father to his people.

11. أَطْهَرُ 'aṭ-har = cleaner, purer, more unblemished (relative of ṭāhir). See at 2:232, p. 116, n. 2.

12. اتَّقُوا ittaqû = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from ittaqû, form VIII of waqû (waqy/wiqāyah), to guard, safeguard. See at 8:1, p. 546, n. 4).

وَلَا تُخْزُونِ and do not disgrace¹ me

فِي ضَيْفِي^٢ about my guests.²

أَلَيْسَ مِنْكُمْ Is not there amongst you

رَجُلٌ رَشِيدٌ^٣ one man of right conduct?"³

قَالُوا لَئِنَّ 79. They said: "You already

عَلِمْتَ مَا لَنَا know we do not have

فِي بَنَاتِكَ مِنْ حَقٍّ in your daughters any right;

وَأِنَّكَ لَنَعْلَمُ and you indeed know

مَا نُرِيدُ^٤ what we desire."⁴

فَالَوْ أَنَّ 80. He said: " Would that I

لِي بِكُمْ قُوَّةٌ had power to deal with you

أَوْءَاوَيْتَ إِلَى or that I could betake myself^٥

رُكْنٍ شَدِيدٍ^٦ to a strong base!"⁶

قَالُوا يَنْلُوطُ إِنَّا 81. They said:⁷ "O Lût, we are

رُسُلُ رَبِّكَ the Messengers of your Lord;

لَنْ يَصِلُوا إِلَيْكَ they shall not reach⁸ you.

فَاذْهَبْ بِأَهْلِكَ So set out⁹ with your family

بِقِطْعٍ مِنَ اللَّيْلِ by parts¹⁰ of the night,

وَلَا يَنْفِتْ and let there not look back¹¹

مِنْكُمْ أَحَدٌ anyone of you,

1. *lâ tukhzû* = you (all) do not disgrace, humiliate, degrade (v. ii. m. pl. imperative {prohibition} from 'akhzâ, form IV of *khaziya* [khizy/khazan], to be base, ashamed. See *yukhzi* at 11:39, p. 691, n.12).

2. ضيف *dayf* = (s.; pl. *duyûf/adyâf*) = guest, visitor.

3. رشيد *rashîd* = rightly guided, of right conduct, discerning, mature (act. participle in the scale of *ja'il* from *rashada* [rushd], to be on the right way. See *yarshudûna* at 2:186, p. 89, n. 3).

4. The sinful people of Lût attempted to force into the house of Lût, peace be on him, and to grab his guests (the angels in the form of young men), but Allah made them blind (See 54:37). نريد *nurîdu* = we desire, intend (v. i. pl. impfct. form 'arâda, form IV from *râda* [rawd], to walk about. See *zurîdu* at 5:113, p. 387, n. 1).

5. عاوى *'awî* = I repair, betake myself, take shelter (v. i. s. impfct. from 'âwâ, form IV of 'awâ [awy], to seek refuge. See at 11:43, p. 693, n. 1).

6. ركن *rukân* (s.; pl. 'arkân) = support, corner, base, basis.

7. i. e., the angels said.

8. The angels, after disclosing their true identity, assured Lût that his sinful and misguided people would not be able to do him or them (the angels) any harm. يصلون *yaşilûna* = they reach, go to, arrive (v. iii. m. pl. impfct. from *waşala* [wuşûl], to reach. See *taşilu* at 11:170, p. 703, n. 5).

9. امر *isri* = you set out, travel, depart by night (v. ii. m. s. imperative from *sarâ* [suran/sarayân/masran], to travel by night).

10. قطع *qita'* (pl.; s. قطة *qit'ah*) = parts, segments, portions, sections. See at 10:27, p. 647, n. 13.

11. لا يلفت *lâ yaltafit* = let him not look back, he must not look back, turn round (v. iii. m. s. imperative {prohibition} *iltafata*, from VIII of *lafata* [lafi], to turn, to direct. See *taftita* at 10:78, p. 665, n. 7).

إِلَّا أَمْرَانِكَ except your wife.
 إِنَّهُمْ مُصِيبُهَا Verily there shall befall¹ her
 مَا أَصَابَهُمْ what befalls² them.
 إِنَّ مَوْعِدَهُمْ Their appointed time³
 الصُّبْحُ is the morning.
 أَلَيْسَ الصُّبْحُ Is not the morning
 بِقَرِيبٍ close at hand?⁴

فَلَمَّا جَاءَ 82. So when there came
 أَمْرُنَا جَعَلْنَا Our command, We made
 عَلَيْهَا سَافِلَهَا its upside down⁵
 وَأَمْطَرْنَا عَلَيْهَا and rained⁶ on it
 حِجَارَةً مِنْ سِجِّيلٍ stones⁷ of baked clay⁸
 مَنضُودٍ in layers.⁹

مُسَوَّمَةً 83. Marked¹⁰
 عِنْدَ رَبِّكَ وَمَا هِيَ unto your Lord, and it is not
 مِنَ الظَّالِمِينَ from the transgressors¹¹
 بَعِيدٍ far away.¹²

Section (Rukû') 8

وَالْمَدْيَنَ 84. And to Madyan [We
 أَخَاهُ شُعَيْبًا sent] their brother Shu'ayb.
 قَالَ يَقَوْمِ He said: "O my people,

1. *muṣīb* = that which afflicts, affects, reaches, befalls (act. participle from 'aṣāba, form IV of ṣāba [ṣawb/ṣaybūbah], to hit the mark, to be right. See *muṣibah* at 9:50, p. 599, n. 3.

2. *aṣāba* = he or it afflicted, befell, hit, struck, reached (v. iii. m. s. past in form IV of ṣāba. See n. 1 above; and at 4:79, p. 276, n. 4).

3. *maw'id* (s.; pl. *mawā'id*) promise, pledge, appointment, appointed time/place, rendezvous. See at 11:17, p. 684, n. 2.

4. The people of Lût, peace be on him, had out of their ignorance and unbelief asked for hastening the threatened punishment on them. This clause of the 'āyah is a retort to that folly.

5. i. e., the whole land was turned upside down by Allah's Command, accompanied by showers of *sijjil* stones, as mentioned here and at 15:61-74).

sâfil = downward, down, low, lowly (act. participle from *safala* [*sufûl/safâl*], to be low. See *suflâ* at 9:40, p. 595, n. 4.

6. *amṭarnâ* = we showered, rained (v. i. pl. past from 'amṭara, form IV of maṭara, to rain. See at 7:84, p. 498, n. 4. 5.

7. *ḥijarah* (sing. *ḥajar*) = stones. See at 8:32, p. 558, n. 2.

8. *sijjil* = stones of baked clay, brimstone.

9. i. e., the showering was in succession which piled up the stones. *manḍûd* = arranged in layers, piled up, stacked (passive participle from *naḍada* [*naḍd*], to pile up).

10. Each stone was marked with the name of the person it hit (Ibn Kathîr, IV, 271). *musawwamah* = beautiful, marked for goodness, marked, branded, (passive participle from *sawwama*, form II of *sâma* [*sawm*], to mark, to brand).

11. The immediate reference is to the polytheists of Makka who disbelieved the Prophet, peace and blessings of Allah be on him; but it applies to polytheists of all times and places.

12. It is not far from them because the ruins of the habitations of the people of Lût, peace be on him, are visible around the Dead Sea. Also such punishment is not far from any transgressing people; for Allah may send it on them at any moment.

اعْبُدُوا اللَّهَ worship¹ Allah.

مَا لَكُمْ مِنْ إِلَهٍ
غَيْرِهِ You do not have any deity
other than He.

وَلَا تَنْقُصُوا And do not diminish²

الْمِكْيَالَ in measure³

وَالْمِيزَانَ and weight.⁴

إِنِّي أَرَىٰ أَرْبُكُمْ بِخَيْرٍ I see you are in affluence,⁵

وَإِنِّي أَخَافُ عَلَيْكُمْ and I fear against you

عَذَابَ يَوْمٍ the punishment of a day

شَاطِئِهِ all-encompassing.⁶

وَيَقُولُوا 85. "And O my people,

أَوْفُوا الْمِكْيَالَ give in full⁷ the measure

وَالْمِيزَانَ بِالْقِسْطِ and the weight with equity;⁸

وَلَا تَبْخَسُوا النَّاسَ and do not lessen⁹ people

أَشْيَاءَهُمْ وَلَا

تَعْتَوْا فِي الْأَرْضِ act wickedly¹⁰ in the earth

مُفْسِدِينَ making mischief."

بَقِيَ اللَّهُ 86. "Allah's left-over¹¹ is

خَيْرٌ لَّكُمْ the best for you,

إِنْ كُنْتُمْ مُؤْمِنِينَ if you are believers;

وَمَا أَنَا عَلَيْكُمْ and I am not over you

1. Like all other Prophets. Shu'ayb, peace be on him, called his people to monotheism (*tawhîd*). They were the descendants of Madyân, son of Prophet Ibrâhîm, peace be on him, by his wife Qattîrâ. The people as well their habitat were called Madyân after their ancestor. They were settled mainly in the coastal region between the Gulf of 'Aqbah and the Red Sea. They were a commercial people and the highway of trade between Arabia on the one hand and Africa and Syria on the other passed through their land.

2. لا تنقصوا *lâ tanquṣû* = do not diminish, decrease, reduce (v. ii. m. pl. imperative from *naqaṣa* [*naqs/nuqṣân*], to decrease, to diminish. See *yanquṣû* at 9:4, p. 577, n.7).

3. مكيال *mikyâl* (s.; pl. *makâyil*) = measure, dry measure for grain (noun of instrument from *kâla* [*kayl/makâl/makîl*], to measure. See *kayl* at 7:85, p. 498, n. 9).

4. ميزان *mîzân* (s.; pl. *mawâzîn*) = balance, scales, measure, weight (noun of instrument from *wazana* [*wazn/zînah*], to balance, to weigh out. See *wazn* at 7:8, p. 467, n. 3).

5. خير *khayr* = good /better/ best, benefit, advantage, charity, wealth, property, affluence. See at 11:31, p. 689, n. 2.

6. محيط *muḥîṭ* = one who or that which closes in on, surrounds, encompasses, comprehensive (active participle from *'aḥâṭa*, form IV of *ḥâṭa* [*haw/ḥîṭah/ḥiyâṭah*], to encircle, enclose, guard. See at 8:47, p. 564, n. 10).

7. أوفوا *'awfû* = you (all) fulfil, carry out, redeem, give in full (v. ii. m. pl. imperative from *'awfâ*, form IV of *wafâ* [*wafâ*'], to fulfil. See at 7:85, p. 398, n. 8).

8. قسط *qist* = justice, equity, fairness. See at 10:54, p. 657, n.1).

9. لا تبخسوا *lâ tabkhasû* = diminish, reduce, decrease, lessen (v. ii. m. pl. imperative {prohibition} from *bakhasa* [*bakhs*], to decrease. See at 7:85, p. 499, n. 1).

10. لا تعثوا *lâ ta'thaw* = do not act evilly, wickedly (v. ii. m. pl. imperative {prohibition} from *'athâ* [*'uthw*], to act wickedly. See at 7:74, p. 495, n. 9).

11. i. e., what Allah leaves for you of lawful earning after you have honestly paid everyone's due is the best for you. بقية *baqiyyat* = left-over, remainder, residue.

حَفِيطٌ a guard.¹¹

87. They said: "O Shu'ayb,

أَصَلُّوْا تَأْمُرُكُمْ do your prayers² bid you

أَنْ تَتْرَكَ that we give up³

مَا يَعْبُدُ آبَاؤُنَا what our fathers worshipped⁴

أَوْ أَنْ تَفْعَلَ or our doing

فِي أَمْوَالِنَا about our properties

مَا نَشْتَوُ what we like?⁵

إِنَّكَ لَأَنْتَ You are of course

الْحَلِيمُ the forbearing one,⁶

الرَّشِيدُ a man of right conduct!⁷

88. He said: "O my people,

أَرَأَيْتُمْ إِنْ كُنْتُ do you see⁸ if I have been

عَلَى بَيِّنَةٍ on a clear evidence⁹ from my

رَبِّي وَرَزَقَنِي Lord and He has given¹⁰¹ me

مِنْهُ رِزْقًا حَسَنًا from Him a good provision?

وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ Nor do I intend opposing¹¹

إِلَى مَا you then going to do

أَنْهَيْكُمْ عَنْهُ what I prohibit you from.

إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ I but intend to set right¹²

مَا اسْتَطَعْتُ to the best of my ability,¹³

1. حافظ *hafiz* = attentive, mindful, persevering, guarding, guard, (act. participle in the scale of *fa'il* from *hafiza* [hifz], to preserve, to guard. See at 6:104, p. 435, n. 7

2. i. e., your *din* (religion).

3. تَرَكَ *natruka* (u) = we give up, abandon, leave (v. i. pl. impfct. from *taraka* [tark], to leave. The final letter takes *fathah* because of the particle 'an coming before the verb. See *taraktum* at 6:94, p. 430, n.5.

4. i. e., of gods and goddesses.

5. i. e., of making money by fair or foul means.

6. They said so tauntingly. حَلِيمٌ *halim* = forbearing, most forbearing, most clement. See at 9:114, p. 628, n. 2). See at 11:75, p. 704, n. 9.

7. رَشِيدٌ *rashid* = rightly guided, of right conduct, discerning, mature (act. participle in the scale of *fa'il* from *rashada* [rushd], to be on the right way. See at 11:78, p. 706, n. 3).

8. رَأَيْتُمْ *ra'aytum* = you saw, realized (v. ii. m. pl. past from *ra'a* [ra'y/ru'yah], to see, notice. See at 6:47, p. 409, n. 3).

9. i. e., right guidance and Prophethood. بَيِّنَةٌ *bayyinah* (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 11:63, p.700, n. 9.

10. رَزَقَ *razaqa* = he provided the means of subsistence, provided, bestowed, gave (v. iii. m. s. past from *razq*, to give the means of subsistence. See at 7:50, p. 484, n. 8).

11. أُخَالِفُ *'ukhâlifa* (u) = I oppose, differ, contradict, be at variance (v. i. impfct. from *khâlafa*, form III of *khalafa* [khalaf/khilâfah], to come after, to follow, to succeed. The final letter takes *fathah* because of the particle 'an coming before the verb. (When followed by the particle 'ilâ the verb gives the sense of opposing a thing and then going to do the same thing.) See *yastakhlifu* at 11:57, p. 698, n. 8).

12. i. e., to set you right, to reform you. إِصْلَاحٌ *'islâh* = to set right, restoration, repair, conciliation, reconciliation (verbal noun in form IV of *ṣalaḥa* /*ṣaluḥa* [ṣalâḥ /ṣalâḥiyah /ṣulâḥ], to be good, right, proper. See at 7:85, p. 499, n. 3).

13. اسْتَطَعْتُ *istata'tu* = I was able, had the power (v. i. s. past from *istatâ'a*, form X of *tâ'a* [taw'], to obey. See *istata'tum* at 11:13, p. 682, n. 4).

وَمَا تَوْفِيقِي and no success¹ can I attain

إِلَّا بِاللَّهِ except by Allah's will;

عَلَيْهِ تَوَكَّلْتُ on Him I rely²

وَالِإِلَهِ أَنْتَبُ and to Him I turn."³

وَيَنْفَعُونَ 89. "And O my People, let not

لَا يَجْرِمَنَّكُمْ شِقَاقِي my breach⁴ impel you to sin-
ning⁵ lest there should befall⁶

أَنْ يُصِيبَكُمْ you the like of what befell

مِثْلَ مَا أَصَابَ the people of Nûḥ

قَوْمُ نُوحٍ or the people of Hûd

أَوْ قَوْمُ هُودٍ or the people of Şâliḥ;

وَمَا قَوْمُ لُوطٍ and the people of Lût are not

مِنْكُمْ يَبْعِدُونَ from you at any distance.⁷



وَأَسْتَغْفِرُوا 90. "And ask forgiveness⁸ of

رَبِّكُمْ ثُمَّ your Lord, then

تَوْبُوا إِلَيْهِ turn in repentance⁹ to Him.

إِنَّ رَبِّي Verily my Lord is Most

رَحِيمٌ وَدُودٌ Merciful, Most Loving."¹⁰

قَالُوا يَسْخَبُونَ 91. They said: "O Shu'ayb,

مَا نَفَقَهُ كَثِيرًا we understand¹¹ not much

1. i. e., in bringing about the reform. تَوْفِيقٌ *tawfiq* = reconciliation, adjustment, success, prosperity. Verbal noun in form II of *wafaqa* [*wafuq*], to be right, proper. See at 4:62, p. 268, n. 12.

2. تَوَكَّلْتُ *tawakkaltu* = I put my trust, depended, relied, appointed as representative (v. i. s. past from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust. See at 11:56, p. 697, n. 9).

3. أَنْتَبُ *'unību* = I turn, turn in repentance (v. i. s. impfct. from *'anābu*, form IV of *nābu* [*nawb/niyābah*], to return, to come near, to represent. See *munīb* at 11:75, p. 704, n. 11).

4. i. e., my breach and disagreement with you. شِقَاقٌ *shiqāq* = discord, dissension; also schism, rift, breach, split. See at 2:176, p. 83, n. 2).

5. لَا يَجْرِمَنَّ *la yajrimanna* = let he or it not incite, impel, urge to sinning (v. iii. m. s. impfct. emphatic from *jarama* [*jarm*], to commit an offence. See at 5:8, p. 332, n. 6).

6. يُصِيبُ *yusība(u)* = He or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from *'asāba*, form IV of *sāba* [*ṣawb / ṣaybūbah*], to hit the mark, to be right. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *yusību* at 10:107, p. 675, n. 8).

7. i. e., the ruins of the people of Lût, peace be on him, were not very far from the land of the Midianites. يَبْعِدُونَ *ba'id* = (s.; pl. *bu'adā' / bu'ūd / bu'dān / bi'ād*) = far, far-off, far-away, far-reaching distant, remote, unlikely. See at 4:167, p. 319, n. 8).

8. اسْتَغْفِرُوا *istaghfirū* = you all ask for forgiveness, seek forgiveness (v. ii. m. pl. imperative from *istaghfara*, form X of *ghafara* [*ghafr / maghfirah / ghufṛān*], to forgive. See at 11:61, p. 700, n. 2).

9. تَوْبُوا *tūbū* = you (all) turn in repentance (v. ii. m. pl. imperative from *tāba* [*tawb / tawbah*], to turn in repentance {when said of Allah it means to turn in forgiveness}. See at 11:61, p. 700, n. 3).

10. وَدُودٌ *wadūd* = Most Loving, Most Affectionate.

11. نَفَقَهُ *naḥqahu* = we understand, comprehend, have knowledge (v. i. pl. impfct. from *faqaha* [*ṣiqh / faqāhah*], to understand, to have knowledge. See *yafqahūna* at 9:127, p. 634, n. 3).

وَمَا تَقُولُ of what you say

وَأِنَّا لَنَرِيكَ and we indeed consider¹ you

فِينَا ضَعِيفًا among us a weak person;²

وَلَوْلَا رَهْطُكَ and but for your clan³

لَرَجَمْنَاكَ we would have stoned⁴ you,

وَمَا أَنتَ عَلَيْنَا for you are not against us

بِعَزِيزٍ any the mighty one."⁵

قَالَ يَنْفَعُكُمْ 92. He said: "O my people,
أَرْهَطِي أَعَزُّ is my clan mightier⁶

عَلَيْكُمْ مِنْ اللَّهِ on you than Allah

وَأَتَّخِذْهُمُ and you take⁷ Him at

وَرَاءَ كُمُ ظَهْرِيَّ your rear heedlessly?"⁸

إِنِّي رَبِّي Verily my Lord is

بِمَا تَعْمَلُونَ of what you do

مُحِيطٌ All-Encompassing.

وَيَقَوْمٍ أَعْمَلُوا 93. "And O my people, act

عَلَى مَكَانَتِكُمْ according to your position,⁹

إِنِّي عَمِلٌ I am going to act.

سَوْفَ تَعْلَمُونَ Soon you will know to

مَنْ يَأْتِيهِ عَذَابٌ whom comes a punishment

يُخْزِيهِ that will disgrace¹⁰ him and

وَمَنْ هُوَ كَذِبٌ who is the one telling lies.¹¹

وَارْتَقِبُوا And be on the watch,¹²

إِنِّي مَعَكُمْ I am along with you

رَقِيبٌ watching."¹³

1. *نرى* *narâ* = we see, notice, observe, consider (v.

i. pl. impfct. from *ra'â* [*ra'y/ru'yah*], to see, notice. See *tarâ* at 6:75, p. 421, n. 10).

2. *ضعيف* *da'if* (pl. *du'afâ*/*di'âf/du'fuh*) = weak, frail, feeble, debilitated, deficient (passive participle in the scale of *fa'il* from *da'ufa* [*du'f/da'f*], to be weak. See at 4:28, p. 253, n. 2).

3. *رهط* *rahṭ* (s.; pl. *'arhuṭ/'arhâṭ/'arâhiṭ*) = a group of people (less than ten), clan, relatives.

4. i. e., killed you by stoning. *رَجَمْنَا* *rajamnâ* = we stoned (v. i. pl. past from *rajama* [*rajm*], to stone {someone}).

5. *عَزِيزٌ* *'azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 9:128, p. 634, n. 5.

6. *أَعَزُّ* *'a'azz* = mightier, stronger, more esteemed, more beloved (relative of *'azîz*). See n. 5 above.

7. i. e. you keep Allah out of your mind and consideration. *اتَّخَذْتُمْ* *ittakhadtum* = you (all) took, took up, assumed, adopted (v. ii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 2:92, p. 44, n. 2).

8. *ظَهْرِيَّ/ظَهْرِيَا* *zihri/zihriyyan* = not caring, not paying any heed/attention, disregarding.

9. i. e., the position you have taken of unbelief and opposition to the truth. *مَكَانَةٌ* *makânah* (s.; pl. *makânât*) = position, standing, rank, situation, location. See at 6:135, p. 448, n. 3.

10. *يُخْزِي* *yukhzi* = he disgraces, humiliates, debases (v. iii. m. s. impfct. from *'akhzâ*, form IV of *khaziya* [*khizy/khazan*], to be base, ashamed. See at 11:39, p. 691, n. 12).

11. *كَاذِبٌ* *kâdhīb* (s.; pl. *kâdhībūn*) = one who tells lies, liar, untruthful (act. participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See *kâdhībūn* at 9:107, p. 624, n. 6).

12. *ارْتَقِبُوا* *irtaqibû* = you (all) be on the watch, anticipate, wait (v. ii. m. pl. imperative from *irtaqaba*, form VIII of *raqaba* [*ruqûb/raqâbah*], to watch. See *yarqubû* at 9:8, p. 580, n. 1).

13. *رَقِيبٌ* *raqîb* = Ever-Watchful, vigilant, overseer, supervisor, one who watches (active participle in the scale of *fa'il* from *raqaba*. See n. 12 above; and at 4:1, p. 237, n. 1).

وَلَمَّا جَاءَ أَمْرُنَا 94. And when Our Decree¹

جِئْنَا شُعَيْبًا came We saved² Shu'ayb

وَالَّذِينَ آمَنُوا مَعَهُ and those who believed with him

بِرَحْمَةٍ مِنَّا by mercy from Us and there

وَأَخَذَتِ الَّذِينَ ظَلَمُوا seized³ those who transgressed

الْصَّيْحَةَ the thunderous blast;⁴

فَأَصْبَحُوا فِي دِيَرِهِمْ So they became⁵ in their



جَنَاسٍ homes fallen prostrate.⁶

كَأَن لَّمْ 95. As if they did not

يَعْنُوا فِيهَا live⁵ therein.

أَلَا يَعْدِلُ الْمَدْيَانِ Lo! Away with the Madyan

كَأَمْعَدَتِ ثَمُودَ as went away the Thamûd!



Section (Rukû') 9

وَلَقَدْ أَرْسَلْنَا 96. And We had sent out

مُوسَىٰ بِآيَاتِنَا Mûsa with Our signs



وَسُلْطٰنٍ مُّبِينٍ and a clear authority.⁸

إِلَىٰ فِرْعَوْنَ 97. To the Pharaoh

وَمَلَائِيهِ and his notables;⁹

فَاتَّبَعُوا but they followed¹⁰

أَمْرَ فِرْعَوْنَ the command of the Pharaoh

1. i. e., the decree for their destruction. أمر 'amr (s.; pl. أمور 'awâmir / امور 'umûr) = order, command, decree/ matter, issue, affair. See at 11:76, p. 705, n. 2.

2. نجينا *najjaynâ* = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [najw / najâ' / najâh], to make for safety, to be saved. See at 11:58, p. 698, n. 11).

3. أخذت 'akhadhat = she took, seized (v. iii. f. s. past from 'akhadha ['akhdh], to take. See yattakhidhû at 7:155, p. 523, n. 3).

4. صيحة *sayḥah* (s.; pl. sayḥât) = outcry, piercing sound, thunderous blast. See at 11:67, p. 702, n. 4.

5. أصبحوا *aṣbahû* = they became, became in the morning (v. ii. m. pl. past in form IV of *ṣabaha* [ṣabh], to be in the morning. See at 11:67, p. 702, n. 5).

6. i. e., they lay dead in their homes. جاثمين *jâthimîn* (pl.; acc./gen. of *jâthimûn*; s. *jâthim*) = crouching, prostrate (active participle from *jathama* [jathm/juthûm], to crouch, to fall. See at 11:67, p. 702, n. 7).

7. يَغْنَوْا *yaghna(na)* = they live, they become rich (v. iii. m. pl. impfct. from *ghaniya* [ghinan/ghanâ'], to be free from want. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 11:68, p. 702, n. 8).

8. سلطان *sulṭân* = authority, mandate, rule, evidence. See at 10:68, p. 662, n. 1.

9. مَلَأَ *mala'* = crowd, host, grandees, council of elders, chiefs. See at 11:38, p. 691, n. 10).

10. اتَّبَعُوا *ittaba'û* = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [taba'/tabâ'ah], to follow. See at 11:59, p. 699, n. 3).

وَمَا أَمْرُهُمْ فَعُولٌ though the command of the
 بِرَشِيدٍ Pharaoh was not rational.¹

يَقْدُمُ 98. He shall go ahead²

قَوْمَهُ of his people

يَوْمَ الْقِيَمَةِ on the Day of Resurrection

فَأَوْرَدَهُمْ and will conduct³ them

النَّارَ into the fire;

وَيَنْسُ الْوَرْدُ and evil will be the watering

الْمَوْزُودُ place⁴ led unto.⁵

وَأُتْبِعُوا 99. And they were pursued⁶

فِي هَذِهِ الْعَالَمَةِ in this world by a curse,⁷ and

وَيَوْمَ الْقِيَمَةِ on the Day of Resurrection.

يَنْسُ الرِّفْدُ Evil is the gift⁸

الْمَرْفُودُ that is awarded!⁹

ذَٰلِكَ مِنْ 100. These are some of the

أَنْبَاءِ الْقُرَى tidings¹⁰ of the habitations¹¹

نَقُصُّهُ عَلَيْكَ We relate¹² unto you.

مِنْهَا قَائِمٌ Some of them are standing,¹³

وَحَصِيدٌ some mown.¹⁴

1. رشيد *rashîd* = rightly guided, of right conduct, discerning, mature, rational (act. participle in the scale of *fa'il* from *rashada* [*rushd*], to be on the right way. See at 11:87, p. 709, n. 7).

2. i. e., he will lead them to hell as he used to lead them in bad deeds in this world. يقدم *yaqdimu* = he precedes, goes ahead, arrives (v. iii. m. s. impfct. from *qadama* / *qadima* [*qudûm* / *qidmân* / *maqdam*], to precede, to arrive. See *yastaqdimûna* at 10:49, p. 655, n. 7).

3. أورد *'awrada* = he took (someone) to, conducted, presented (v. iii. m. s. past in form IV of *warada* [*wurûd*], to come, to appear, to show up).

4. Hell has been described as the "watering place" by way of sarcasm. ورد *wird* = watering place, coming of animals to the water.

5. مورود *mawrûd* = arrived, descended, led unto (pass. participle from *warada*. See n. 3 above).

6. أُتْبِعُوا *'utbi'û* = they were pursued, subordinated (v. iii. m. pl. past passive from *'atba'a*, form IV of *tabi'a* [*taba'* / *tabâ'ah*], to follow. See at 11:60, p. 699, n. 6).

7. لعنة *la'nah* (s.; pl. *lu'nât*) = curse, banishment from mercy, damnation, imprecation. See at 11:60, p. 699, n. 7.

8. رِفْد *rîfð* (s.; pl. *rufûd* / *arfâd*) = present, gift.

9. مَرْفُود *marfûd* = gifted, awarded, supported (pass. participle from *rafada* [*rafð*], to support).

10. The *'âyah* is addressed to the Prophet Muḥammad, peace and blessings of Allah be on him. أَنْبَاء *'anbâ'* (pl.; s. *naba'*) = news, tidings, intelligence. See at 11:49, p. 695, n. 8.

11. i. e., the habitations of the peoples of Nûḥ, Ibrâhîm, Hûd, Şâlih, Shu'ayb and Mûsâ, peace be on them. قُرَى *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 7:101, p. 505, n. 1.

12. نَقُصُّ *naquṣṣu* = we relate, narrate, recount, (v. i. pl. impfct. from *qaṣṣa* [*qaṣṣ* / *qaṣaṣ*], to cut, to relate. See at 7:101, p. 505, n. 2).

13. i. e., their ruins are standing and visible.

14. i. e., they are completely obliterated. حَصِيد *ḥaṣîd* = mown, reaped, harvested (act. participle from *ḥaṣada* [*ḥaṣd* / *ḥaṣâd* / *ḥiṣâd*], to harvest, to reap).

وَمَا ظَلَمْنَاهُمْ¹ 101. And We did not wrong¹
 وَلَكِنْ ظَلَمُوا² them; but they did wrong²
 أَنْفُسَهُمْ³ to themselves.
 فَمَا أَغْنَتْ عَنْهُمْ⁴ So there did not avail⁴ them
 إِلَٰهَهُمُ الَّذِينَ the deities of theirs that
 يَدْعُونَ مِنْ دُونِ they invoked⁴ in lieu of
 اللَّهِ مِنْ شَيْءٍ لَمَّا Allah whatsoever when
 جَاءَ أَمْرُ رَبِّكَ⁵ your Lord's decree came,⁵
 وَمَا زَادُهُمْ nor did they increase⁶ them
 غَيْرَ تَنْبِيٍّ⁷ in aught save destruction.⁷

وَكَذَٰلِكَ أَخَذَ⁸ 102. Such is the seizure⁸ of
 رَبِّكَ إِذَا أَخَذَ⁹ your Lord if He seizes
 الْقَرْيَ the habitations⁹
 وَهِيَ ظَالِمَةٌ while they are transgressing.
 إِنَّ أَخَذَهُ¹⁰ Verily His seizure is
 أَلِيمٌ شَدِيدٌ¹¹ most painful,¹⁰ most severe.¹¹

إِنَّ فِي ذَٰلِكَ لَآيَةً¹² 103. Verily therein is a sign¹²
 لِمَنْ خَافَ for those who fear¹³ the
 عَذَابَ الْآخِرَةِ retribution in the hereafter.
 ذَٰلِكَ يَوْمٌ This is a day
 يَجْمَعُ¹⁴ on which will be mustered

1. ظَلَمْنَا *zalamnâ* = we did wrong, transgressed (v. i. pl. past from *zalamâ* [*zalm/ zûlm*], to do wrong. See at 7:23, p. 472, n. 2).

2. i. e., by associating partners with Allah and by disobeying the guidance given them through the Prophets.

3. أَغْنَتْ *'aghnat* = she or it availed, became of use, enriched, sufficed (v. iii. f. s. past in form IV of *ghaniya* [*ghinan / ghanâ*], to be free from want, to be rich. See *'aghna* at 7:48, p. 483, n. 11).

4. يَدْعُونَ *yad'ûna* = they invoke, call, call upon, invite, summon, (v. iii. m. pl. impfct. from *da'â* [*du'â*], to call, to summon. See *da'aw* at 10:22, p. 645, n. 1).

5. i. e., the imaginary deities they invoked did not come to any use for them when Allah passed His decree for their punishment and destruction.

6. Nor did those deities increase for them in anything save destruction. زَادُوا *zâdû* = they increased, augmented, grew, became more, added (v. iii. m. pl. past from *zâda* [*zayd/ ziyâdah*], to be more. See at 9:47, p. 597, n. 11).

7. تَنْبِيٍّ *tanbîb* = destruction, annihilation, ruining (verbal noun in form II of *tabba* [*tabb/tabâb*], to, be destroyed, to perish).

8. أَخَذَ *'akhdh* = seizure, acceptance, taking away. See *'akhadhat* at 11:94, p. 712, n. 3).

9. قَرْيَ *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 11:100, p. 713, n. 11.

10. أَلِيمٌ *'alîm* = agonizing, anguishing, excruciating, most painful. See at 11:26, p. 687, n. 1.

11. شَدِيدٌ *shadîd* (pl. أَشْدَادٌ *'ashiddâ'* / شِدَادٌ *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 10:70, p. 622, n. 8).

12. i. e., in these accounts of the unbelieving people and the ruins of their habitations there are warnings and matters for reflection.

13. خَافَ *khâfa* = he feared, was afraid of (v. iii. m. s. past from *khawf*. See at 2:182, p. 86, n. 4).

14. مَجْمُوعٌ *majmû'* = mustered, collected, gathered, total (pass. participle from *jama'a* [*jam'*], to gather. See *la yajma'anna* at 6:12, p. 595, n. 10).

النَّاسُ all mankind,

وَذَلِكَ يَوْمٌ and this is a day

مَشْهُودٌ that shall be witnessed.¹

وَمَا تُؤَخِّرُهُ 104. And We delay² it not

إِلَّا لِأَجَلٍ مُّعَدُّودٍ but for a term³ countable.⁴



يَوْمَ يَأْتِ 105. The day it comes,

لَا تَكَلِّمُ نَفْسٌ no individual shall speak out

إِلَّا بِإِذْنِهِ except by His leave.⁵

فَمِنْهُمْ شَقِيٌّ Then some of them will be

وَسَعِيدٌ miserable,⁶ some happy.⁷

فَأَمَّا الَّذِينَ 106. So as to those who

شَقُوا become miserable,⁸

فَفِي النَّارِ they will be in the fire.

لَهُمْ فِيهَا Therein they will have [only]

زَفِيرٌ وَسُهُقٌ moaning⁹ and sobbing.¹⁰

خَالِدِينَ فِيهَا 107. Living forever¹¹ therein

مَا دَامَتْ as long as there remain¹²

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth

إِلَّا مَا شَاءَ رَبُّكَ except as your Lord will.

1. i. e., it will be witnessed by all beings in the heavens and the earth. مشهود *mash-hûd* = witnessed, attended by witnesses or spectators (passive participle from *shahida* [shuhûd], to witness).

2. نَخَّرَ *nu'akhhkhiru* = we delay, postpone, put off (v. i. pl. impfct. from *'akhhkharu*, form II from the root *'akhr*. See *'akhhkharâ* at 11:8, p. 680, n. 2).

3. أَجَلَ *'ajal* (pl. *'âjâl*) = appointed time, term, date, deadline. See at 11:3, p. 678, n. 3.

4. i. e., counted in respect of units of time. معدود *ma'dûd* = countable, limited in number. See 11:8, p. 680, n. 4.

5. أَذِنَ *'idhn* (pl. أَذِنَاتُ *'udhûn* / أَذِنَاتُ *'udhûnât*) = leave, permission, authorization. See at 10:100, p. 673, n. 1).

6. On the Day of Judgement there will be two groups, those saved and happy and those condemned and unhappy. شَقِيٌّ *shaqiyy* (s.; pl. *'ashqiyyâ*) = unhappy, miserable, wretched, distressed (act. participle in the scale of *fa'il* from *shaqû/shaqiya* [shaqw/ shaqâ'/ shaqâwah/ shaqwah], to make unhappy, to be unhappy, miserable).

7. سَعِيدٌ *sa'id* (s.; pl. *su'adâ*) = happy, fortunate, lucky, felicitious (act. participle in the scale of *fa'il* from *sa'ida* [sa'd/sa'adah], to be happy, lucky).

8. شَقُوا *shaqû* = they became unhappy, miserable (v. iii. m. pl. past from *shaqû/shaqiya*. See n. 6 above).

9. زَفِيرٌ *zafir* = moaning, sighing.

10. The expression "moaning and sobbing" is used to emphasize the severity of the punishment to be meted out to them. شَهَقٌ *shahîq* = sobbing, braying (of a donkey).

11. خَالِدِينَ *khâlidîn* (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [khulûd], to live for ever. See at 9:89, p. 615, n. 9).

12. دَامَتْ *dâmat* = she remained, continued to be (v. iii. f. s. past from *dâma* [dawm], to last, to continue. *mâ dâma* is an idiom meaning as long as it remained, continued to be. See *mâ dumtu* at 5:117, p. 389, n. 6).

إِنَّ رَبَّكَ Verily your Lord is
فَعَّالٌ All-Accomplishing¹

لَمَّا يُرِيدُ of what He wills.

وَأَمَّا الَّذِينَ 108. And as for those
سُعدُوا who were happy,²
فَفِي الْجَنَّةِ they will be in the Garden³
خَالِدِينَ فِيهَا living for ever therein
مَا دَامَتْ as long as there remain
السَّمَوَاتُ وَالْأَرْضُ the heavens and the earth
إِلَّا بِمَا شَاءَ رَبُّكَ except as your Lord wills,
عَطَاءٌ غَيْرُ مَجْدُودٍ as a gift⁴ not to be cut off.⁵

﴿١٠٨﴾

فَلَا تَكُ فِي مِرْيَةٍ 109. So be not in doubt⁶
مِمَّا يَعْبُدُونَ إِلَّا أَنَا about what these people⁷ worship.
مَّا يَعْبُدُونَ إِلَّا كَمَا They worship not except as
يَعْبُدُ آبَاؤُهُمْ their fathers worshipped
مِّن قَبْلُ before;⁸

وَأَنَّا الْمَوْفُؤُهُمْ and verily We shall pay
نَصِيبَهُمْ them in full⁹ their share¹⁰

غَيْرَ مَنقُوصٍ undiminished.¹¹

﴿١٠٩﴾

1. فعال *fa'ʿāl* = All-Accomplishing, one who definitely does (intensive form of *fā'il*, active participle from *fa'ala* [*fa'lfi'l*], to do).

2. سعدوا *su'idū* = they were happy, became happy (v. iii. m. pl. past passive from *sa'ida* [*sa'd/ sa'āduh*], to be happy, lucky. See *sa'id* at 11:105, p. 715, n. 7).

3. i. e. Paradise.

4. عطاء *'aṭā* (s.; pl. *'a'ṭiyah*) = gift, present, offer.

5. i. e., interminably and in perpetuity. محذوذ *majdhūdh* = cut off, clipped, interrupted (passive participle from *judhdha* [*judhdh*], to cut off).

6. The *'āyah* is addressed in the first instance to the Prophet, peace and blessings of Allah be on him, and through him to the believers in general. مرية *miryah* = doubt, misgivings. See at 11:17, p. 684, n. 3.

7. i. e., the polytheists.

8. The polytheists have no plea in support of their worshipping the imaginary gods and goddesses except that of tradition and the practice of their fathers and forefathers.

9. موفوا *muwaffū(n)* {pl.; s. *muwaffin*} = those who fulfil, pay in full (active participle from *waffā*, form II of *wafā* [*wafā' / wafy*], to be perfect, to fulfil. The terminal *nūn* is dropped because of the genitive construction. See *nuwaffi* at 11:15, p. 683, n. 1).

10. i. e., their full due of punishment. نصيب *naṣīb* (s.; pl. *nuṣub / anṣibā' / anṣibah*) = share, portion, luck, chance, fate, dividend. See at 7:37, p. 478, n. 5.

11. منقوص *manqūṣ* = diminished, lessened, reduced, decreased (passive participle from *naqasha* [*naqṣ/nuqṣān*], to decrease, to diminish. See *lā tanquṣū* at 11:84, p. 708, n. 1).

Section (Rukū') 10

110. And We had given
 مَوْسَى الْكِتَابَ Mūsâ the Book,¹
 فَأَخْلَفَ فِيهِ but disagreement arose²
 وَلَوْلَا كَلِمَةٌ about it; and had not a word
 سَبَقَتْ مِنْ رَبِّكَ preceded³ from your Lord,
 لَقَضَىٰ it would have been decided⁴
 بَيْنَهُمْ between them.
 وَإِنَّهُمْ And they⁵ indeed are
 لَفِي شَكٍّ مِنْهُ in doubt about it,⁶
 مُرِبٍّ full of suspicion.⁷

111. And surely all of them
 لَمَّا لَوْفَقْتَهُمْ رَبُّكَ your Lord will pay in full⁸
 أَعْمَلَهُمْ for their deeds.⁹
 إِنَّهُمْ بِمَا يَعْمَلُونَ Verily He is of what they do
 خَبِيرٌ All-Aware.¹⁰

112. So you be steadfast,¹¹
 كَمَا أُمِرْتَ as you have been bidden,
 وَمَنْ تَابَ and those who turn to Allah
 مَعَكَ with you,
 وَلَا تَطْغَوْا and do not transgress.¹²

1. i. e., the *Tawrah*.2. i. e., some believed in it, some did not. This 'ayah is a consolation to the Prophet Muḥammad, peace and blessings of Allah be on him, and the Muslims, reminding them that many of the people of Mūsâ, peace be on him, had similarly disbelieved in the Book given to him (Al-Tabarî, XII, 123). اختلف *ukhtulifa* = he or it was differed in, was disagreed about, disputed (v. iii. m. s. past passive from *ikhtalafa*, form VIII of *khalafa* [*khalaf*], to come after. See *ikhtalafū* at 10:93, p. 670, n. 9).3. i. e., for giving respite to sinners and not punishing them till an appointed time. سبقت *sabaqat* = she or it preceded, went or happened before (v. iii. f. s. past from *sabaqa* [*subq*], to be or act before. See at 10:19, p. 643, n. 6).4. قضى *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded, decided (v. iii. m. s. past passive from *quḍā* [*qaḍā*], to settle, to decide. See at 10:54, p. 565, n. 12).

5. The immediate reference is to the unbelieving men of Makka, but it applies to all unbelievers.

6. i. e., the Qur'ân.

7. مرِبٍ *murīb* = that which arouses suspicion, suspicious (act. participle from 'arāba, form IV of *rāba* [*rayb*], to doubt, disquiet. See at 11:62, p. 700, n. 8).8. لَوْفَى *la-yuwaffiyanna* = he shall pay in full, he will certainly fulfil (v. iii. m. s. impfct. emphatic from *waffā* [*wafā*/'*wafy*], to be perfect, to fulfil. See *muwaffū* at 11:109, p. 716, n. 9).

9. i. e., doers of good deeds will be duly rewarded and the sinners will be duly punished.

10. Allah is All-Aware of the deeds and thoughts of His creatures, open or secret. خَبِيرٌ *khabîr* = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'il* from *khubara* [*khubr*/'*khibrāh*] to be acquainted). See at 6:103, p. 435, n. 2.11. i. e., in your mission. اِستَقِم *istaqim* = be steadfast, upright (v. ii. m. s. imperative from *istaqāma*, form X of *qāma* [*qawmah*/'*qiyām*], to stand up. See *istaqīmā* at 10:89, p. 669, n. 2).12. لَا تَطْغَوْا *lā taṭghaw* = you (all) do not exceed the limits, do not transgress (v. ii. m. pl. imperative {prohibition} from *ṭaghā* [*ṭughyān*], to exceed the limits. See *ṭughyān* at 10:11, p. 640, n. 1).

إِنَّمَا تَعْمَلُونَ Verily He is of what you do
 بَصِيرٌ^(١٣٦) All-Seeing.¹

وَلَا تَرْكُؤْا إِلَى 113. And do not rely² on

الَّذِينَ ظَلَمُوا those who transgress³
 فَتَسَّكُمُ lest there should touch⁴ you

النَّارُ the fire —

وَمَا لَكُمْ and you do not have

مِن دُونِ اللَّهِ besides Allah

مِّنْ أَوْلِيَاءَ any friend-protectors⁵ —

ثُمَّ لَا تَنْصُرُونَ then you will not be helped.⁶

﴿١٣٧﴾

وَأَقِمِ 114. And properly perform

الصَّلَاةَ the prayer

طَرَفَيْ النَّهَارِ at the two fringes⁷ of the day

وَرُفَعَايْنِ اللَّيْلِ and at the first parts⁸ of night.

إِن الْحَسَنَاتِ Verily the good deeds⁹

يُذْهِبْنَ السَّيِّئَاتِ eliminate¹⁰ the evil deeds.¹¹

ذَٰلِكَ ذِكْرٌ This is a reminder¹²

لِّلذَّكِّرِينَ for the remembering ones.

وَاصْبِرْ 115. And have patience,

فَإِنَّ اللَّهَ for verily Allah

1. بصير *baṣīr* = one who sees/observes, All-Seeing (act. participle in the scale of *fa'il* from *baṣura/baṣira* [*baṣar*], to see). See at 11:24, p. 686, n. 7).

2. لَا تَرْكُؤْا *lā tarkanū* = you (all) do not lean to, rely on, depend on (v. ii. m. pl. imperative {prohibition} from *rakana* [*rukūn*], to lean to, to trust. See *rukn* at 11:80, p. 706, n. 6).

3. i. e., the polytheists who set partners with Allah.

4. تَمَسُّ *tamassa(u)* = she touches, afflicts, befalls (v. iii. f. s. impfct. from *massa* [*mass/ masīs*], to feel, to touch. The final letter takes *fathah* because of a hidden 'an after the causal *fā'* before the verb. See *yamassu* at 11:48, p. 695, n. 7).

5. أَوْلِيَاءَ 'awliyā' (pl.; sing. وَلِيٌّ *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 11:20, p. 685, n. 4.

6. i. e., if you rely on the polytheists you will not be helped. تُنصَرُونَ *tunṣarūna* = you are helped, assisted, aided, given victory (v. ii. m. pl. impfct. passive from *naṣara* [*naṣr/ nuṣūr*], to help. See *yanṣuru* at 11:63, p. 700, n. 11).

7. i. e., in the morning (*fajr*) and the late afternoon ('*asr*), two of the five fixed times in a day for prayers. طَرَفِي *ṭarafay(n)* (dual; acc./gen. of *ṭarafūn*; s. *ṭaraf*) = two sides, parts, fringes. The terminal *nūn* is dropped because of the genitive construction. See *ṭaraf* at 3:127, p. 206, n. 2.

8. i. e., the evening (*maghrib*) and the early night ('*ishā*') prayers. زُلْفَى *zulaf* (pl.; s. *zulfah*) = first parts of night.

9. Particularly the daily prayers, but the meaning is wider and includes all the good deeds approved by the Qur'ān and *sunnah*. حَسَنَاتِ *ḥasanāt* (pl.; s.

حَسَنَةٌ *ḥasanah*) = good things, good deeds, benefaction, advantages. See at 7:168, p. 531, n. 4.

10. يَذْهَبْنَ *yudh-hibna* = they (fem.) obliterate, erase, remove, take away, eliminate (v. iii. f. pl. impfct. from '*adh-haba*, form IV of *dhahaba* [*dhihâb/ mudh-hab*], to go. See *yudh-hiba* at 8:11, p. 550, n. 6).

11. سَيِّئَاتِ *sayyi'ât* (pl.; s. سَيِّئَةٌ *sayyi'ah*) = evil deeds, offences, sins, bad sides. See at 10:27, p. 647, n. 7.

12. ذِكْرِي *dhikrâ* = recollection, remembrance, memory, reminder. See at 7:1, p. 465, n. 5.

لَا يُضِيعُ does not let slip¹

أَجْرَ الْمُحْسِنِينَ the reward of the righteous.



فَلَوْلَا كَانَ مِنْ 116. So why were not there

الْقُرُونِ مِنْ قَبْلِكُمْ of the generations² before you

أَوْ لَوْ أَتَيْنَا persons of a remanant³

يَنْهَوْنَ عَنِ الْفَسَادِ who forbid⁴ mischief-making⁵

فِي الْأَرْضِ in the earth

إِلَّا لَئِيْلًا مَتَّعْنَا except a few of those whom

أَنْجَيْنَا مِنْهُمْ We rescued⁶ from them?

وَأَتَّبَعِ الَّذِينَ But there pursued⁷ those who

ظَلَمُوا did wrong

مَا أَتَوْا بِفَوَاحِشِهِ the opulence they were put in⁸

وَكَانُوا تَجَرِّمِينَ and they had been sinners.⁹



وَمَا كَانَ رَبُّكَ 117. Nor is your Lord

لِيُهْلِكَ الْقُرَى to destroy¹⁰ the habitations

بِظُلْمٍ وَأَهْلُهَا unjustly while their

مُصْلِحُونَ inhabitants were reforming.¹¹

وَلَوْ شَاءَ رَبُّكَ 118. And if your Lord willed

لَجَعَلَ النَّاسَ He would have made mankind

أُمَّةً وَاحِدَةً one community,¹²

1. يضيع *yudī'u* = he ruins, lets perish/slip/go in vain, frustrates (v. iii. m. s. impfct. from *'adā'u*, form IV of *dā'u* [*ḍay'/ḍiyā'*] to get lost. See at 11:115, p. 631, n. 6).

2. i. e., of the previous nations. قُرُون *qurûn* (pl.; s. *qurn*) = generations, centuries, horns. See at 11:116, p. 719, n. 2.

3. i. e., remnant of good sense and reason. بقية *baqiyyah* (pl. *baqāyā*) = remainder, residue, remnant. See at 10:13, p. 640, n. 11.

4. يَنْهَوْنَ *yanhawna* = they forbid, prohibit, proscribe, prevent (v. iii. m. pl. impfct. from *nahā*, [*nahw/nahy*], to forbid. See at 9:71, p. 608, n. 4).

5. يَنْهَوْنَ *fasād* = mischief-making, decay, corruption, depravity. See at 8:73, p. 575, n. 3.

6. أَنْجَيْنَا *najjaynā* = we rescued, saved, delivered (v. i. pl. past from *najjā*, form II of *najā* [*najw/najā'* / *najāh*], to make for safety, to be saved. See at 11:94, p. 712, n. 2).

7. أَتَّبَعَ *ittaba'a* = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [*tabu'/ tabā'ah*], to follow. See at 11:27, p. 687, n. 4).

8. أَتَوْا بِفَوَاحِشِهِ *'utrifū* = they were given opulence, provided with luxury (v. iii. m. pl. past passive from *'atrafu*, from IV of *tarifu*, to live in luxury).

9. كَانُوا تَجَرِّمِينَ *mujrimîn* (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit crimes/sins, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 10:75, p. 665, n. 2).

10. لِيُهْلِكَ *yuhlika(u)* = he destroys, he ruins, annihilates (v. iii. m. s. impfct. from *'ahlaka*, form IV of *halaka* [*halk/hulk/tahlukah*], to destroy). The last letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 7:129, p. 512, n. 6).

11. i. e., themselves and others. مُصْلِحُونَ *muṣliḥûn* (pl.; s. *muṣliḥ*) = peace-makers, reformers, rectifiers (active participle from *'aṣlahā*, form IV of *ṣalaha/ṣaluha* [*ṣalāh/ ṣulāh/ ṣalāhiyah/ maslahah*], to be good. See *muṣliḥîn* at 7:170, p. 532, n. 7).

12. أُمَّةً *'ummah* (pl. اسم *'umam*) = community, people, nation, generation, species, class, category, faith, model, period of time. See at 11:8, p. 680, n. 3.

وَلَا يَزَالُونَ¹ so they cease not¹

مُخْتَلِفِينَ² to be at variance.²

إِلَّا مَن 119. Except those whom

رَحِمَ رَبُّكَ your Lord has mercy on.³

وَلِذَاكَ خَلَقَهُمْ⁴ And for this He created them;⁴

وَبَشِّرَتْ⁵ and fulfilled⁵ shall be

كَلِمَةُ رَبِّكَ the Word of your Lord:

لَأَمْلَأَنَّ جَهَنَّمَ⁶ I shall indeed fill⁶ hell

مِنَ الْجِنَّةِ وَالنَّاسِ with jinn and men⁷

أَجْمَعِينَ⁸ all together.

وَكُلًّا نَقُصُّ 120. And all that We relate⁸

عَلَيْكَ مِنْ أَنْبَاءِ unto you of the tidings⁹ of

الرُّسُلِ the Messengers is

مَا ثَبَّتْ بِهِ¹⁰ wherewith We make firm¹⁰

قُورَادَكَ your heart;

وَجَاءَكَ and there has come to you

فِي هَذِهِ الْحَقُّ in these¹¹ the truth, and

وَمَوْعِظَةٌ وَذِكْرَى admonition¹² and reminder¹³

لِلْمُؤْمِنِينَ¹⁴ for the believers.

وَقُلْ لِلَّذِينَ 121. And say to those who

1. لا يزالون *lā yazālūna* = they do not cease, abandon, leave, terminate (v. iii. m. pl. impfct. from *zāla* [zawāl], to go away, disappear. See at 2:217, p. 105, n.8)

2. i. e., in respect of beliefs and practices (Ibn Kathîr, IV, 290). مختلفين *mukhtalifîn* (pl.; acc./gen. of *mukhtalifûn*; s. *mukhtalif*) = those who hold different views, are at variance, differ from one another (act. participle from *ikhtalafa*, form VIII of *kahlaḥa* [khalf], to come after. See *ukhtulifa* at 11:110, p. 717, n. 2).

3. i. e., those whom Allah guides to the truth of Islam.

4. i. e., for making a distinction between the believers and the rightly guided ones on the one hand, and the unbelievers and misguided ones, on the other (Al-Ṭabarî, XII, 144; Ibn Kathîr, IV, 291).

5. تمت *tammāt* = she or it was complete, full, perfect, fulfilled; came to an end, came off (v. iii. f. s. past from *tamma* [tamâm], to be completed. See at 7:137, p. 515, n. 6).

6. لأملأن *la-'amla'anna* = I shall surely fill (v. i. s. impfct. emphatic from *mal'a* [mal'/ mal'ah /mil'ah], to fill, to fill up. See at 7:18, p. 470, n. 6).

7. i. e., of the unbelieving and ungrateful ones of jinn and men.

8. ناقص *naquṣṣu* = we relate, narrate, recount (v. i. pl. impfct. from *qaṣṣa* [qaṣṣ/ qaṣaṣ], to cut, to relate. See at 7:101, p. 505, n. 2).

9. أنباء *'anbā'* (pl.; s. نَبَأ *naba'*) = news, tidings, intelligence. See at 11:100, p. 713, n. 10

10. ثبت *nuthabbitu* = we make firm, stabilize, fasten, establish (v. i. pl. impfct. from *thabbata*, form II of *thabata* [thabāt/ thubūt], to be firm, fixed. See *yuthabbita* at 8:11, p. 550, n. 9).

11. i. e., the tidings of the previous Messengers and the texts of the Qur'ân in general.

12. موعظة *maw'izah* (pl. مَوَاعِظ *mawâ'iz*) = admonition, exhortation, counsel. See at 10:57, p. 557, n. 8.

13. ذكرى *dhikrâ* = recollection, remembrance, memory, reminder. See at 11:114, p. 718, n. 12.

لَا يُؤْمِنُونَ do not believe:

أَعْمَلُوا عَلَى "Act¹ according to

مَكَانِكُمْ to your position;²

إِنَّا عَمِلُونَ We are acting."

وَأَنْظِرُوا 122. "And keep waiting,³

إِنَّا مُنْتَظِرُونَ We are waiting."⁴

وَلِلَّهِ 123. And to Allah belongs

غَيْبُ السَّمَوَاتِ the unseen of the heavens

وَالْأَرْضِ and the earth;

وَالِلَّهِ يُرْجَعُ and to Him shall be returned⁵

الْأَمْرُ كُلُّهُ the matter⁶ in its entirety.

فَاعْبُدْهُ So worship Him

وَتَوَكَّلْ عَلَيْهِ and rely⁷ on Him.

وَمَا رَبُّكَ بِغَافِلٍ Your Lord is not unmindful¹⁸

عَمَّا تَعْمَلُونَ of what you do.

1. اعملوا *i'malû* = you (all) act, do, perform(v. ii. m. pl. imperative from '*amila* ['amal], to do. See *ta'malûna* at 10:61, p. 659, n. 6).

2. i. e., the position you have taken of unbelief and opposition to the truth. مكانة *makânah* (s.; pl. *makânât*) = position, standing, rank, situation, location. See at 6:135, p. 448, n. 3.

3. i. e., to see what happens to us and to our efforts for the truth. انتظروا *intazirû* = you (all) wait, await, look closely, look expectantly, bide time (v. ii. m. pl. imperative from *intazara*, form VIII of *nazara*. See at 10:20, p. 643, n. 9).

4. i. e., for the consequences of your deeds and Allah's decision about you. This is a threat to the unbelievers. منتظرون *muntazirûn* (pl.; s. *muntazir*) = waiting ones, those awaiting (act. participle from *intazara*, see n. 3 above).

5. يرجع *yurja'u* = he or it is returned, sent back, referred back (v. iii. f. m. impfct. passive from *raja'a* [rujâ'], to return). See at 3:109, p. 198, n. 9).

6. أمر *'amr* (s.; pl. أوامر *'awâmîr* / أمور *'umûr*) = order, command, decree/ matter, issue, affair. See at 11:76, p. 705, n. 2.

7. توكل *tawakkal* = you depend, put your trust in, rely, appoint as agent (v. ii. m. s. imperative from *tawakkala*, form V of *wakala* [wakl/ wukâl], to entrust. See at 8:61, p. 569, n. 11).

8. غافل *ghâfil* (s.; pl. غافلون *ghâfilûn*) = negligent, unmindful, heedless, inattentive, indifferent to (active participle from *ghafala* [ghaflah / ghufûl], to neglect, not to heed). See at 3:99, p. 194, n. 13.

A Word for Word Meaning of the Qur'ân places one or a couple of words of the 'âyah in one line of a column and gives their meanings side by side in another column, taking care to see that the flow and intelligibility of the English meanings are not thereby lost. This method enables the reader to identify which English words or phrases represent the meaning of which words in the Arabic text. It has the additional advantage of keeping the meaning strictly to the wording of the text and it militates against omitting the meaning of any word of the text or importing in the meaning any word or expression that has no correspondence with anything in the text.

To further facilitate the understanding of the text, the meanings of almost all important words in the text have been given separately. To do this a number has been placed on the English word which represents the meaning of the particular word in the text and then the meanings of that word have been given under that number in another column by the side of the general meaning of the text. The numbering has been kept individual for each page. Also grammatical notes, particularly verb forms and verbal nouns, have been given as far as possible. As the words recur at different pages, so their meanings and grammatical notes also have been repeated, giving cross reference to at least one previous occurrence of the word, indicating the page on which and the number under which the word has been explained before. The aim has been to enable a non-Arab reader to understand the Qur'ân as well as to improve his knowledge of Arabic, particularly the Qur'ânic Arabic.

JAM'İYAT IHYĀ' MINHĀJ AL-SUNNAH

ISBN 954 03692 1